

Present Aspect of Universalism.

This sect in America commenced at Gloucester, Mass. Mr. Murray professed to be an orthodox man, and by his hypocrisy gained admission to orthodox pulpits. He thus came to preach in Gloucester. A man in that town owned "Rely's Union," the book which had made Murray a restorationist. This man detected Murray's sentiments, and through his influence Universalism was planted in that place. Some ten years ago, it had possession of nearly the whole town. It had four societies there. In all of these, it is certainly waning. In the Harbor, the great congregation has dwindled to a handful; and it was voted to close the house for some months during the past season.

Hardly anywhere in New England has Universalism existed ten years, without shewing signs of decay. There is no more of it in Boston, notwithstanding the great increase of population, than there was twenty years ago. At that time, the First Society was even larger than it is now. The Second Society, under Hosea Ballou, was the chief congregation of this sect in New England. It was near extinction, when Mr. Chapin took it a few years since. He has spent his force, and is about removing to New York. And the cause is threatened with a serious relapse. The South Society, late Mr. Skinner's, has been for some time languishing. A small gathering in the Chardon street Chapel the brands and embers of burnt-out Millerism; and a small concern at the extreme South part of Boston, complete the Universalist organizations in the city proper. Two or three halls have been, for a short time, occupied for Universalist preaching, and their closed. At South Boston, there is a weak Society, which has always been what it is now, too insignificant to demand attention. At East Boston, a meeting-house was reared: but the enterprise has failed, and the house is sold. In Charlestown, this sect has one house, as it had twenty years ago. It has remained stationary, while all around has grown and prospered. The same is true in Roxbury. In Cambridgeport, twenty years ago, the Universalists had a large place of worship. As the town increased, it was found necessary to contract the house, and its size was reduced nearly one half. It is owned principally by the editor of the Trumpet. In the prosperous village of Woburn, within the same length of time two houses have been built for Universalist meetings, and both have been sold, and the Society has ceased to be. Such is the case in Andover, also, except that the house is still in the market.

The rapid decay of so many societies, has thrown out of employ a large number of preachers. At their chief place of concourse or "ministerial exchange," may be seen a squad of overgrown lads, with their black coats and verdant visages, who have left plough, anvil, shoe-bench or some other honest calling, to "argue down the Orthodox;" and who fitted themselves for the job by a few weeks study of Balfour and Ballou. Like the laborers in the parable, they stand all the day idle in their ecclesiastical market, "because no man hath hired them." Many have been forced to resume their former occupations for bread. One of them joined the Shakers, as he said, "because he could get three good meals a day!" We have the names of near a score in this vicinity, who still bear the title of preachers, and who obtain a precarious living by herb-doctoring, mesmerism, and "other such branches of science."

We have a remarkable sign as to the present condition, of Universalism, in the late Convention, held first at Lynn, and then at Cambridgeport, to decide whether a belief in the Bible account of Jesus, is essential to the office of a christian minister. Mr. Chapin of Boston, spoke strongly against the resolution, but was not present when the vote was taken. The published records carefully omit to make mention of his opposition. It is asserted that Mr. King, of Charlestown, Mr. Mayo, of Gloucester, and many of the more popular preachers agree with Mr. Chapin, in thinking it not essential to believe what the Bible says of our Saviour. The posture of their minds seems to be this: "We have found it needful to our success, that we should profess to have faith in a book which we do not really believe. Has the time come when we may throw off the disguise? Shall we openly adopt Davis' revelation, or some others, or none?" For the

present, the question is answered, by a part of them, in the negative. Others wish to keep up the disguise a little longer. But this has only roused the wrath and zeal of such as call themselves "Rationalists." One of them, John Prince, has published a newspaper sheet called, "A Statement of Facts concerning the Boston Association of Universalists." Here, assisted by several others, he tells the whole story; and amply confirms all that has ever been asserted of the gross selfishness, mean duplicity, and secret infidelity of his brethren. The complotters in this conspiracy against religion, have fallen out among themselves; and in their anger, are revealing the secrets of the craft; telling the truth on one another, and mutually tearing from each others' faces the mask of hypocrisy.—*Christian Observer.*

Working Christians.

Strange there should be found any other kind of Christians. The whole creation of God is incessantly restless with activity, and how unnatural, then, that Christians, his noblest, holiest work on earth, should ever be found idle.

Fellow-disciple, let me speak to thee a kind word of admonition. Thou art poor, unlearned and obscure; or thou art entrusted with wealth, hast knowledge, or dost occupy a station of influence,—whosoever thou art, if a disciple of Jesus, thou art God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—The transforming power of the Holy Ghost has freed the faculties of thy soul from the control of Satan and the paralyzing influence of depravity. Thy spirit, united to Christ, can draw from him sustenance and divine energy. From the desolating curse of sin, the precious blood of Immanuel has redeemed thee.

