

than all other doctrines, whether true or false, ever promulgated among men! Then add to this God-dishonoring doctrine the other absurd and contradictory "mysteries" which go to make up much of the "orthodoxy" of the day, and no one need look any further to find the cause of so much theoretical and practical infidelity in Christendom. If evidence is needed of the correctness of this startling assertion, it will be found in the undeniable fact, that nearly every prominent writer against Christianity, from the emperor Julian down to the French and German writers, Paine, Gibbon, Hume, Palmer, Fanny Wright or Robert Owen, was carefully reared and strictly educated, not in Universalist, but in what are now held as "orthodox" views of Christianity. And that they yet held Christianity of the partialist stamp, read their works and compare their arguments against what they call Christianity, with the views of our opposers on the one hand, and with Universalist views on the other, and you must admit, while the Infidel argument is powerful against Partialism, it is harmless to Christianity as taught by Universalists. Which of these two systems, then, furnishes most food for the nourishment of Infidelity?

We repeat it, then, Universalism is not infidelity in any of its forms, but the reverse. It has no affinity for it—no fellowship with it—and is the only antidote that can be relied on against it, and that which so powerfully and steadily predisposes the human mind to its embrace, viz: *Partialism*.

UNIVERSALISM IS NOT

A system of *irreligion* in any form, any more than it is a system of *infidelity*.

It is a very common for a certain class of our opposers to point to any and every drunken and profane person—or to some scold or blasphemer, or other person regardless of the religious feelings of others—and call them Universalists, and declare them to be a fair sample of the denomination, and their conduct to be the natural tendency and result of the doctrine. We protest most solemnly and earnestly against this course—not for our sakes alone, but for the sake of our opposers themselves, who must suffer from the establishment of such a test as this, far more deeply and severely than ourselves; for there is scarcely a newspaper published that do not contain an account of misconduct among their deacons, elders, preachers and bishops! Nor is there a prison or gallows in our land that is not recruited from their ranks! And the very oaths and curses of the vile and profane whom they cast into our teeth as Universalists, prove those unfortunate wretches to have been educated in some other doctrine than Universalism. And to crown all, the most sturdy, bitter and malignant opposers Universalist ever met with, were just such supporters of endless misery—seeking in abominations which they hoped to repent of before they died, (and so escape all punishment therefor, thus securing all the happiness of sin in time, and all the joys of heaven in eternity!) and belching forth the expressive imprecations taught by their doctrine as the certain destiny of heretics and moral men.

We are grieved to admit that many who profess Universalism continue to act and speak, at times, according to their former faith—as they themselves must admit they do, if they understand the sources of their own actions. But we contend that such persons are not fair samples of our denomination, and that their practice and speech are not the result of their belief in God as the universal Father, in Jesus as a universal Saviour, from sin, and in heaven as the home of an intelligent universe. On the contrary, such a liberal, tolerant, elevating and purifying faith, has a tendency, if any faith has, to render its possessor more affectionate, kindly and well-doing to his fellow men in every creed and clime and more grateful to God, more devoted to his Redeemer, and more zealous to purify himself by his hope of final univer-

sal purity, "even as He is pure." His faith, his prayers and his hopes, must tend to bring his heart and his life to correspond together. We repeat it, therefore, that Universalism is not, and never tends to produce, irreligion of any kind, but the reverse.

UNIVERSALISM IS NOT

A mere negation or system of denial of any kind. We deny and controvert what we believe to be error, it is true; but we do not merely deny and oppose—Universalism, properly speaking, is not that denial or opposition—we also affirm what we believe to be truth, and Universalism consists of that truth alone. Hence Universalism is something positive, and not merely a negative.

