

Parliament of the said Province, passed in the third year of Her Majesty's reign, entitled, "An Act to amend an Act passed in the ninth year of King George the Fourth, chapter second, entitled, An Act for the relief of the Religious Societies therein mentioned," to other denominations of Christians than those therein enumerated:

Be it therefore enacted, &c., That whenever any Religious Society or Congregation of Christians, in that part of the Province called Upper Canada, shall have occasion to take a conveyance of land for any of the uses aforesaid, it shall and may be lawful for them to appoint Trustees, to whom and to whose successors, to be appointed in such manner as shall be specified in the deed of conveyance, the land requisite for all or any of the purposes aforesaid may be conveyed; and such Trustees and their successors in perpetual succession, by the name expressed in such deeds of conveyance, shall be capable of taking, holding, and possessing such land, and of commencing, maintaining, and defending any action or actions in law or equity for the protection thereof, and of their rights and property therein; anything in the Statutes commonly called the Statutes of Mortmain or any other law to the contrary thereof notwithstanding.

11. Provided always, and be it enacted, That such Trustees shall, within twelve months after the execution of such deed of conveyance, cause the same to be registered in the office of the Registrar of the county in which the said land is situate.

DISSENTERS' CHAPELS BILL.

A very important judgment has lately been pronounced in the Irish Chancery Court under this Act. A suit involving the right of the present occupiers of the Eustace Street Meeting-house, in Dublin, to retain possession, had been for some time pending. Those occupiers are Unitarians, and the lineal descendants of the founders of the congregation. When that remarkable infatuation came over so large a portion of the 'orthodox' party in Great Britain and Ireland, which darkened their moral vision, and impelled them to a daring but fruitless attempt to snatch from the Unitarians those properties which had descended to them from their forefathers, the congregation of Eustace Street was seriously threatened. The case was tried some time previous to the passing of the Dissenters' Chapels Bill, but judgment was deferred until it should be ascertained what would be the issue of that measure. The decision of the Irish Lord Chancellor (Sir E. Sugden) in this case, is of great importance, as it removes all uncertainty concerning the judicial construction of the Statute. A few sectarian partizans who pretended to great knowledge on the subject, but who really possessed none, had said that the Statute would not give that protection to Unitarians which was expected, because, as they alleged, the worship of Unitarians was not, in the eye of the law, the worship of God. But in the case of those sage individuals, we may venture to say, that the "wish was father to the thought," and we are glad to be able to say further, that their opinion was most woefully erroneous. The Unitarians have been protected by the Statute, as the legislators who framed it, and passed it, intended they should. The congregation of Eustace Street have been secured and confirmed in possession of their meeting house and religious funds.

The judgment pronounced by the Lord Chancellor, was long and laboured. We quote the following extract from it, as we are of opinion that the information it conveys, may not be without its use at the present time, in our own community:—

"It was said that an Unitarian could not take the declaration in the 19th Geo. III. c. 44, by which he is to declare that he is a Christian and a Protestant, and as such believes that the Scriptures as commonly received among Protestant churches contain the revealed will of God. That act did not repeal the penal clause in the 1st William and Mary, against persons denying the Trinity; but this clause was repealed by the 53rd Geo. III. chap. 160. These were English Acts. The Irish Act of Toleration is the 6th Geo. I. chap. 5; but that, by sec. 13, excepted persons who in preaching or writing denied the Trinity. The 57th Geo. III. chap. 70, repealed this penal clause in the 6th Geo. I., and extended to Ireland the provisions of the 19th Geo. III. and the 53rd Geo. III.—the English Acts. The legislature, therefore, has enabled Unitarians to take the declaration in the 19th Geo. III. The legislature has abolished the penalties of preaching against the Trinity, but it has not altered the nature of the religious doctrines professed by Unitarians. It treats them, therefore, as Christians and Protestants, and as believers that the

Scriptures, as commonly received among Protestant churches, do contain the revealed word of God, or at least enables them to make that declaration if they think fit; and it was stated at the bar that Unitarians feel no difficulty in availing themselves of that liberty.

The nature of the several Acts alluded to in the extract may be known by referring to the last number of this journal, which, it will be remembered, contained an abstract of enactments affecting religious liberty, passed in England since the Restoration.

"THE CHRISTIAN LUMINARY."

We have received the first number of a paper bearing the above name, published at Oshawa, Upper Canada. It is issued under the auspices of the Canada 'Christian' Conference, and will appear semi-monthly. The terms are one dollar per annum in advance.

