

of mankind. I have never met with anything in ancient or modern history, in all its circumstances, approaching to this sublime fearlessness.

And, to pass over other illustrations of a similar kind, was there not both intellectual and moral bravery in their highest measure, in our Saviour's relying solely upon the consciences of his nation—in his forbidding every appeal to arms—in his denying and disowning brute force in all its applications,—in offending the people's settled expectation of a military Messiah, by declaring in deeds that were trumpet-tongued, "Were my kingdom of this world, then indeed would my servants fight."

In all the French Revolution there was no nobler piece of bravery than the defence of Louis XIV. by a few nobles before those who had already pre-judged his cause; one of these fearless advocates had been, we know, far from friendly to his Sovereign, or to the idea of monarchy; and yet he cared more for justice than for life.

But when our Saviour committed himself only to the defence of Providence, the doctrine of "peace on earth" found no heart to confess, no life to obey it. Brute force was every where triumphant; and the all-controlling sceptre of Rome, was circled with human skulls,—his own nation had seemingly been guided to the bloodiest wars, by Omnipotence itself—the revered code of the people was, blood for blood, and blow for blow.

And thus it was; with all precedents against him, with a national antiquity deeply dyed in human gore, with the uniform custom of international warfare, among the civilized as the savage, that Jesus said, "Put up thy sword! All they that take the sword, shall perish by the sword." This it was he declared by the manner of his entrance into the kingly city, by the ready forgiveness of every offence and the immovable gentleness of his sorely tried spirit—that he relied on none of the usual reliances of earth—that he despised the appeal to the right of might, the conviction of superior strength: that he relied, and that we are to rely on God, and God's truth—on a regenerated humanity, and a future age!

The moral bravery displayed, we should say expressed, in his majestic silence before Pilate, and his refusal to gratify him, will remain for consideration at a future time.

F. W. H.

REASON AND REVELATION.

Let us understand what we mean by these terms, *reason and revelation*. The former may be correctly stated to be "that inspiration of God which has given man understanding,—that faculty or power by which man is enabled to see right from wrong, and to discern truth from error." To reveal is to make known: revelation, therefore, must be a making known of something before unknown or imperfectly understood. New reason is the test to which revelation must be applied. To use the words of a learned dignitary of the Church, Dr. Dullock, formerly Dean of Norwich, "If I cannot depend upon the plainest dictates of reason, how can I be assured that any doctrine is a revelation come from God? If I receive it without consulting my reason, then, for aught I know, it may be an imposture; and I am every way as liable to embrace an error as the truth. But if I embrace it upon the trial and conviction of my reason, then, it is plain, I admit the principles of reason are to be depended upon; which, if I do, I cannot consistently admit any thing as true which contradicts it."

On this principle, the soundness of which is self-evident, I must contend that a revelation which cannot be fathomed by reason is no revelation. It is an abuse of terms to say that anything is made known or revealed which reason cannot comprehend. Apply this to our belief in the existence of God. The fact of the existence of one great self-existent almighty power, is so far from being contrary to reason; that every exercise of our rational powers must inevitably lead to this conclusion. That what is made must have a maker, is a truth which commands our belief; and this is what is revealed of God. Revelation tells us that "in the beginning God created the heavens and the earth;" not how. There is nothing said about the process by which creation was effected,—the simple fact is revealed: that fact commands the assent of our reason, and further than this we believe nothing, because we know nothing. As to the manner in which God exists we know nothing, and we believe nothing. Here Revelation is silent. The subject is too vast for the grasp of finite minds. Poor weak mortals have talked about essences, and hypostases, and subsistences, and told us that "God doth infinitely transcend not only a predicamental substance, but a metaphysical entity;" and when they have invented this jargon, they call upon us to prostrate our understandings and believe it. They are not content with Revelation, which teaches us that "God is," but they must tell us how.

The former proposition being a revelation, we can understand and believe; the latter being an addition of men, we neither understand nor believe. When Paul says, "To us there is but One God, the Father," there is nothing in the proposition which we cannot understand; but when we read in the Athanasian Creed that "the Father is God, the Son is God, and Holy Ghost is God; and yet there are not three Gods but one God," we have no conception of what is meant. We have certain words presented to our view, but they no more convey any idea to our minds than if they were written in unknown characters. Can we, then, be said to believe these words? If the creed had said "the Father is God, the Son is God, and the Holy Ghost is God," I might say "This is an unscriptural doctrine, but I can understand your proposition. I do not believe it, but I know what you mean." But when it is added, "and yet there are not three Gods, but one God," I am quite at a loss to know what is meant. The two propositions are self-destructive, and become nothing more than a heap of unmeaning words to which no idea can be affixed.

