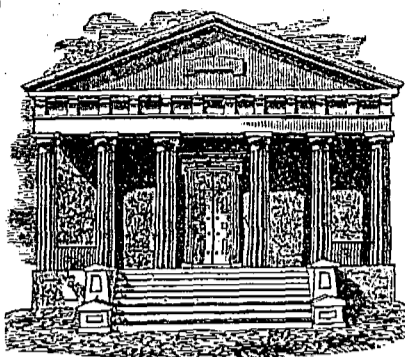


in one country, which in an adjacent country is looked upon as damnable heresy. Nay, in the same country, hath not every sect a standard of its own? Accordingly, when any person seriously uses the word, before we can understand his meaning, we must know to what communion he belongs. When that is known, we comprehend him perfectly. By the orthodox he means always those who agree in opinion with him and his party; and by the heterodox, those who differ from him. When one says, then, of any teacher whatever, that all the orthodox acknowledge his orthodoxy, he says neither more nor less than this, 'All who are of the same opinion with him, of which number I am one, believe him to be in the right.' And is this any thing more than what may be asserted by some person or other, of every teacher that ever did or ever will exist?... To say the truth, we have but too many ecclesiastic terms and phrases which savour grossly of the arts of a crafty priesthood, who meant to keep the world in ignorance, to secure an implicit faith in their own dogmas, and to intimidate men from an impartial inquiry into holy writ."

THE ROMAN CHURCH AND THE ANGLICAN CHURCH.

We sometimes hear it said that that section of the Church of England, known to sympathise with Dr. Pusey's views, are about to shake hands with the Church of Rome and be fairly at one with her once more. It would appear, however, from the following extract, that such a step cannot be taken so easily as some people imagine. Probably the Puseyites as they are called, do not wish to do any thing of the kind. To say the truth, we think those people have been the victims of a good deal of groundless abuse. If they desire a stricter conformity to the rubric of their Church, let them have it. If others in the same Church are unwilling to conform to the rubric, let them openly renounce it. Let all parties be consistent and straightforward. If a consistent conformity to the authorised standards of Anglicanism will lead so closely to Romanism, and if such proximity be considered a vast evil, let those standards be abandoned or essentially modified. Occupying, as we do, the high ground of Protestantism—urging the Bible only as the rule of faith, and maintaining the right of every individual to judge for himself and worship as his conscience dictates—we can survey this matter from a point of view somewhat different from other churches, who are hampered in with regard to faith and worship, by mere human forms. Anglican churchmen are accustomed to regard their ordination as good and valid, and are prone to say betimes, that the mode of ordination in many other churches, is neither the one nor the other. It appears, however that if they would serve at the altar, they must also go "through a rightful ordination." Here again we can stand on vantage ground, and watch the dispute between the parties. For ourselves we attach very little weight to mere external ordination. Our notions on this subject are so simple that we suppose they would scarcely merit a moment's attention from a true "churchman." We are disposed to regard any mode of ordination as good and valid where the head is well instructed, and the heart beating right towards God and man. Show us the sincere Christian minister, and we are not going to enquire whether he was ordained by Prelate, Presbyter, or Congregationalist. The extract to which we allude is taken from the London Tablet, a Roman Catholic journal:—

"It is obvious, too, that the Puseyites, to whom we address ourselves, have been under the delusion that, by making a few more external changes, adopting a few methods of discipline, and borrowing a few improvements of routine, they are prepared to enter upon a negotiation with Rome for the establishment of some sort of spiritual federalism—paying, of course, to Rome the compliment of making its bishop president of the confederation. We entreat those amiable and estimable individuals, to whom we allude, not to remain any longer under the delusion that an architectural reformation, or the purchase of a few chasubles, or a change of position in praying, or the adoption of retreats, or the practice of confession, or ten thousand like improvements added together, will suffice to put them in a position to negotiate with Rome. It is a duty and a charity to inform them that the gate to reconciliation with Rome is humility and submission; that their first need (with contrition, of course,) is to put their baptism out of doubt; and that their second need, if they would serve at the altar, is through a rightful ordination to put off the lay for the sacerdotal character."



MONTREAL UNITARIAN SOCIETY. CHURCH.—LORD'S SUPPER.—ANNUAL MEETING.

