

call themselves Universalists, then select with as much care as you please an equal number of Methodists or any other 'ists, and see how their characters will compare. As regards respectability, truth, and *even piety*, were this test submitted to a candid public, I should have no fears for the result. It would be strange, indeed, if the exemplary conduct of the Universalists in Dartmouth could be traced to the influence of a demoniacal figment; no, sir. The grace of God, which bringeth salvation to all men, (I quote from the version of the text approved by your own commentator, Dr. Clarke.) hath appeared, teaching them that denying ungodliness and worldly lusts, they should live righteously, soberly, and godly in this present world: Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us that he might purify unto himself a peculiar people zealous of good works.

In the same article from which the above exceptionable language is taken, you proceed to give a synopsis of the Sermon of the Rev. Dr. Richey, at the opening of the Argyle Street Methodist Church, in which it appears that the good Dr. is "not far from the kingdom." I will give a short extract which will require neither note nor comment:—

"In the cross of our Lord Jesus Christ," says he, "we recognize the atoning altar, and in his sacrificial death the grand propitiation of the Christian temple, a propitiation for our sins, and not for ours only, but for the sins of the *whole world*. It is not only when we surround the table of the Lord, and receive the symbols and seals of pardon, and salvation, bought with blood, with blood divine, but as often as we lift up holy hands without wrath and doubting, to the throne of God and the Lamb, that,

"His offering pure we call to mind,
These on the golden altar laid,
Whose Godhead with the manhood joined
For every soul atonement made,
And have whate'er we ask of God,
Through faith in that all-saving blood."

As a matter of justice to a denomination which you have gone out of your way to abuse, I ask you to insert the above communication in your paper.

WILLIAM HOOPER,
Pastor Universalist Church,
Halifax.

REMARKS.

The preceding is now public property. We therefore require not to offer anything like an apologetic reason for the liberty we have taken in transferring it to our pages.

Our readers—at least those who have long been readers—are apprized of the fact that we approve not, (either in word or practice) of the course which is frequently chosen by popular journals, in not permitting every man who speaks respectfully, to speak for himself. In