

ligation which binds him to protect his offspring. A man must be deaf to the cries of innocence, and well nigh devoid of "natural affection," to resist the force of this universal law. And yet thousands, blinded by passion and prejudice, and apparently regardless of these most solemn duties and obligations, rush on to the battle, and, dying, call their madness glory!

But it may be said that we advocate a cowardly policy. This may be, if the disposition to fight is the best proof of valor. We have seen as good evidence in the kennel and the hen-coop. Here is a point on which men take the liberty to differ. It is not absolutely certain that true courage is united with that pugnacious spirit that is ready to quarrel with every offender. The man who is truly great, is not the first to resent an injury. He would suffer wrong before he would do wrong. He is not the "military animal" that

"licks
The gory dust from off the feet of war,
And swears it food for gods."

"This man has a taste for divine things. He will follow peace with all men. If his enemy be hungry, and ask for bread, he will not give him a scorpion. When he claims a recompense for injuries received, it is not

"With violence and hate, whereby one wrong
Translates another;"

but with gentle means, and with a view to righteous ends."—S. B. Britton.

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UNITARIANS AND UNIVERSALISTS.

The Rev. Mr. Bellows, in the *New York Christian Inquirer*, has lately drawn some attention to the relative positions in which these two denominations of Christians stand to each other. Both are distinct from the more popular churches of the land. Both have passed through that ordeal of odium and misrepresentation which all must undergo who venture to dissent from, and make an earnest protest against, the generally received faith. Both have shaken off the yoke of traditional authority and have taken their stand as the advocates of religious freedom and progress. Both are agreed upon the fundamental doctrines of religion. Both maintain the grand point of the unity of the supreme Being, undivided and indivisible. Both assert and enforce the glorious doctrine of the Universal Paternity of God, and his unpurchased and unpurchasable love. Yet, as churches they stand apart from each other, having little or no fraternal intercourse.

This is to be regretted, and we think it should be remedied. Liberal Christians have a mighty work to perform, and they should present as compact a front as possible. Their mission is to undermine and overthrow error, and assail all the sins which afflict individuals and society, by the application of the sound practical principles of the Gospel. They should know and understand each other as far as possible, and seek all the strength that is to be obtained from mutual sympathy.

Brought up, as we have been, in a country where the name of Universalists is unknown, we confess, that in coming to this side of the Atlantic, we were somewhat surprised to find them standing so distinct from the Unitarians. Where the fault lies, we presume not to say. The Universalists lay it at the door of the Unitarians. Unitarianism, they say, "has been the liberal Christianity of the aristocracy. Universalism, that of the common people." And we believe, that, as a general statement, this will not be disputed. The barrier then, is conventional rather than doctrinal. As liberal Christians let us pause a moment to consider whether such a barrier should be permitted to interfere; does it become us to give such importance to conventional distinctions, as prevents us from giving those whom we see to be "fellow-helpers" in the great cause of religious freedom and progress, a hearty recognition and sympathy? What is the meaning or the use of our professions of liberality if we cannot put our foot on such distinctions? As we understand and interpret the gospel, does it not level all barriers, conventional and geographical? And when we observe a body of people holding substantially the same views of Gospel truth that we do, and frowned upon by the same dominant orthodoxy which frowns upon ourselves, of what value are our Christian sympathies if

we are not moved towards them? Certainly the Universalists do not require the sympathy and assistance of the Unitarians merely to maintain their position or promote their prosperity as a sect. Nor do the Unitarians require theirs for the like purpose. Both can continue to stand isolated and independent as they have hitherto done. But both, we think, would be benefited by a larger measure of Christian intercourse.

We have spoken of the substantial agreement in opinion between the Unitarians and the Universalists; yet the fact is not to be concealed or overlooked, that between the former and a large portion of the latter, there is a marked difference upon a very important point. We allude to the doctrine of future retribution. All Unitarians assert and enforce this, while many of the Universalists deny it. On this point, however, it is said that a change is going on amongst them, and an approach being made to what we believe to be more correct views. The disconnection of the future life from the present, made by those, which, for sake of distinction, we may style ultra-universalists, we cannot help regarding as extremely unsound whether philosophically or scripturally considered. By no process which scripture or philosophy reveals or recognises, can the blasting effects of sin be blotted out in a moment. The transgressions of the youth, though long abandoned, are still felt in their results on the mind of the man, marring the harmony of his spirit and shortening the measure of his bliss. And so those of the man (if he is to preserve his identity in the future life) will cling to him beyond the present earthly stage of his being. He who pursues a life of love and righteousness now, establishes a kingdom of heaven within, which shall never pass away, for such a state is in harmony with the Eternal himself. And he who pursues an opposite course, and lives a life of sin, to whatever extent he does so, he plants a hell within his own breast whose tortures will be felt sooner or later. The varied occupations of the world, or the engrossing pleasures of sense, may prevent these being fully felt for a season. But when the flesh is cast aside with all its occupations and delusive pleasures, and the disembodied spirit ushered into its own mysterious realm—when it is left to commune with itself in the awful presence of God—when in such self-communion it is led to perceive its own blackness and deformity, and reflect upon the laws of holiness which it has disregarded, and the tokens of the divine goodness which it has trampled under foot—when in such a condition it has done all this, who will venture to describe its remorse and anguish? No fire that ever burned in the valley of Hinnom could inflict such torment as this will. How long it will endure, God alone knoweth. But we look forward with hope and confidence to the time when the triumph of Christianity will be complete—when sin and suffering, and death, will be wholly conquered and abolished, and "God be all in all."