How widely different is this sort of language to that which was employed by our Saviour and his Apostles! Their teaching appealed to the understanding and heart. Clear, simple, sublime, ennobling; everything that could better the human heart; every thing that could remove the mists and clouds of superstition, that could reveal God in the most endearing of relations, that could elevate and dignify the character, and cause the graces and virtues of which humanity is capable to blossom and bring forth fruit; all these marks of benevolent and divine origin were stamped upon the words they uttered. How different, how opposite, has been the language of human creeds!

Instead of regarding, as a heavenly institution, designed to perfect our whole nature,—to offer awakening and purifying objects to the intellect, imagination, and heart,—to develop every capacity of devout and social feeling,—to form a rich, various, generous virtue,—divines have cramped and tortured the Gospel into various systems, composed in the main of theological riddles and contradictions; and this religion of love has been made to inculcate a monkish and dark-visaged piety, very hostile to the free expansion and full enjoyment of all our faculties and social affections.

The Bible Christian.

MONTREAL, OCTOBER, 1845.

UNITARIAN PROTEST AGAINST AMERICAN SLAVERY.

We may be pardoned when we say that it is with feelings of pride and gratification that we refer to the Protest against American Slavery which will be found elsewhere in our present number. It is signed by one hundred and seventy Unitarian clergymen of the United States. It is an admirable document,—plain, earnest, and argumentative, and has attracted considerable attention throughout the American Union. The Protest with the signatures in full have been published in the journals connected with the Unitarian denomination in the United States. Our limited space forbids us to give the signatures, but in presenting the Protest itself, we earnestly recommend it to the attention and perusal of our readers. It contains a calm, dignified and decided testimony against the Giant Sin of the age.

We join with other public prints, religious and secular, in hoping that such an example will be followed by clergymen of all denominations. That it has been imitated and will be followed to some extent will be perceived from the subjoined extracts from the official documents of two other bodies of those commonly styled Liberal Christians.

"At a session of the Rhode Island and Massachusetts Christian Conference in New Bedford, the 9th, 10th, and 11th inst., the 'Protest of Unitarian Ministers against American Slavery' was referred to the Business Committee, and by them reported entire to the meeting. On the question of its adoption, the members of the Conference all rose and voted unanimously as follows:—

'Resolved, that this body cordially approve of the sentiments of the above Protest, and wish that this action of the Conference should be forwarded for publication by brother Wm. Coe.'

And at a General Convention of the Universalist denomination lately held in Boston, the following resolution was passed:—

"That a Committee of five be appointed to prepare a solemn, earnest and plain Protest against American Slavery, and when prepared, to present it to every Universalist clergyman in the United States for his signature, respectfully requesting those who are not willing to sign it to give a reason for refusing: and when it has been fully circulated, and they have waited a reasonable time for answers, they shall publish the Protest and signatures with the reasons offered by those who do not sign it."

UNIVERSALIST DENOMINATION IN THE UNITED STATES.

During the last month (Sept.) a General Convention of the Universalists of the United States met in Boston. It was the largest meeting of the kind ever held before. There were more than two hundred clergymen, besides the lay delegates, present on the occasion. The number of Universalists in Boston during the two days of the Convention proper, is said to have exceeded ten thousand. The nature of the topics discussed was highly interesting and important—calculated to elevate the character and augment the usefulness of the denomination generally. The proceedings of the Convention were marked with earnestness, harmony, and charity. A very eloquent discourse was delivered in the School Street Church, by the Rev. E. H. Chapin, and repeated by request in the Warren Street Church. In this discourse the preacher urged the necessity of an educated ministry. A considerable share of the discussions of the body was connected with education; and there was also an acknowledged necessity for a more perfect organization of churches and societies, which received a good deal of attention. So great were the numbers in attendance that meetings were held in three or four churches at the same time. The occasion was one of great congratulation among the members of the denomination, not only because of the numerous attendance, but also on account of the business transacted and the spirit which prevailed. The official document states "it was the largest and happiest meeting of their General Convention."

