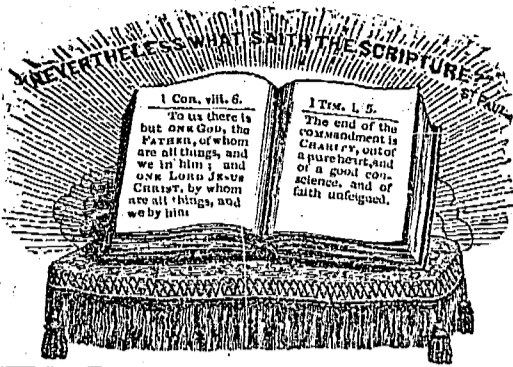


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Truth, Holiness,

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MAMMON WORSHIP.

Without indulging in any sentimental declamation against the pursuit and influence of wealth, we may be permitted to feel, that *this is the quarter from which specifically, our moral and religious sentiments are most in danger of being vitiated.* The habits which produce the danger may be inevitable, forced upon us by a hard social necessity; still in bare self-knowledge there is self-protection. For, the danger of a vice is not like the danger of a pestilence, in which the most unconscious are the most safe; and the fear of contagion, which in the one case, absorbs the poison into the veins of the body, repulses in the other the temptation from the mind.

The excess, to which this master-passion is carried, perverts our just and natural estimate of happiness. It cannot be otherwise when that which is but a means is elevated into the greatest of ends; when that which gives command over some physical comforts becomes the object of intenser desire than all blessings intellectual and moral, and we live to get rich, instead of getting rich that we may live. The mere lapse of years is not life: to eat and drink and sleep: to be exposed to the darkness and the light: to pace round in the mill of habit, and turn the wheel of wealth: to make reason a book-keeper, and turn thought into an implement of trade,—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened: and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt that makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust—are the true nourishment of our natural being. But these things, which penetrate to the very core and marrow of existence, the votaries of riches are apt to fly; they like not any thing that touches the central and immortal consciousness; they hurry away from occasions of sympathy into the snug retreat of self; escape from life into the pretended cares for a livelihood; and die at length busy as ever in preparing the means of living.

The despotic temper, which is apt to be engendered by wealth in one direction, is naturally connected with servility in the opposite. For the very same reason that we regard those who are beneath us almost as if they were our property, we must regard ourselves almost as if we were the property of those above us. There is little, I fear, that is intellectual or moral in that sort of independence which is the proverbial characteristic of our countrymen; it consists either in mere churlishness of manner, or in overbearing tyranny to those of equal or lower grade. It would be inconsistent not to yield that respect to the purse in others, which men are fond of claiming for it in themselves; and accordingly it is to be feared that in few civilized countries is there so much sycophancy as in this; so many creatures ready to crawl round a heap of gold; so many insignificant shoals gleaming around every great ship that rides over the surface of society. It is a grievous evil arising hence, that the judgments and moral feelings of society lose their clear-sightedness and power; that the same rules are not applied to the estimate of rich and poor; that there is a rank which almost enjoys immunity from the verdict of a just public sentiment, where the most ordinary qualities receive a mischievous adulation, and even grave sins are judged lightly or not at all. But it is a more grievous ill that the witchery thus strikes with a foul blight the true manhood of the children of God:—the manhood, not of limbs or life, but of a spirit free and pure;—of an understanding open to all truth, and veneration it too, deeply to love, it except for itself, or barter it for honor or for gold; of a heart enthralled by no conventionalisms, bound

by no frosts of custom, but the perennial fountain of all pure humanities; of a will at the mercy of no tyrant without and no passion within; of a conscience erect under all the pressure of circumstances, and ruled by no power inferior to the everlasting rule of Duty; of affections gentle enough for the humblest sorrows of earth, lofty enough for the aspirings of the skies. In such manhood, full of devout strength and open love, let every one that owns a soul see that he stands fast; in its spirit, at once humane and heavenly, do the work, accept the good, and bear the burdens, of his life. Its healthful power will reveal the sickness of our selfishness; and recal us from the poisonous level of our luxuries and vanities to the reviving breath and mountain heights of God. There could be no deliverer more true than he who should thus emancipate himself and us. O! blessed are they who, for the peace and ornament of life, dare to rely, not on the glories which Solomon affected, but on those which Jesus loved; glories which even God may behold with complacency—nay, in which he shines himself; glories of nature, richer than of man's device; genuine graces, resembling the inimitable beauties of the lilies of the field, painted with the hues of heaven, white bending over the soil of earth.—*J. Martineau.*

UNITARIANISM NOT A SECTARIAN SYSTEM.