The above cut represents the front of the new church edifice, erected within the past year by the Montreal Unitarian Society. It is well situated on a rising ground on Beaver Hall Place, Lagouchetiere Street exactly at the head of Radegonde Street.

The building is marked by a tablet bearing the following inscription—

JOHN XVII. 3.  
CHRISTIAN CHURCH.  
—UNITARIAN—

The meaning of the Scriptural motto is obvious, and we think it a fitting one for a Christian church.—In going there, we seek to attain that knowledge which leadeth unto life. Eternal life is the gift of God, through Jesus Christ our Lord.—It is the knowledge of the Father, the only true God, and Jesus Christ his well beloved Son and chosen Messenger. The edifice has been simply designated a "Christian church," because those who worship there are believers in Jesus Christ as the "Son of the living God." They maintain his sole Headship of the Church, and are determined to adhere to him with unswerving loyalty. They will permit nothing in the shape of church authority, or creed authority, to be interposed between his teaching and their own souls. It has been thought proper to subjoin the term "Unitarian," to denote their distinctive belief in the simple Unity of God, in opposition to the popular theory which makes Him to consist of three distinct and equal persons. We reject this triune theory, because we cannot find it in the Scriptures.

The interior of the building is not yet completed. The congregation (which has been regularly organised during the past year) now assemble for public worship in a large, well finished room in the basement story. They formerly met in a temporary chapel in the Haymarket, but removed to the lecture-room of the new church on the 8th Dec. last. At their first meeting in that place, the ordinance of the Lord's Supper was administered. Various circumstances, incident to the formation of a new worshipping Society, had occurred during the past year to prevent suitable arrangements being made for the observance of that rite before, so that the communion at that time was the first one held by the Unitarian congregation of this city. During the past year, the congregation has made a steady and gratifying increase. At the Lord's Supper there were fifty six communicants.

On Christmas Day last, there was a suitable religious service held in the forenoon. The 25th of Dec. being the day generally regarded by the Christian world as the anniversary of our Saviour's birth, we are always disposed to avail ourselves of the associations connected with that bright and blessed event, to promote our spiritual improvement and religious progress.—On the evening of the same day the annual meeting of the Society took place. At that meeting the Secretary of the Managing Committee submitted the Report for the past year. In the commencement of the Report reference is made to the progress of Unitarianism in Montreal:—"Something more than three years ago, in the fall of 1841, a few friends to the Unitarian cause in this city assembled in a school-room in McGill Street, to enjoy the preaching of the Gospel in accordance with their views. The num-

ber then collected together was small, and gave but feeble encouragement to attempt the formation of a society. Happily, however, as it now may be deemed, there were those then present who felt too deeply the value of their religious belief, not to make the effort to establish permanently Unitarian preaching in Montreal. They scarcely anticipated, however, that the year 1844 would witness them a regularly organized society embracing about two hundred souls, fifty-six of whom are communicants, and the number constantly increasing, with a regularly ordained pastor, and a commodious church erected, which, when completed, with galleries, will accommodate more than six hundred persons."

The Report makes further reference to the erection of the church. The committee were encouraged to commence such an undertaking by the earnestness of the Society here, whom they found ready to contribute liberally according to their means; and by the generous promises of assistance from sympathising friends abroad. Those promises have been fully realized by the tour of the Rev. Mr. Corder in the United States last summer. Owing to the serious embarrassments of our brethren in the faith in Great Britain and Ireland, arising out of the questions involved in the Dissenters' Chapels Bill, then before the Imperial Parliament, the congregation here could not feel justified in making any appeal to them. This was understood by the Unitarians of the United States, and the collecting tour of Mr. Corder was eminently successful. By it more than 900 pounds have been realized for the Church building fund. The Report expresses the deep gratitude of the Society here to our many friends for their liberality in this matter, and likewise to the American Unitarian Association, and the British and Foreign Unitarian Association, for their continued grants to assist in defraying the current expenses of the Montreal congregation. It proceeds also to say that—"Our hearts have been encouraged, and our hands have been strengthened by the assistance which has thus been afforded."