We are much gratified at the appearance of another journal in Canada to advocate the cause of Liberal Christianity. Though known by a different denominational title, we feel that we stand on the same great basis as the 'Christian' Connexion. That basis is the sole and sufficient authority of the Bible as a rule of faith, and a belief in the strict Unity of God. The former involves, of course, the rejection of all human creeds; and the latter, the rejection of the doctrine of the Trinity. Indeed, by our exchange papers from the United States, we frequently see it mentioned by both parties that the Unitarians and the 'Christians,' should be united in all efforts to promote Liberal Christianity. They have lately joined in the establishment of a new Theological School at Meadville, Pa. with excellent prospects of success, and are laboring together in the Western States. Why, then, should they not cooperate heartily in Canada, where union is so much required? Most earnestly do we hope that the *Christian Luminary* may be extensively encouraged; and if the members of the 'Christian' Connexion are not insensible to their interests, most assuredly it will. If judiciously conducted, it may be instrumental in accomplishing a vast amount of good.

That our readers may understand the spirit of the paper, we present them with the subjoined extracts from the leading article under the editorial head. There the writer says—

"We are of that class which have the misfortune, (if it is such) to differ from some of the popular religionists of the present day; we reject some traditions, and long established customs of those who have been denominated fathers of the church, or in short we reject all creeds and discipline of men's invention, and all doctrines, liturgies and credenda which bear not the impress of Jehovah's seal.—Believing the BIBLE to be a sufficient rule of faith and practice, the one and only one by which the church ought to be governed, and the one under which they should, and will eventually be united. We receive no doctrine as essential, unless we find it plainly taught in the word of God. And while believing as we do, that there is, as says the Apostle Paul, (1 Cor. viii. 6,) 'but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him,' and that this Jesus is, as Peter says (Matt. xvi. 16.) 'Christ, the Son of the living God,' that this faith is the rock on which Christ built his Church, against which the gates of hell shall not prevail; that this church is composed of all that love God and keep his commandments, consequently, the children of God, of every name, are all members of the same church or family, having all the same Father (God,) and all the same head and leader (Christ,) all possessing the same spirit of love to God and man, all the one object in view, the conversion of the world, and will eventually gain the same heaven."

In enumerating the objects in view in publishing the paper, the writer states—

"Our object then is, candidly, and in the spirit of meekness, to present our views, (which we think are scriptural) that have been so much and often misrepresented, and of which there has been so little known in this land; and if possible, remove that prejudice which is so often an insurmountable barrier between us and our brethren of other orders, and also to present the glorious principles of the gospel of Christ, in a plain and unsophisticated manner, and implant in the mind of all, and in a particular manner of the rising generation, the spirit of rational investigation, and lead them to read, think, and act for themselves in moral and religious subjects, instead of following in a servile manner, the traditions and usage of their forefathers. When men shall act on this principle, prejudice, superstition, and the contracted spirit of partyism shall vanish away,

while light, truth, moral improvement, and the benevolent principles of the gospel of the Prince of Peace would spread far and wide, the moral desert blossom like the rose, and happiness permanent and lasting be enjoyed by all."

REV. R. C. WATERSTON.

We take the following paragraph from the *Boston Christian World*, by which it will be seen that another Unitarian congregation has been organized in Boston, and that our friend, the Rev. R. C. Waterston has been invited to become the Pastor. Mr. Waterston is affectionately remembered by the Unitarians of Montreal since his visit to them last summer. For more than five years he has been connected with the Free Chapel, in Pitts Street, Boston, and has laboured zealously, and successfully, as one of the Ministers to the poor in that city. He is well qualified, both by disposition, and ability, to improve any sphere of labour on which he may enter.

We are informed that a new religious Society has been formed and legally organized in this city, under the name and style of the 'Church of the Saviour,' and that Rev. R. C. Waterston has received a unanimous invitation to become its Pastor. We also learn that measures are in progress for the erection of a Church.

The first religious services of the Society will be on Sunday, the second day of March.

CHRISTIAN COURTESY:

"In the barren desert of sectarian bitterness and controversy," says the *Boston Christian Register*, "how pleasant it is to behold here and there, a green spot, watered by the kindly charities of our nature, which gush up to the surface, spite of all hindrances."

This remark is made by our cotemporary in connection with the announcement of an elegant piece of plate, being presented by the 'Second Church and Society' of Boston to the 'Old South Church.' The former are Unitarians—the latter are 'Orthodox.'

The circumstances which called forth this presentation are these;—About a year ago, the 'Second Church,' in Boston, took down their ancient house of worship, for the purpose of re-building on the same site. While thus deprived of a suitable place of worship, the 'Old South Church' granted them the use of their large and commodious vestry in Spring Lane. In this place they continued to hold their religious services until their own new church was so far completed, that they could meet for worship in their own vestry.

The piece of plate is a finely ornamented cup, of the form usually used in the communion service. It bears the following inscription:—

TO
THE OLD SOUTH CHURCH,
In memorial of
Their Christian Hospitality to the
SECOND CHURCH AND SOCIETY,
1844.