Thus related to the Redeemer with what emphasis does he say to thee. Without me thou canst do nothing;—if I strengthen thee, thou canst do all things:—my grace is sufficient for thee! How true, in every respect, thou art not thine own! And how we felt this, while our hearts glowed in the ecstasies of "first love!"—We longed to give some substantial proof of our gratitude to Christ, and earnestly asked, "Lord what wilt thou have me to do?"

Christians, that feeling becomes us,—belongs to our renewed nature. It is the will of our Master written in our hearts. He says to all to thee, Go work,—occupy, glorify God with your bodies and spirits, which are God's.—These commands call for a holy and constant activity. The Christian idler cumburs the ground, the unfaithful steward squanders his Master's wealth. Dare you say, you can do nothing? It is not, cannot be true. God has made nothing useless. Christ has not ransomed a worthless thing. He sustains you for a purpose. To ascertain what that purpose is, and how you may fulfil it, is your solemn duty.

There is work for thee to do, however humble are thy powers. For as all, there is a sphere of influence, a field of usefulness, a post of responsibility, vastly important in the estimation of God. O, that Christians were as keen-sighted to discover the opportunities of doing good, as they often are to find excuses for the neglect of their work! Your work may be found all about you. A willing heart and a strong hand will never be at a loss to ascertain what is to be done, and how to do it.

The Christian's nature, his obligations, the providence of God, the conduct of the world, bid him be active. Nay, thou art active in the affairs of this life. How often is thy head distracted by cares, thy body wearied by incessant toil, and thy bosom excited by conflicting emotions! How unwearied and patient are the exertions of the worldling! And shall the people of God spend none of their strength in his service, never cherish an anxiety for the interests of his cause, and never imitate the industry of the world, while in the pursuit of objects of infinite and unfulfilling value? The time is short; what we do, must be done quickly. O, let us not be weary in well-doing. The eye of our Saviour is upon us, and soon we must give an account of our stewardship.—*Christian Reflector.*

The Temple and the Tabernacle.

The difference between the tabernacle and the temple was not in their typical use and signification—in these they were the same. The difference was, that, as respected their structure,

they were adapted to the different circumstances of the people of Israel, as a wandering and tent-dwelling people in the wilderness, and as permanently settled in Canaan. The tabernacle was suited to the first of these conditions. It was a portable temple, easily taken to pieces, and easily put together again. Its structure was such that it could be moved without difficulty, and in whatever place the Israelites encamped, the tabernacle was pitched in the midst of the tents. Here, according to his promise, the Lord discovered his glory. As tokens of his presence and protection, "his cloud was upon the tabernacle by day, and fire was on it by night," in the sight of all the house of Israel, throughout all their journeys. After the Israelites had obtained a settled habitation in the promised land, and had exchanged their own tents for houses, the moveable tabernacle gave place to a fixed and permanent temple. The structure raised as the dwelling place of the Divine Presence had its character determined by the social and economical circumstances of the people. So long as they themselves dwelt in tents, only a tent or tabernacle was provided as the abode of God's visible majesty—though, at the same time, they did not neglect to expend their wealth and skill in adorning and enriching it, that its magnificence might be suitable to the dignity of Him whose residence it was. But when they themselves were accommodated in expensive and sumptuous dwellings, a corresponding change must take place in the style of accommodation, provided for the presence and worship and service of God. "See now, (said David,) I dwell in a house of cedar, but the ark of the Lord dwelleth between curtains,"—a sentiment worthy of a devout and godly king. Would to God it were written with the finger of His own Spirit, on the hearts of all whom He has in any measure blessed with temporal prosperity. The worthy monarch would not enjoy the comforts, he could not look with satisfaction on the goodly galleries and pleasant apartments of his own stately habitation, until he had provided a palace of surprising splendour as a residence for his heavenly King. His thoughts still ran on the best way to glorify God, and to do Him honour, to serve the interests of His cause and kingdom in the world. And loaded with God's mercies, do you ever feel impelled to inquire, "What shall I render unto the Lord for all his benefits?" The answer is, "Honour the Lord with thy substance, and with the first fruits of all thine increase." Let a just and reasonable proportion of your means be consecrated to the uses of piety and charity—the noblest uses to which your gains can be devoted. Devise and execute liberal things with a view to the maintenance and extension of God's Church in the land. O, be not of the number who stretch themselves upon beds of ivory, and are not grieved for the affliction of Joseph. But vow with David, "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find a place for the Lord, an habitation for the mighty God of Jacob."—*John Roxburg, J. M., Minister of Free St. John's Congregation, Glasgow.*

From the American Messenger.

A Confirmation.

Mr. Editor—In one of the late numbers of the Messenger, the fact is mentioned, that an infidel advocated the preaching of Universalism, as the sure way, in the end, of bringing all who would believe it, over to his ground. As fully confirming this, it is worthy of notice, that another infidel in Massachusetts is of the same opinion. A correspondent of the "Boston Investigator," a notoriously and avowedly infidel paper, writes to its editor, "I often notice that you rub the Universalists rather hard. Excuse me, but I think that it is wrong. They are like John the Baptist of old—they prepare the way make the path straight. Children have to creep before they walk; and Universalism is the first step towards common-sense. You cannot make as many converts in your way, because they must come a step at a time. This jumping straight out of tophet, and getting no foretaste of heaven, won't do—it don't seem to take with the priest-ridden zealots in this part of the country. I seldom if ever knew a person in my life who was an infidel, but who had, at first, been raised an orthodox, then became a Universalist, then an infidel; so I think my logic is best, in the way of making converts."

