

the Unitarians. In June, 1875, he was called to the Unitarian Church, at Hudson, Mass., where he laboured with great success for four years. The impression that Mr. Bygrave made in Hudson may be judged of by the following from the *Pioneer* of that place:—"The Rev. Hilary Bygrave's departure from our midst will be a great loss to this community, especially to those of an age most susceptible to moulding influences, because of his interest in religious and secular education, his refined and literary taste, and the purity and inspiration of the letter and spirit of his life." Mr. Bygrave was twice called to Dover, N.H., after leaving Hudson, but declined on both occasions. About this time the Unitarian Church in Toronto was seeking a pastor, and at the earnest solicitation of his friend, G. W. Fox, assistant secretary of the American Unitarian Association, who felt that an Englishman might best serve the cause here. Mr. Bygrave accepted the charge, and preached his first sermon on the first Sunday in December, 1880. Since his arrival in Toronto, Mr. Bygrave has done much to build up his church, and has endeared himself to every member of his congregation. Naturally he has had a hard road to travel, being opposed so strongly by orthodoxy. The other churches look with disfavour upon Unitarianism, and they are as loath to grant a hearing to its ministers, as Rome was to give ear to Martin Luther. But Rome was obliged to listen to him, and the world also heard, and the work that Monk did is felt to-day. Mr. Bygrave's preaching is characterized by great fervour, exceedingly correct English, and word painting which oftentimes rises to grandeur. In clearly and lucidly plucking out the heart of a mystery and striking right home when he wants to, he is by long odds without a peer in the city. He is a speaker to whom it is a pleasure to listen, and it seems sad and strange that owing to prejudices, or bigotry, or ignorance, his learning, gifts and eloquence should be confined within his own church walls. Mr. Bygrave is well versed in general literature, has a fine classic taste, and is a frequent contributor of poems and prose articles to leading journals in New York, Boston and London, England. Mr. Bygrave is thoroughly familiar with the results of modern science, as taught by Huxley, Darwin, Tyndall and Hæckel, and is in full sympathy with the evolutionary philosophy of Herbert Spencer. The following are some of the leading principles of Unitarianism, or the Liberal Faith, as set

forth by Mr. Bygrave, in a printed lecture of which a thousand copies have been distributed within a short time:—"Freedom of thought is the first thing the Unitarian Church stands for. We see no virtue in blind belief. We claim for ourselves, and accord to others, full liberty of thought, inquiry and speech. Unitarians are proud to call themselves the Protestants of the Protestants. We believe in the Unity of God. We find no warrant for the Trinity, either in reason or in Scripture. In the exercise of this intellectual freedom we came to hold a rational view of the Bible. Studying the Scriptures without a bias, with free, untrammelled minds, we see that the Bible is not all of one piece, not all of equal value, not all pitched in the same high key. Much of the Bible is clay, but the pure gold of truth, the vital and vitalizing word of God is there, only we must search for it as for all else that is precious, beautiful and good. The Bible is like a great river of God that has come down to us, coloured somewhat by all the clays, loaded with some sediment of all the soils and sands through which it has passed. So, too, we assert the Fatherhood of God. Our church stands for God's love, universal, free and unconditioned. We know not of, and believe not in God's hate, God's wrath, God's vengeance. The Unitarian Church stands for the real humanity of Jesus. We do not believe that he was God, or a third of God, but human like ourselves, moved and inspired by God's spirit dwelling in him, as we are when we follow the lead of God. From this is but a step to the next idea the Unitarian Church stands for, namely, faith in man, faith in man's essential nobleness and capacity for good. We do not believe that man is a helpless worm, or that the human soul is totally depraved. We discard the theologic and accept the scientific theory of the origin and history of man. Lastly, the Unitarian Church stands for the hope of eternal life and blessedness for all human souls. We look for no special and private salvation. We hope for the universal blessedness of every creature throughout all the world. We believe the love of God is strong enough, and patient enough to bring all souls home at last; that there will be no failures in the long-run, that all souls will some day come to be and do what God desires. In short, our fundamental principles may be stated thus:—(1) The Fatherhood of God. (2) The brotherhood of men. (3) The widest liberty of thought in matters of doctrine and belief. Its aims—To live a

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