'CHRISTIANS' AND UNITARIANS.

The following paragraph, is taken from the *Christian Palladium*, a journal published by the 'Christian' denomination in the United States. The editor refers to a visit he has lately made to Northern Illinois.

"Our Christian brethren and the Unitarians in this country make common cause; and I trust the result is, and will be good. By associating together, they mutually lose their prejudice. The Unitarian sees, that instead of the Christians being wild and fanatical, as he had supposed, they are intelligent, devoted, and rational Christians; ardent, zealous, spiritual; but candid, rational, building upon right principles, and 'worshipping God in spirit and in truth.' While, on the other hand, the Christian brother sees that the Unitarian is not so cold, so formal, so aristocratical, and unfeeling as he had thought. It is true he finds some difference in theological and practical views; yet, he finds in him 'a brother,' kind, devoted, zealous for right and truth, and a lover of all good men. On these principles they strike hands, and unite to extend the principles of peace, love, purity, and union among their fellow-men. Nor do they labor in vain. Light is spreading, and most assuredly our sentiments commend themselves to, and are highly appreciated by many in the West."

CHURCH BUILDING—LIBERAL DONATION.

The Unitarians of Hyde, (England,) says the *Manchester Times*, are now contemplating the erection of a church of more than usual magnificence; and judging from present appearances, the plan will undoubtedly be fully realized. The subscriptions for this purpose have commenced, and are going on well. The Messrs. Ashton, of Hyde, four brothers, are stated to have given one thousand pounds sterling, each.

A VISIT TO MONTREAL.

The following is taken from an article entitled "A Visit to Canada," published in a late number of the *Boston Religious Magazine*. Our readers will perceive, that in alluding to the services of the Unitarian congregation of this city, the writer refers to the time, when those services were held in the temporary chapel, Haymarket.

"There was one place which interested us more than any other, in Montreal, and that was the humble apartment where, like the early Christians, the small Unitarian congregation were gathered together. The walls of their pretty church are however now rising, and with the aid which it has been the privilege of their brethren in the East to send them, the building will soon be completed. The Rev. Mr. Corder's society, though yet small, will then be much increased, and in that small number there are now men, whose devotion to the cause of truth, and ability to support it, are, like Peter the apostle, rocks, upon which the spiritual church will be firmly built. The Unitarian church in Montreal will have wide influences, for many of our faith are scattered through Canada, to whom the privilege of hearing any preaching consonant with their views, is a blessing almost unknown. Many were educated as Unitarians in England and Ireland, and, removed to Canada, they cling firmly to their views of the Gospel, notwithstanding the disadvantage of having no church to draw them together, and amid the bigotry and uncharitableness by which they are surrounded;—bigotry and uncharitableness, which, alas, are all over the world, sad proofs how much more the letter than the spirit of the Gospel has been diffused.

After the simple services at the Unitarian chapel were concluded, we walked to the Catholic cathedral, which is the most imposing building of the kind in America. As we were entering the cathedral, the regiment of Highlanders passed, on their way to the Scotch church; they were in full uniform, kilts, tartans and feathers, but without music, and each carried in his hand a small Bible. They are a noble looking band of men, and in their romantic dress make a fine appearance. Having just quitted our own most simple form of worship, and leaving the Highlanders to proceed on their way to listen to the old doctrines of the Scottish kirk, we entered the cathedral, to see another form in which the Christian religion is presented. The interior of the church is by no means equal to the exterior, and we were told that the architect actually died of a broken heart from not being allowed to finish the interior according to his original plan;—it may be true; men have died in a less worthy cause. A number of priests in showy raiment were chanting before the altar in a very unmusical manner. Every thing around us afforded a striking contrast to the meeting we had just left, as great indeed as the difference between the views of the Christian religion presented in the two places of worship."

BOOKS FOR SALE.

FOR SALE, at the Office of 'THE BIBLE CHRISTIAN,' Haymarket, in the house adjoining the American Presbyterian Church,—

THE ENTIRE WORKS OF WILLIAM ELLERY CHANNING, D. D., in two handsome volumes, price 10s.; in extra binding, 11s.

COMMENTARY ON THE NEW TESTAMENT, by ABIEL ABBOT LIVERMORE.—Three vols. published.—5s. per vol.; 15s. for the set.

SKETCHES FROM THE LIFE OF CHRIST, by MRS. H. V. CHENEY.—One vol. 2s.

LECTURES ON CHRISTIAN DOCTRINE, by ANDREW P. PEABODY.—One vol. 4s. 6d.

COLLECTION OF HYMNS, by the late Rev. Dr. GREENWOOD, of King's Chapel, Boston. Thirty-ninth edition. Price 4s.—Compiled for the use of Unitarian Congregations.