(Extract from Speech of Josiah Quincy, late President of Harvard University.)

What is meant by the term *sectarianism*? In common speech, we understand by this term that exclusive spirit which inculcates a belief in certain peculiar tenets in religion as affording either the only or the best hope of salvation. Now it is true, Unitarians do in general entertain certain views relative to the nature and mission of our Saviour, which are not in accordance with those held and maintained by the Calvinists. But did any man ever hear of a Unitarian, who thought or taught that a belief in that, or any other tenet of this denomination, deemed peculiar, afforded the only, or would give a better, chance for salvation? Did any man ever hear a Unitarian say or teach that a Calvinist could not be a Christian? or that they who had adopted the Calvinistic creed, after faithful and prayerful research of the Holy Scriptures, were not full as likely to be accepted by the great Master, in the day of final retribution, as though they had subscribed to every article of the Unitarian faith? I think not; although it is possible that some of that denomination, more valorous than wise, may have been tempted to gather up some of the spent shafts of their adversaries, and return them into the enemy's camp.

The foundations of Unitarianism, as I have been taught and have surveyed them, are as broad as the New Testament, which it receives as the inspiration of the Divine Mind, neither desiring to add any thing to it nor daring to subtract any thing from it. All that is mysterious, miraculous, and beyond the comprehension of the human intellect, Unitarians receive, not to doubtful disputations, but reverently and prayerfully, as an article of faith. Their belief in the birth, death, and resurrection, and ascension of our Saviour is as full and perfect as that of any other sect; they rest their hopes of another life on the cross, and look to him who suffered upon it as their Saviour, Sanctifier, Redeemer and final Judge; with as much confidence and trust as any other sect. But the great distinguishing characteristic of the Unitarian body is, that they profess to call no man master upon earth; and that they act up to that profession. Their master is Christ. Their creed the new Testament, sealed by the blood of our Saviour, whose teachings they receive and promulgate in the language in which he uttered them; not endeavouring to improve it by the use of technical terms, not perverting it to party purposes with a view to clerical power; not believing, and not teaching, that their views and opinions are the sole or even infallibly the best way of salvation; and not calling every man a heretic who does not adopt them. Such are the views of Unitarians, as I have

gathered them from the preaching of the clergymen of that denomination, in the College chapel and elsewhere. They insist on freedom from creeds of men's invention, and independence of all human dictation in the articles of their faith; maintaining the right of every man to search the Scriptures for himself, and to "prove all things" for himself, unbiased by party names and technical dogmas. They believe that every man must stand or fall, before the final Judge, according to the faith he has drawn from the Holy Scriptures by virtue of his own research, and not by his belief in creeds framed by other men, and taken upon trust; it being every man's duty, as well as right, in the language of that father of New England, John Robinson, "to think for himself, and not, like the Lutherans and Calvinists, stop short where their leaders stopped";—of consequence, that a way devised by other men is not to any man the way of salvation, unless, independently of human guides he has found that way by his own faithful and prayerful research.

The Unitarian denomination, then, is in my judgment, not only not chargeable with sectarianism, but it is fundamentally opposed to the whole spirit of sectarianism. The essence of sectarianism consists, as I have said, in holding and maintaining one or other of two principles,—either that a belief in the tenets which the sect combine to maintain is the *only Scriptural way of salvation*, or that it is of *all ways the most certain of salvation.*

The history of the Church is illustrative of these views. The Romish church assumed to itself the principle, that "out of the pale of our faith there is no Scriptural assurance of salvation." This was the great power which enabled it for so many ages to govern the world. That church, through the instrumentality of this principle, possessed itself of the position which Archimedes sought,—a place out of the world, by which to move the world. This power was figuratively expressed by the term *St. Peter's keys*, which alone were able to open heaven's gate.

When the Reformation came, and sects multiplied, the leaders of every sect realized the advantage the Romish church possessed in *St. Peter's keys*: and as they could not desert that church of those keys, they set themselves to work and manufactured *little pass keys*, as like *St. Peter's* as possible, and taught their converts to believe that they were quite as good, if not a little better, than the great keys of *St. Peter*: being made of the same material, a little lighter, not quite so burdensome, and altogether as sure.