As error on this point seems to be very widely spread among our opposers generally, and as even a few of our friends have, by its general prevalence, been led partially to imbibe it as correct, permit me to dwell upon it a little at length. I vary the declaration therefore, and affirm that Universalism is not a mere denial of certain doctrines opposed to its distinguishing sentiment. Certain opposers, when they hear of a man who (to use the common phrase) "does not believe in a devil or a hell," set him down at once as a Universalist. True, he may be one; but it is also true, that he may be further from Universalism, in his *positive* faith, than he is from Partialism. And surely when affinity in *faith* is sought or claimed, that affinity should be predicated on what is *believed*, rather than on what is *disbelieved*. For instance, a man does not believe in such a devil and such a hell as Partialism teaches, and hence in his *disbelief* or *denial* he resembles Universalists. But in his *belief* he may affirm that the Bible teaches all the popular doctrines of the day, as the trinity, vicarious atonement, and endless sin and misery, and thus he has greater affinity for our opposers than for us. In regard to salvation and human destiny, he may also believe as did Thomas Paine in his "Age of Reason," that men will be punished and rewarded in eternity, beyond the resurrection, for the sins and the virtues of this life. Here again, then, in his *positive* faith he is a Partialist, and not a Universalist. Or he may be a thorough skeptic, or Atheist even, and hence believe that *none* will be made holy and happy in heaven; while our Partialist brethren believe that *some only* will be so saved; and the Universalist believes that *all* will be thus saved. Hence you perceive that a man may disbelieve such an endless hell and spiritual immortal devil as Partialists believe in and Universalists deny, and yet be as much nearer to Partialism than he is to Universalism, as *none* is nearer to merely *some* than it is to *all*.

We repeat it, then—and we wish our solemn declaration to be clearly understood and constantly remembered by friends and opposers—that a mere *disbelief* or *denial* of anything whatever, never did, never can constitute any man a Universalist.—He may disbelieve and deny every item of Orthodoxy, and also deny every item of Universalism. To be a Universalist he must *believe*, not *deny*—to must have *faith* in Universalism, not *disbelief* merely in its opposite. A. B. G.

REV. A. HALL'S SOPHISTRY EXPLODED!

Mr Hall in his "Universalism Against Itself" while commenting on Rom. v. 2 19, pag. 70; says, among other things, that before the above scripture will help the doctrine of Universalism, we must show, "That justification (vr. 18.) means deliverance from sin: Here too, they will fail." I have not time to follow Mr. H. in all his serpentine windings, nor is it at all necessary, as my object just now is to prove that he is exceedingly *LAME* on the most important point.

I wish no stronger proof of Universalism than that *all* shall have "justification of

life!" The original word rendered justification in the text above cited, is *dikaiosis* the meaning of which, is, "absolution, acquittal, forgiveness, remission of sins, justification!" This is the unequivocal meaning of *dikaiosis* (justification) as given by Greenfield in his Greek Lexicon, and which must forever batter down, and squash the bombastic jargon of Hall, against God's all-conquering Truth. As often time and circumstances allow, I shall, in as brief a manner as possible, shew the exceeding weakness of Mr. H.'s book. J. C. B.

[Star in the West.

A certain Methodist preacher, declaiming before an audience one evening where he knew there were a number of Universalists, was very positive in asserting that Universalism led to all manner of iniquity that he had seen a zealous Universalist for above fifteen years, &c. At the close of his harangue, he gave liberty for others to speak, when a venerable Universalist arose and inquired of the speaker, if he spoke from experience, when he said that Universalism led to all manner of iniquity? "Did it lead you to commit all manner of crimes? If it did, how came you in the pulpit and not in the State's prison?" "Why, (said the preacher, somewhat disconcerted), it is true, I was no worse than the generality of men; but the reason of it was, that while I contended for the truth of the system, I did not really believe it. I know then, as well as I now do, that it was all a lie." "And yet," said the old man, "you stated that for fifteen years you had been a Universalist! Out of thine own mouth will I condemn thee! You have proved to be a liar now, and that you was a hypocrite then. And since you are guilty of such iniquity, and never believed in Universalism, it is plain that as far as doctrines had any effect to lead you to licentiousness, Methodism, which you then believed, and now preach, and not Universalism, made you a hypocrite and a liar. I advise you, sir, not to preach again, until you have embraced some other system, which shall correct such iniquity as you have been led to practise!"

JESUS CHRIST.

With what peculiar emphasis does this hallowed name strike upon the believer's ears! He immediately associates therewith all that is kind, lovely, and heavenly. His mind is carried back to the time of his birth, and from thence, to that of his death upon the cross, and before him he has the personification of every human excellence. He sees him upon Calvary, and hears the prayer for his foes,—"Father forgive them, for they know not what they do," and is constrained to say, "this truly must be the Son of God, and the express image of his kindness and love." Who can read the history of Christ, without being impressed with his divine mission, and the great benefit of his doctrine and examples? He was the perfect man—our true example in word, faith, and deed, and the Saviour of the world.