Legislative Proceedings.

FREDERICTON, 18th March, 1848.

DEAR SIRS.—This morning immediately after the routine business of the Assembly had been disposed of, the hon. Mr. Hazen moved that the House go into committee of the whole, on the Bill to provide for the establishment of a Police force in the Parish of Portland. Dr. Thompson in the chair.

Mr. Partelow said that the bill had been a long time before the House, and in the hands of hon. members; it had already been read over and might require some trifling additions, but as it was applied for by the inhabitants of the Parish and prepared in conformity to their wishes, he hoped it would pass and become a law.

The Hon. Mr. Hazen said that before the bill was read section by section, he would for the information of the committee, give them a brief history of the measure as far as it had come to his knowledge. In the autumn of 1847, the Parish of Portland was found to be in a very disturbed state; people were attacked in the streets and lives were lost; the inhabitants were in the greatest alarm and excitement, they were afraid to walk the streets after night; they could not go to see their neighbours, nor could their neighbours come to see them, for fear of being shot down by some of the ruffians who infested Portland at that time. In this state of things a committee of Magistrates had been appointed by the Sessions to devise means for the protection of life and property in the Parish. He himself had attended that committee, consisting of an hon. gentleman, a member of another branch of the Legislature, who was then a Magistrate, but who has since resigned, and Mr. Justice Allan represented the people of Portland. It was his (Mr. Hazen's) opinion, that the better course would have been to prepare some general measures for the City of Saint John, and extend the same to Portland, but after enquiry it was found that the people of Saint John were averse to have any thing to do with the City, and the Incorporation of the city were equally averse to include Portland in the city Police regulations. While matters stood thus, the inhabitants of Portland decided on chalking out a course for themselves. They did not wish the Sessions to interfere on the one hand, nor the Incorporation on the other. He believed they held a meeting, and at that meeting they decided on the course which they wished to adopt. The present bill was agreed upon and prepared by a legal gentleman of their own choosing under their direction, and although it might require some little alterations in detail, he was perfectly prepared to give it his support. It might with truth be urged that this was an expensive measure for a small Parish like Portland, but the bill was entirely of their own making, and when they took into account the dreadful state of things which had existed there, it was quite clear that this or some other efficient measure must be adopted, otherwise people could not live there. The owners of property in Portland had either to take steps to protect their lives, or they must abandon their property altogether. He repeated again that a more efficient and less expensive measure might have been adopted, by preparing a general measure made applicable to St. John and Portland, for after all Portland was but a continuation of the city of Saint John, and should be under the same regulations as a street in the city. This however it seemed could not be agreed to, they were therefore obliged to adopt the present bill, as it would never do to leave Portland another year without protection. Why the people of Portland objected to be joined with Saint John in Police regulations, or why the Corporation objected to include Portland in such a measure, he did not know. He had been willing to lend his aid in framing a bill to include both the city and Portland; it would have been far cheaper for Portland, and could not have been disadvantageous to the city. Still as neither party would agree to it, there was no use in pressing the matter upon them against their inclinations. They must therefore pass the bill and try it for a year or two. It would bear hard on the owners of property in that Parish he knew, and he (Mr. Hazen) would be called upon to pay his share as he owned some property there, but this he was perfectly willing to do; for as he had said before, property was valueless in Portland unless people could live there, and people could not live there, unless their lives and their properties were protected. He would therefore move that the bill be read section by section.

Mr. Ritchie was exceedingly happy to hear what had fallen from his hon. and learned friend who had just sat down, respecting the proper plan of appointing a Police for Portland. His views in that respect had his hearty concurrence; for, so long ago as 1842, he had prepared a bill with great care for the purpose of establishing a Police for the city of St. John, including the parish of Portland. At that time a series of commercial embarrassments, arising from different causes, had taken place, and it was thought advisable not to press the measure, or incur any additional expense for Police purposes. He was satisfied, however, that sooner or later some such measure, including both places, would be carried. He was not aware before of any opposition on the part of the Incorporation of St. John to such a measure; but his hon. and learned friend had an opportunity of knowing exactly how the feeling of that body was with respect to such a measure. He was sorry to say that the state of this parish had been quite as bad as had been described by his hon. and learned friend, but although this was the case, that House must not be carried away by any panic which might have prevailed when this measure was prepared. He was not against passing some bill, for some bill was absolutely necessary, but he thought the present bill entirely too complicated, and entirely too expensive for a small place like Portland. Portland was neither more nor less than one of the streets of St. John, and for Police purposes it should be treated as if within the bounds of the city. He exceedingly regretted that a contrary opinion existed,