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Thou art the Christ, the Son of the Living God — *Peter*. On this Rock I will build my Church, and the gates of Hell shall not prevail against it. — *The Lord Messiah*.

## UNIVERSALISM

Is purely a negative system. Its advocates labor much more to prove their disbelief than their faith. Although it requires some talent and ingenuity to make even a plausible defence of the system, yet it is a very plain one. A few negatives include the whole marrow and fatness of Universalism—"There is no devil; there is no hell; there will be no future judgment; there is no religious distinction among men in this world, and there will be no difference in their condition in the world to come."

Our principal reason for noticing the speculations of this comparatively modern system, is to call attention again to Brother ALEX. HALL's book, written expressly to show how completely suicidal the whole theory is.

By the way I would remark that we have but few professed Universalists in our communities. Five minutes conversation with one of these disclosed, no doubt, the true grounds of a large majority of that class: he began by saying, "I am a Universalist," and almost immediately began to talk about a book he had shewing up the absurdities of the miracles of Christ! A large proportion however of those who have back-slided, from a zealous devotion to some religious society become Universalists. So far as our knowledge extends, we believe that nearly all the pioneers of the theory in America were once members of some "orthodox" sect! But we will not boast of being free from Universalism, for almost every one in the community belongs to some "Church," and they "die in sure and cert in hope of everlasting life!" at least, so says the man of the gown who reads prayers!

We were much pleased, and not a little surprised to read the following account of a CONVERSION FROM UNIVERSALISM, written by Bro. George Campbell, for the *Christian Journal and Union*: "Upon one of the steamboats I became acquainted with Brother William S. Clarke. \* \* He had been a preacher of the Universalian faith, of excellent reputation both east and west, an author of some published discourses, and put on the list by Mr. Manford as an assistant editor of *The Western Universalist*. Upon entering into religious conversation with him, I found him entirely dissatisfied with Universalism; candid, inquiring, and ready to receive the truth. He was never *ultra* in his views, but a restorationist in principle. As he desired, I set before him the Gospel as I have learned it in God's oracles, and presented it in contrast with the