Reference is made to the "Bible Christian," expressive of satisfaction as to the manner of its being conducted and printed; and stating that its subscription list is gradually increasing. The Report closes in the following manner:—

"In closing, your Committee would remark, by way of encouragement, that few, if any, religious societies in Montreal have increased with the same rapidity of growth that ours has done. Within three years from its present rise, it has grown into a body, respectable as to numbers and influence; and it is our earnest prayer that none of its members may be destitute of those distinctive traits which are essential elements of the Christian character."

The following Resolutions, amongst others, were unanimously passed at the annual meeting:—

"That the Report of the Managing Committee be received and adopted.

"That cheered and encouraged as we have been during the past year, by the liberal munificence of our brethren in the United States, by the British and Foreign Unitarian Association, by the American Unitarian Association, we are resolved to persevere in our efforts; and, hoping for the blessing and support of the God and Father of our Lord Jesus Christ, we 'thank God, and take courage,' humbly praying that we may be favored with all needful help in our labours for the establishment of pure Christianity in this city and throughout Canada.

"That the success attending the efforts which have been made for the erection of a building for religious worship, has fully equalled our highest expectations, and that the warmest thanks of this meeting are due to our Pastor and others who have taken an active part in collecting the means to meet the expenditure thus incurred.

"That the most grateful thanks of this meeting are due to those societies and individuals in the United States, who have contributed to our Building Fund, and who, by their liberality, have enabled us to complete our church without sub-

jecting ourselves to any serious pecuniary embarrassment.

"That the thanks of this meeting be given to the British and Foreign Unitarian Association, for its continued liberality in contributing to meet the current expenses of this Society.

"That the thanks of this meeting be given to the American Unitarian Association, for its continued grant for the same purpose.

"That the increasing numbers of our congregation, the perceptible growth of piety and Christian zeal among us, and the harmony and good feeling which are vouchsafed to us at the present season, are subjects of devout thankfulness to Almighty God.

"That the Province of Canada presents an interesting field for missionary labours, and we consequently resolve, in humble reliance on the great Head of the Church, to give early attention to the establishment of a mission in Canada."

LETTER FROM BOSTON.

The following letter from the Hon. Stephen Fairbanks, of Boston, to the pastor of the Montreal Unitarian church, has come to hand since the publication of our last number. In the intelligence it conveys, we have another substantial proof of the sympathy of our friends in New England. Those in Salem have our gratitude for their generous remembrance of us. The "Fair" referred to in the letter was got up a short time ago by the combined exertions of the ladies of the four Unitarian worshipping societies in that place. It was held in one of the largest halls in Salem. The net proceeds accruing from the sale of fancy articles, &c. furnished for the occasion, amounted to 3179 dollars, all of which was appropriated to missionary purposes.

"Boston, 22nd November, 1844.

Rev. John Corder.

"DEAR SIR,—I have received, by the hand of the Hon. L. Salustian, the net proceeds of the 'Fair,' held by the Ladies of the Unitarian Societies in Salem; five hundred dollars of which they have appropriated for the aid of the Unitarian Society in Montreal, Canada. Your draft on me, at sight, or that of any officer of your Society, by you countersigned, will be duly honored. I shall be much gratified to learn that your Ministry continues to be blessed, and that the aid from the United States, will comfort and encourage our friends, who are struggling for what they and we believe to be 'the truth as it is in Jesus.'"

"With the most respectful consideration,  
I am, your friend and servant,

STEPHEN FAIRBANKS,  
Treasurer of the Board of Domestic  
Missionary and other purposes."

NOTICE.

UNITARIAN CHURCH, MONTREAL.

The Public Services of the Unitarian Congregation of this city have been REMOVED from the Chapel in Haymarket, McGill St. to the LECTURE-ROOM in the BASEMENT STORY of the NEW UNITARIAN CHURCH, on Lagouchetiere Street, head of Radegonde Street, (Beaver Hall.) They will be continued there until the interior of the Church is completed.—Hours of Public Worship the same as usual,—ELEVEN in the Morning, and SEVEN in the Evening.

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 ABEL ABNOT LIVERMORE.—Three vols. published.—5s. per vol.; 15s. for the set.

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

SKETCHES from the LIFE OF CHRIST, by Mrs. H. V. CURENEY.—One vol. 2s.

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.