The Universalist body in the United States are not only increasing in numbers but likewise elevating the standard of their aims; the former is well—the latter is better.—The following are the statistics of the denomination:—

	Societies.	Members.	Meet'g. H's.
Maine,	126	68	98
New Hampshire,	95	31	50
Vermont,	100	42	73
Massachusetts,	145	134	118
Rhode Island,	9	6	4
Connecticut,	31	23	21
Total in New Engl.	507	304	354
New York,	350	139	152
New Jersey,	5	4	2
Pennsylvania,	44	25	19
Ohio,	111	76	57
Michigan,	26	15	2
Illinois,	32	21	2
Indiana,	52	27	8
Kentucky,	13	18	3
All other States,	32	34	27
British America,	22	12	10
Total in N: Amer.	1094	676	640
Gain in ten years,	312	318	389

Among the Meeting-Houses are several built in union with and partly owned by other denominations. The other institutions of this body are—1 General Convention, 1 U. S. Historical Society, 18 State Conventions, 79 Associations, (beside 4 Sunday School Associations) 1 State Missionary Society, 2 sectional do. 1 State Tract Society and one or two less Associations for similar purposes, 22 Periodicals, most of them issued weekly, and 6 or 8 High Schools. The net gain of the last year is 4 Conventions, 9 Associations, 44 Societies and 22 Meeting-Houses.

In looking at the increase of the Universalists last year and comparing it with the intelligence conveyed in the following paragraph from the *Puritan*, one of the organs of so-called Orthodoxy, we think we can perceive a significant "sign of the times":—

"It appears from the statistics of the Congregational (orthodox) churches of Massachusetts, now publishing, that the dismissals, deaths, and excommunications, exceed the admissions by 325. Was it ever so before? In this result, the churches of Woburn, Essex North, and Suffolk South Association are not included. Their statistics will probably increase its number to 400 more."

We know that Calvinism has been for a long time held in wholesome check in Massachusetts, but we were not prepared for so large a numerical decline in the midst of an increasing population. One of our Boston papers of a recent date, brought the intelligence of the total closing up of one of the orthodox churches in that city, which is now to be sold to any one who will purchase it. Thus it is that stern old Calvinism with its iron heart and iron hands is softening and loosening its hold before the advancing light of an improving age.

DEDICATION AT SOMERVILLE, MASS.

The town of Somerville is in the immediate vicinity of Boston. It was formerly the agricultural part of Charlestown, but owing to its increase in prosperity and population was incorporated about three years ago as a distinct municipality. In the spring of last year a Unitarian congregation was gathered there. A commodious and beautiful church has been erected for their accommodation which was dedicated on 3rd Sept. last. The following is the order of the services:—

Introductory Prayer, by Rev. Mr. Stetson of Medford; Reading of Scriptures, by Rev. Mr. Newell of Cambridge; Dedicatory Prayer, by Rev. Mr. Hodges of Cambridge; Sermon, by Rev. Mr. Ellis of Charlestown; Concluding Prayer, by Rev. Mr. Gray of Boston.

The subject of Mr. Ellis's discourse was, "The Reason, the Assurance, and the Use of of Worship": the text was from 1 Kings viii. 27: "But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded."

DEDICATION AT POMFRET, VT.—The new Unitarian meeting-house in Pomfret, Vt., was dedicated on September 11, 1845. The following was the order of services:—Introductory Prayer, by Elder Hazen of Woodstock; Reading of Scripture, by Rev. Mr. Streeter of Woodstock; Prayer of Dedication, by Rev. Mr. Willis of Walpole, N. H.; Sermon, by Rev. A. A. Livermore of Keene, N. H.; Address to the People, by Rev. Mr. Willis; Concluding Prayer, by Elder Kidder of Woodstock; Benediction, by Rev. Mr. Daggett of Woodstock.

The discourse was preached from Genesis xxviii. 17, "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven," and Timothy ii. 5, "For there is one God, and one mediator between God and men, the man Christ Jesus." The officiating ministers of these services belonged to three different denominations—Unitarians, Christians and Universalists.

DEDICATION AT BOSTON, MASS.—The large and beautifully finished House of worship in Hanover Street, Boston, built by the proprietors of the Second Church, and standing on the same ground occupied by its predecessor for a hundred and fifty years, was dedicated on Wednesday, September 17, 1845. The services were as follows:—Introductory Prayer, by Rev. Mr. Robbins of Chelsea; Selections from the Bible, by Rev. Dr. Pierce of Brookline; Hymn, written for the occasion by Rev. Dr. Frothingham; Prayer of Dedication by Rev. Dr. Parkman of Boston; Chant of Dedication; Sermon, by Rev. Mr. Robbins, Pastor of the Second Church; Hymn written for the occasion by John Thornton, Esq.; Concluding Prayer, by Rev. Mr. Barrett of Boston; Benediction by the Pastor.

The discourse was deeply interesting and impressive.

NOTICE TO CORRESPONDENTS.

Communications from G. R. and J. N., Carlton Place, C. W., have reached us, and shall be attended to in our next.

DEDICATORY SERMON.

Just Published.

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A DISCOURSE

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BY THE REV. DR. GANNETT, Minister of the Federal Street Church, Boston.

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