Whilst we thus express ourselves in favor of a larger measure of intercourse between the two Christian bodies in question, we would not wish to be understood as recommending anything like an amalgamation of the two denominations. The time may come when such a course will be seen to be desirable, but at present it is not. Each now has its own sphere, in which it may work according to its own mode, for the furtherance of the important cause of liberal Christianity. Nor would we recommend an indiscriminate interchange of pulpits. We maintain that this is not a necessary evidence or result of affection and respect. Its propriety and usefulness depend on something else besides these. Even within the bounds of the same denomination, there are certain limits within which a minister may choose to confine himself in his pulpit exchanges. The same discretion and freedom of choice must certainly be exercised and permitted beyond denominational bounds. When pulpit exchanges between Unitarians and Universalists can be made with perfect satisfaction to all parties concerned—to ministers and people on both sides—we think it desirable that they should take place. We were gratified to learn that our friend Mr. Bellows had preached with acceptance in the pulpit of a large and intelligent Universalist congregation in Rochester, and we were equally gratified to find that a Universalist minister had occupied the pulpit of the church of the Divine Unity in New

York. But it does not follow from this, that all Unitarian ministers would have been acceptable to the Universalists of Rochester, nor all Universalists be welcomed by the Unitarians of Mr. Bellows' church.

For our own part, we desire to extend to the Universalists, our Christian recognition and sympathy, and would be glad to receive the same in return from them. Occasionally we have ministers of the 'Christian' denomination present on our public occasions. Sometimes they are there in their private capacity, and sometimes as delegates from organised conferences. In every case we are glad to see them, and they make us welcome at their meetings. Now, why should we not seek to establish similar relations with the Universalists? This might be the beginning of a gradual and satisfactory approximation of the three denominations. Each has its own peculiar gifts and endowments, and these, when modified by time and circumstances, would be found useful and acceptable to all. Could they be thus drawn together by a generous and well founded sympathy, and brought to co-operate by spontaneous and unfettered harmony, the next generation of men would see a power developed on this continent, before which, the system of creed-bondage would be shaken to its centre, and the spirit of sectarian intolerance humbled to the dust.

UNITARIANS OF IRELAND.

On the accession of a new Lord Lieutenant in Ireland, it is usual for the various religious bodies of the country, to present congratulatory addresses to him as the representative of the Sovereign. When Lord Clarendon entered on the duties of vice-royalty there, about two months since, the Remonstrant Synod of Ulster, a body of non-subscribing Presbyterians holding Unitarian views, presented an address which has been the subject of considerable remark, by the leading portion of the British and Irish press. By some, it is warmly applauded. By others, loudly condemned. For ourselves, we have read it with great pleasure. It is drawn up with that proper regard to justice and discrimination, which, we trust, will always characterise the Unitarians of Ireland. It is not calculated to flatter party prejudices, or fan the Anti-English flame which a certain class of political leaders seem determined to excite and promote. It is a wretched and mistaken patriotism which insists on England's being well hated, before Ireland can be well loved. Doubtless the past sway of the former has been marked by terrible injustice towards the latter. But the worst days have passed and better ones have appeared. And it is for the Irish people to show, that whilst they understand their own rights, and are resolved to stand firm for justice to their country, they can also forgive the wrongs which had their origin in the heated struggles of bye-gone days of bigotry, and extend generosity to the relenting oppressor.

It is gratifying to find that Lord Clarendon makes such a hearty response to the sentiments of the Synod's address. The expression and reciprocation of such sentiments should have an interest, not merely local or national, but for all hearts who have any love for truth, freedom, and progress. We subjoin the concluding paragraphs of the address and reply:—

"An old Statesman said, some centuries ago, that 'the Irish were proverbially fond of justice'; and we assure your Excellency that, as a people, they are equally sensible of kindness. Should your Excellency, her Majesty's Government and the Legislature, employ these two moral levers—*justice and kindness*—to raise this country from the unhappy condition into which it was sunk, by centuries of unequal laws and official oppressions, we entertain the firmest conviction, that our beautiful island, so blessed by Providence with natural advantages, will yet become, and at no distant day, one of the happiest portions of the globe.

