

Rise and Progress of Religion in the Soul; and at a critical period of his history it fell into the hands of William Wilberforce and awakened him to seriousness, thought, and prayer. William Wilberforce wrote a book called *Practical Christianity*, and in the sunny Isle of Wight it reached the heart of Legh Richmond. And Legh Richmond wrote the annals of a Methodist girl, and published them under the title of *The Dairyman's Daughter*, and into how many languages, I should like to know, has that book been translated, and in how many has it been made by God a powerful instrument in spreading the truth? There is another great result of the circulation of *Practical Christianity* besides that which I have mentioned. That book went to a secluded parish in Scotland, and found there a man who was preaching a gospel which he did not know; and it led him to preach it in a very different manner, till all Scotland rang with the eloquence of Dr. Chalmers. Let them look at that succession of names:—Richard Sibbes, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond, and Thomas Chalmers. Was not that an apostolical succession?—*Dr. Morley Punshon.*

A FEW WORDS WITH A "RATIONAL CHRISTIAN" (UNITARIAN.)

Sometime ago, a subscriber to this magazine was sent a copy of a Unitarian paper called "The Rational Christian," and he wrote to its editor disapproving of the doctrines which this Unitarian organ taught. The following is the concluding portion of the letter, and we have pleasure in inserting it:—

* * * "As I understand Unitarianism, it teaches that Christ was only a mere man, although a very good man, and that the example of his spotless life, and heroic death, is worthy of all imitation and praise.

Now in the Book which contains the history of the life and death of this 'good man' according to Unitarians,—this 'God-man' according to Trinitarians,—I find it recorded that he proclaimed himself equal with God the Father, and that he was put to death by his enemies, because as they said, 'he being a man made himself God.' Now, I submit, that Christ must either be what he announced himself to be, or he could not possibly be what Unitarians profess to regard him as, viz.: 'a good man;' to regard him as such, and yet at the same time to *deny the truthfulness of his own utterances* is, to my mind, neither 'rational' nor logical. To sum up the whole matter: The *Trinitarian* trusts in a Divine Saviour, the *Unitarian* in his own showing, trusts in an 'arm of flesh,' and the Scriptures declare that, 'cursed is the man that trusteth in man and maketh flesh his arm.' So, my dear friend, as far as I can see things yet, this Trinitarianism is the more 'rational' and logical of the two, and that even from a human standpoint.

Yours,

"Pembroke, Ont.

ORTHODOXY."