

"Confession" issued by Ronge and his followers on their secession from Rome. Here is the 5th article of their Confession, and we ask our readers to compare it with the 1st article of the New York Germans, and judge for himself whether there is any thing in them to justify the opinion of a substantial difference between the two bodies on the doctrine in question:—

5. As the essential contents of our faith, we lay down the following symbols:—

"I believe in God the Father, who has created the world by his omnipotent word and who governs it in wisdom, justice, and love.

"I believe in Jesus Christ our Saviour, who by his doctrine, his life, and death, has saved us from bondage and sin.

"I believe in the working of the Holy Ghost on earth, a holy, universal, Christian Church, forgiveness of sin, and life everlasting. Amen."

There is surely a wide difference between the manner of stating their belief in the Father, Son, and Holy Spirit, and that of the Athanasian Creed or Westminster Confession. As we said of Ronge's Confession when it appeared, "it is in fact Unitarian in sentiment." It is known now that Ronge rejects the Trinity as commonly understood. And why may not the same be said of the New York Germans? Every Unitarian believes in "God the Father," in "Jesus Christ our Saviour," and in "the work of the Holy Spirit upon the earth."

The truth is, that the old doctrine of a trinity of coequal and coeternal persons in the Deity is fast sinking, because it cannot be sustained in this age of increasing light and enquiry. And while the article before us, constructed as it is, would, we presume, satisfy many minds who would still call themselves Trinitarians, it would also satisfy those who hold the belief of the simple Unity of God. We may venture to surmise that in the new congregation may be found a diversity of opinion on the doctrine of the Godhead. They admit indeed, in their 3rd article, that their "doctrinal basis" will allow of "diversity of views and readings." But they find in such diversity "no ground for division and denunciation." In this they show themselves enlightened and wise. They have made a bold step in the right direction. They have shown themselves lovers of truth, toleration, and progress.

MONTREAL UNITARIAN CONGREGATION.

During the last month an aggregate meeting of this congregation was held in the school room of the Church, for the purpose of taking into consideration certain suggestions to be submitted to them by one of the Committees belonging to the body. During the past year an encouraging increase has been made in members, and as these have come from various sources, it was thought desirable to adopt some measures to consolidate the worshipping society with the view of securing its permanency, and rendering it more profitable to all connected with it. The meeting was well attended, and the following suggestions were submitted:—

"1st.—We believe it is the sacred duty of all rational beings to cultivate the exalted gift of understanding which the Almighty Parent has given to them, and we believe that it is incumbent on us particularly, as the professors of liberal and enlightened views of Christianity, to attend to the business of mental improvement. We would therefore suggest that in view of the obligation thus resting upon us, some means should be adopted for creating and cherishing a taste for useful reading, more particularly among the younger members of this congregation. It is thought that a class for mental improvement might readily be formed, which would be highly useful in promoting the desired end. Such a class might meet weekly in one of the rooms connected with this Church, at which select passages from standard authors might be read and conversed upon. Here, also, essays might occasionally be produced, if found practicable, and other exercises of a useful character might be devised.

"2ndly.—Believing that man is a religious being as well as an intellectual, we hold it to be of cardinal importance that earnest attention should be paid to the cultivation of the devotional sentiment. A religious society in which devotion is neglected resembles a sta-

ture. It has the form but it wants the life. It may have external beauty, symmetry and grace, but intrinsically it is a mass of cold lifeless stone. No religious body can be said to be in a healthy state unless its members be given to serious thought and stated prayer. The example of our Saviour leaves us no excuse on this part of duty. And if we would be his faithful disciples we must imitate his example, and nothing appears more prominently in his character than frequent and earnest prayer to God. With the view of cultivating the spirit of social devotion, it is suggested that meetings should be held for the purposes of familiar religious conversation and devotional exercises.

"3rdly.—Regretting that much misconception and prejudice still exist in the community regarding our distinguishing views of Christianity, it is suggested that every proper means should be resorted to for removing these. We think that a better acquaintance with our real views would soften asperity and mitigate the ill-grounded prejudice which exists in society at large. For the purpose of promoting a better acquaintance with them, it is thought that a special committee should be formed, who would take charge of the congregational library, of all the tracts that we can procure from abroad or print at home, and of the *Bible Christian*, in its publication and distribution."

In accordance with these suggestions, classes and committees were then formed, which have since held their meetings with very encouraging prospects of success.

BOOKS.