Now I cannot find that the sect called Unitarian ever made to itself a pass-key,—that it ever taught that a sincere believer in the divine inspiration of the New Testament, receiving all its sublime truths, all its mysterious annunciations, all its recorded miracles, the death, resurrection, and ascension of our blessed Saviour, with a humble and child-like faith, whatever might be his construction and peculiar views of the other parts of the Sacred Scriptures, was not quite as sure of salvation as though he believed every tenet of the Unitarian creed.

Such are the grounds on which I said that Unitarianism has not the vital principle of sectarianism in it. And, yet I never did and never will call myself a Unitarian; because the name has the aspect, and is loaded by the world with the imputation, of sectarianism.

It may here properly, and will naturally, be asked, If you are neither a Calvinist nor a Unitarian, of what sect are you? I answer in the language of John Milton, whose conversion from Calvinism was, according to his own account of the process, effected in the same way as was mine:—

"For my own part, I adhere to the Holy Scriptures alone; I follow no other heresy, or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with *St. Paul*, *Acts xxiv. 14*; 'that after the way which they call heresy so worship I the God of my Fathers, believing all things which are written in the law and in the prophets,'—to which I add, whatever is written in the New Testament."

I answer again in the language of Scripture, I am of the class of "the disciples, who were called Christians first at Antioch." *Acts xi. 26.*

Whenever men will be content with the name which the Apostles selected and by which they chose to be called, and will use only the language which is to be found in the Scriptures, and in the connection, and with the meaning, when it is clear, and when it is dubious, with the Christian spirit, in which it was used by those Apostles, there will be an end of sectarianism, and with it an end of clerical ambition, with no diminution of clerical power;—all men will worship in the same faith together, and be only, and altogether, Christians.

THE SPIRIT OF INTOLERANCE.

The spirit of intolerance is far from being manifested only, or chiefly, by such bloody work as the massacre of *St. Bartholomew*. Its more common results are interferences with the social position, the property, or the civil rights, of those whom we think in error, or attempts at subjecting them to various petty annoyances, in order to mark our ill opinion of them. There is no intolerance in believing our own opinions to be the best, and desiring to call the attention of others to their claims.

The equality and indifference of all opinions is an absurdity; and enlightened benevolence is the natural ally and supporter of religious zeal; for truth must have the greatest power to make men good and happy. The intolerance consists in the assumption that we ourselves are infallibly right, making us forget that those opposed to us may have a belief as strong and as conscientious as our own—that reasoning, and the examination of evidence, can alone do any thing towards deciding the question; and that in the meantime his right to do his best for his views is as certain as ours; and his difference from us, though supposing him to be really wrong, it must be to his disadvantage, is not a moral offence before God, and is certainly no offence against us, or against the public. If men would think a little more of the points in which they agree, and would treat one another with mutual respect and Christian love, in all their differences, and amidst all their arguments, how much better and happier would the world become!

He who, in the present state of society, insults his fellow-Christian as a Socinian or a Papist, and assures him of future damnation, because he understands some things about the Gospel differently from himself, would in all probability, had he lived two or three centuries back, have taken a willing part in the massacre of *St. Bartholomew*, or watched with satisfaction an *auto-da-fe*. It is well he is so far tamed down, but he deserves not much praise.

RELIGIOUS INVESTIGATION AND PRIVATE JUDGMENT.

It is the great, and indeed of all others the most fatal calamity in the Church of Rome, that while the people think they cannot but be very safe in following the unanimous opinion of such numbers of very learned men, those learned men are not, in truth, at liberty to have any opinion at all, but are obliged to employ all their learning merely in defending what the most ignorant men in former ages have determined for them beforehand.—*Dr. S. Clarke.*

There is no benefit in emancipation from the shackles of Rome to men who set up a Pope of their own making, or merely substitute an *unerring party* for an *unerring Church*, nor is anything gained by abstaining from the use of the term *Infallibility*, by those who believe in the thing.—*Archbishop Whately.*

I deny the right of liberty of conscience wholly and utterly. I deny the right of any sect to depart one atom from the standard which I hold to be the truth of Christianity.—*Rev. W. Sewell, M. A., Fellow, Tutor and Divinity Reader of Exeter College, Oxford.*

Mr. Whiston, I DARE NOT EXAMINE, I DARE NOT EXAMINE; for if we should examine, and find that you are in the right, the Church has been in an error so many hundred years.—*Bishop Smalbridge.*