"THY WILL BE DONE"

Matthew vi: 10. Such is the prayer of faith, which none other than a Universalist or full believer in the promises and teachings of the Gospel, can ever pray! Says Adam Clarke, "Because God wills the salvation of all men, therefore He wills that all men should be prayed for. Thus teaching of our Lord is accordant with the doctrine taught by his inspired servant, St. Paul, on this wise: "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men." Surely, the praying for, and giving of thanks in behalf of all men, were the vilest mockery, if any portion of ALL MEN shall eventually be wretched world without end. So grossly contradictory is partialism to the Holy Scriptures!

TO THE EDITOR OF THE GOSPEL MESSENGER Sir: Rogues who are always afraid of the truth in judicial matters, presume to question the legality of admitting Universalists to give evidence; asking impertinent and irrelevant questions such as: "Do you believe in future rewards and punishments?" "Do you believe in an endless hell?" Lately subpoenaed to give evidence, I found amused by such questions by a despicable nonplussed pedant The New Testament being presented for my acceptance, I addressed the Court, and said that I believed in the Scriptures of the Old and New Testaments, and that like every one else, I had a right to entertain my own opinion of their contents, without subjecting me to any civil, or any other disability. That the question of rewards and punishments was that of the doctrine of cause and effect. One and the same identical and quite orthodox with respect to the book in my hand. "Virtus est summi premium et iudicia sua pena," but as for anything further that I would decline to answer. That it was not necessary for me to become a Methodist or Presbyterian in order to give validity to my testimony. The phrases endless or eternal Hell were not to be found in the Bible! I would call the attention of the Universalists throughout the Province to this matter. Yours, Civia Mundi.

SECULAR.

LATEST NEWS FROM EUROPE BY THE "NIAGARA."

FRANCE.

The closing meeting of the National Assembly wound up by a discussion on the Italian question, on which the Ministry obtained a majority of 36. It would seem from the statements that Mons. Odillon Barrot did not give instructions to Gen. Oudinot, recommending the occupation of Rome at all, as it had been determined the expedition should proceed to Civita Vecchia, and there remain as a check on the advance of the Neapolitans and Austrians, and only to march onward in case of absolute necessity. The Ministry were not, however, unanimous in this; and it is feared that Gen Oudinot was influenced by the advice of a certain faction, of which M. B. Tison is the head.

On Saturday, in reply to an attack on Mr. Acthione, it was stated that as soon as the Government heard that Russia was to interfere in Germany, they wrote to London, St. Petersburg, Berlin, and Vienna. They considered it a circumstance to be deplored. They would endeavor to avert it by diplomatic means, and if they should fail, the Government will then apply to the National Assembly.

The elections of the 13th passed off without a single violation of order. Cavaignac, Ledou Rollin, and a large portion of the Republican candidates were elected in the Capital. One statement says that nine Socialist candidates have been elected for the City of Paris, and another says fifty.

The French expedition to reinstate the Pope had not effected an entrance into Rome. At the latest advices the Neapolitan Army had been defeated in an attack on the Fifth Army.

THE CANADIAN QUESTION IN PARLIAMENT.

Details of the outbreak in Canada were laid before Parliament on the 15th ultimo, which elicited some discussion, of no importance beyond the fact, that the Government evinced a determination to sustain Lord Elgin. Earl Grey, in alluding to Lord Elgin's Despatch, said it would show that he had acted throughout with his accustomed moderation and good sense, and that he was fully prepared to justify and take the responsibility of any step of Lord Elgin's. No formal discussion of Canadian Affairs until after the receipt of further intelligence which reached Liverpool on the 20th ult. by the Cambria.

NOTICE.

THE NEXT ANNUAL MEETING of the Council of the Christian Universalist Association for Canada West, will be held at Matthews' School House on the west side of East Lake, in the township of Ad of Prince Edward District, commencing on Friday, the 23rd June, and ending on Sunday, the first day of July ensuing. It is expected that every Society in fellowship with this Association, will be represented in Council by a Delegate or Delegates; and we hope and trust, that our friends in every section of the Province will come up to this General Meeting of our Association. A general invitation is also extended to Ministers and Members of all denominations.

Per Order, D. LEAVITT, Standing Clerk.

Bloufords, C. W., April 30, 1849.

N. B. Our friends from a distance coming by the boats, will land at Picton, which is about 40 miles west from Kingston, and arrangements will be provided by the friends here, to convey them from Picton to the place of meeting of our Association, a distance of about six miles.