We would direct attention to the advertisement of Books which appears in another column. Several of them have only lately arrived in this city, after a tedious passage from the other side of the Atlantic. Among those which came from Great Britain, we received the first eight parts of the *People's Dictionary of the Bible*, by Dr. Beard of Manchester. This we regard as an extremely valuable work, embracing within a convenient compass, a great amount of information on matters referred to in the Sacred Text. We regret that the great delay and expense connected with the procuring of books from Great Britain, will interfere with the subscription to the work in this place during its issue in parts; but we hope that on its completion it will be duly appreciated here, and meet with that encouragement which it so eminently deserves.

THEOLOGICAL SCHOOL, MEADVILLE.

The catalogue of Officers and Students for the current year, has reached us. The School is still prosperous. The advantages it offers to a certain class of students are manifold. The Board of Instruction is composed, as follows:—

REV. R. P. STEBBINS, *President*; Professor of Hebrew Literature, systematic Theology, and Sacred Rhetoric.*

REV. FREDERIC HUIDEKOPER, Professor of Hermeneutics, New Testament Interpretation and Literature, and Ecclesiastical History.†

REV. GEORGE HOSMER, Professor of Pastoral Care.

ELDER DAVID MILLARD, Professor of Biblical Antiquities and Sacred Geography.

The number of Students is as follows:—In the Senior Class 4; Middle Class 13; Junior Class 15; making a total of 32. Among the names of the Junior Class we observe that of Mr. Hassall, recently a Methodist Minister of this city.

The Library has been increased the past year by an addition of 900 volumes—making in the whole 2,300 volumes. There are also 1,000 volumes of Text books, the use of which is given to the Students during their connection with the School.

The course of study at this Institution will occupy three years, but students will be admitted for a shorter period, or can continue for a longer one.—Candidates for an advanced standing will be examined in the previous studies of the class which they

* Professor Stebbins also gives instruction in the Evidences of Natural and Revealed Religion, Mental and Moral Philosophy and Eloquence.
† Professor HuidEKOPER also gives instruction in Greek, Latin and German.

propose to enter. *It is very desirable that all who propose to enter, should be there at the annual commencement.* Those who come later must be ready for examination in the studies through which their classes shall have passed.

We are gratified to mark the continued prosperity of the Meadville Theological School, believing, as we do, that it is calculated to give efficient aid to the cause of liberal and scriptural Christianity.

Wellington and Father Mathew.—Wellington, the hero of blood, got more than two millions of the national money; and half the cities of the empire are decorated with pillars and statues raised to him whilst living. Who could compare a Wellington and a Mathew?—the victor of blood and the victor of peace? Who could place in the same class the leader who dried the orphan's tear and hushed the cry of widows, and him whose glory was erected on crushed and withering limbs—on thousands of stark, ghastly, mangled corpses—and whose praises were drowned in the shrieks of miserable mothers, wives and daughters? Who would contrast the man of blood with the man of peace? Why, then let it be written now, to be remembered in after ages, that a Wellington received a hundred times more from his country than a Mathew,—the one for slaughtering thousands of Frenchmen, the other for elevating and purifying millions of his own people. How posterity will scorn our boasted civilization.—*Scottish Temperance Review.*

Christian Effort.—Believe on the Lord Jesus Christ, and thou shalt be saved. Believe the testimonies of eternal truth, concerning man's rebellion and ruined condition, and the solemn realities of judgment and eternity, and you will at once shake off sloth, and be aroused to escape impending wrath and secure unfading glory. Do you love your ease and the pleasures of the world more than Heaven? You have your choice; but remember, the friendship of the world is enmity with God. Do you say, there is time enough for religion by and by! Behold, now is the accepted time! The Omnipotent One gives not the least encouragement for another day. Behold, now is the day of salvation! Do you say, then, you will in earnest seek salvation, but not have it known? This, too, is at variance with Heaven's design. Let your light so shine before men that they may see your good works. Whosoever is ashamed of me and of my works, of him shall the Son of Man be ashamed. Do you feel the overwhelming power of sinful habit, and your utter inability to rise in your own strength. Take hold of that mighty arm now reaching down from heaven; ready to raise you up, to strengthen you, to heal you. It is an arm of everlasting mercy for the chief of sinners. The same kind arm that rescued Augustine, after thirty years of rebellion and wallowing in sin, rescued him from the horrible pit and miry clay, and set his feet upon a rock, and put a new song into his mouth! Rise, then, in the might of that Omnipotent arm; seize the offer of Infinite love; run with patience the race now set before you; and you too, like Monica, and Augustine, and the countless multitudes before the throne, shall come off conqueror, and more than conqueror, through Him that hath loved us and washed us from our sins in his own blood.