"Under the benignant influence of justice and kindness, religious and party enmities will gradually disappear; union and co-operation will take the place of division and desultory efforts; Catholic and Protestant, landlord and tenant, employer and employed will soon feel, that they have a common interest, and learn to live in mutual affection. Education, by enlarging the mind, will improve the heart; and a well-regulated, extensive, generous system of colonization, by placing the redundant population of our poor districts amidst scenes of hopeful industry

abroad, will leave abundant and remunerative labor for those that remain at home. Thus, under God's blessing, through the instrumentality of man's wisdom, 'the wilderness will rejoice, and blossom like the rose.'

"In consistency with our religious principles, and our deep sense of social duty, we pledge ourselves to your Excellency to use our unceasing, though humble, exertions, for the advancement of all the great objects to which we have referred.

"For ourselves, we have no special favour to solicit. Your Excellency's predecessors, of all political views, have done us justice, protected our rights, and treated us with reasonable kindness. We desire no more; and, during the Administration of Lord Clarendon, we are quite certain, that we shall receive no less.

"That God may bless your Excellency's exertions, for the advancement of the peace and prosperity of our native land, is our humble, heartfelt prayer, at the Throne of Grace!

"Signed, in our name, and by our order, at Belfast, this 9th day of September, 1847.

"JOHN MONTGOMERY, MODERATOR.

"FLETCHER BLAKELY, A. M., Clerk."

"No one can feel more strongly than I do," says His Excellency in reply, "that most of the evils which have afflicted Ireland are directly deducible from misrule, and oppressive legislation. Those days are happily gone, never to return; but their traces, as you truly observe, can only be effaced by justice and kindness. Such, I need hardly assure you, are the principles which guide her Majesty's Government, and such, alone, will direct my course in administering the affairs of this country; and, if it be not presumptuous, on my part, to think, that a strict adherence to this course may serve as an example to others, I shall then venture humbly to hope, that political strife will be laid aside; that the true spirit of Christian charity will take the place of religious animosities; and that all classes of society, rightly understanding their common interest, may, with heart and soul, co-operate to render Ireland peaceful, contented, and prosperous."

ANTI-WAR MEETING IN BOSTON.

A meeting of the Unitarian clergy was held on Thursday, October 28th, at the Chapel of the Church of the Saviour, to hear the Report of a committee appointed at a previous meeting on the subject of the present war with Mexico. Rev. R. C. Waterston, of Boston, presided; and Rev. Cazneau Palfrey, late of Barnstable, acted as Secretary. Resolutions were presented by Rev. William H. Channing, of Boston, strongly condemnatory of the war, and recommending a memorial to Congress, praying that speedy and effectual measures may be taken to bring it to an end. After considerable discussion, a committee was appointed, consisting of eight clergymen and seven laymen, to draw up a memorial, and circulate it among the clergy and laity for signatures. The following were the gentlemen chosen.—Rev. Drs. Francis and Gannett, Rev. Messrs. Stetson, W. Ware, S. May, Clarke, Stone, and Channing, of the clergy; and Messrs. Fairbanks, Blanchard, Channing, Pray, C. F. Adams, C. Sumner, and J. G. Palfrey, of the laity.

The following Resolutions, proposed by Rev. W. H. Channing, were passed by a major vote:—

Resolved, That, as Christian Ministers, we are bound to, and do hereby utter our deliberate condemnation of the war now existing between the United States and Mexico, and our solemn protest against its continuance.

Resolved, That, in our opinion, it is the duty of Christians, without distinction of sect, to address Memorials to Congress at the opening of their next Session, urging the Representatives, Senators, and Executive of the United States, at once to take the necessary steps for securing an immediate and permanent peace with Mexico—by withdrawing all troops of this nation from her territory—restoring to her possession the provinces which we now occupy—offering the amplest atonement in our power for the wrongs which we have inflicted—and appointing commissioners empowered to adjust questions in dispute between those sister republics.—*The Christian World*

LECTURES.—It is proposed to deliver a short Course of Lectures on Sunday Evenings, in the Unitarian Church, on the application of the principles of Christianity to the prevalent practices of War, Slavery, Intemperance, and the Treatment of Criminals. The introductory discourse to be given on the Evening of the first Sabbath in the next month—the 5th of December.

NOTICE.—Subscribers at a distance are respectfully requested to forward the amount of their accounts. Address to the Publishers of the Bible Christian, Montreal.