Spring passes away, and so must thou. Is thy cheek of roses fairer than the rose which must also fade? Thy song, other than that of the nightingale, which is also silenced? Lie down calmly in thy dust, thou human flower. That dust will yet be the pollen of a fairer one; and earth has no more than it can do to thy blossoming soul.—*J. P. Richter.*

The Treasurer of the Montreal Unitarian Society acknowledges to the receipt of the following sums from friends in Great Britain towards discharging the residue of debt on their Church:—

From the High Pavement Chapel, Nottingham,.....	£5 0 sterling.
From James Yates, Esq.....	2 2
	£7 2
Less, advertising in <i>Christians Reformer</i> ,.....	2s.
Mr. Horwood's commission on £7 2s. at 5 per cent.,.....	7s. 9
	£6 13 stg.
From Dr. Bowring, M. P.....	2 0 stg.
From Robt. Rowan, Esq. Ballynony, Ireland,.....	2 0 stg.

BOOKS FOR SALE, AT C. BRYSON'S BOOK-STORE, ST. FRANCIS JAVIER STREET.

THE Entire Works of WILLIAM ELLERY CHANNING, D.D., in two volumes.

The Entire Works of the Rev. ORVILLE DEWEY, D.D., Pastor of the Church of the Messiah, New York, one volume, 8vo. pp. 887.

A COMMENTARY ON THE FOUR GOSPELS. By the Rev. A. A. LIVERMORE.

THE ESSENTIAL FAITH OF THE UNIVERSAL CHURCH, Deduced from the Sacred Records. By Harriet Martineau.

LA FOI DE L'EGLISE UNIVERSELLE; D'APRES LES SAINTES ECRITURES. Par Mlle. Martineau. Traduit de l'Anglais.

SCRIPTURE PROOFS AND SCRIPTURAL ILLUSTRATIONS OF UNITARIANISM. By John Wilson. 3rd Edition, revised and enlarged.

"Every text connected with the Trinitarian controversy on both sides of the question, is noticed in this volume. The book is divided into two parts. The first of these contains 'the Scripture evidence of Unitarianism;' the second 'the alleged Scripture evidence for Trinitarianism.' In the first part, besides quoting the texts as they appear in the authorised version, Mr. Wilson furnishes us, in many cases, with a variety of renderings, by scholars of acknowledged eminence; and throughout the whole he presents us with a series of, forcible and pertinent remarks of his own. In the second part, he not only cites the controverted texts in full, but also gives 'illustrative texts' to throw light on the meaning of the prominent terms which appear in them."—*Boston Christian Examiner*

THE CONCESSIONS OF TRINITARIANS; being a Selection of Extracts from the most eminent Biblical Critics and Commentators. By John Wilson.

"We cannot conceive a Trinitarian looking this book in the face, without a decided sinking of the heart,—without, a sense of the ground, which he had taken to be so solid shrinking from under him,—without the involuntary ejaculation 'Save me from my friends!' For here are six hundred pages of refutation of Trinitarianism, by Trinitarians themselves, drawn from over two hundred eminent writers of that denomination. In other words, it is a volume of extracts from celebrated orthodox writers of all ages of the church, in which they have given Unitarian explications of Trinitarian proof-texts. And it appears, from examining the work—what, indeed, has often been loosely asserted—that there is not one out of all the passages in the Bible brought forward in support of the doctrine of the Trinity, which, by one or more Trinitarian writers, has not been given up to their opponents, as admitting or requiring a Unitarian interpretation. Here, therefore, we have a perfect armoury of weapons for the destruction of the Great Error, furnished by the believers and defenders of the error themselves."

HISTORIC AND ARTISTIC ILLUSTRATIONS OF THE TRINITY; showing the Rise, Progress, and Decline of the Doctrine, with Elucidatory Engravings. By the Rev. J. R. BEARD, D.D., of Manchester, England.

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LETTERS ADDRESSED TO RELATIVES AND FRIENDS, chiefly in Reply to Arguments in Support of the Doctrine of the Trinity. By Mary S. B. Dana, author of the "Southern and Northern Harps," "The Parted Family," &c.

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