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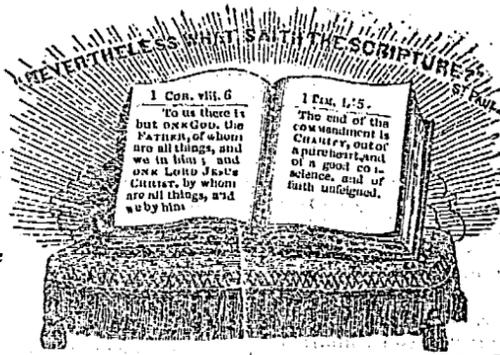
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# THE BIBLE



# CHRISTIAN.

Truth, Holiness,

Liberty, Love.

Vol. II.

MONTREAL, JUNE, 1845.

No. 6.

## JUDGMENT OF THE DEAD.

The great purpose of the Spirit is to intimate that a fitting award was to be meted out to the immense multitudes of those who were written as non-living during the lapse of the thousand years. Though dead in the sight of God as to any acting of true spiritual life, yet they had been sufficiently active to inflict untold sufferings upon the living witnesses of the truth, and to bring them, from age to age, to the bloody block. It was proper, therefore, that they should be judged—men of all grades and orders—the 'great' and the 'small,' i.e., the eminent and the mean. For this purpose 'the books are opened,' evidently a symbolical expression, denoting simply the fact, that their 'works' are all registered in the records of the divine remembrance as well as their own, as the unquestionable ground of the sentence which is to be pronounced. As the 'books' then are a mere figure, a part of the costume of the scene, we infer the same as to the 'throne,' and its occupancy by a visible judge. The whole is emblematic, and not real. God does not sit upon a throne, nor does he, like earthly monarchs, keep written archives of the affairs of his kingdom. The imagery portrayed is in accordance with our common notions of judicial proceedings, and is thus best calculated to produce the practical effect designed. To the great mass of men of all ages such a representation will appeal with more power than any other, while at the same time, as the moral reason is developed and educated, the scenery will gradually resolve itself into an inward process, the necessary result of *character*, and fixing one's spiritual and eternal state by an established law. If men were universally elevated in this life above the sphere of the sensuous, this more abstract view of the subject would be all that would be requisite to exercise the most ample control over their practical conduct: for to the reflecting mind there can be no higher sanction to a moral law than that in its own nature, and by its inevitable consequences, it works out weal or woe to its subject, according as he obeys or violates it. But the mass of men are *not reflecting*; they are habitually incompetent to appreciate the force of purely moral considerations, and therefore the wisdom and benignity of Jehovah have accommodated their revelations of human destiny to the intellectual infirmities of the race. They are communicated through a medium that shall address itself to their imaginations. They are set forth under the guise of symbols and images calculated to work on their hopes and fears, and to move the reason through the machinery of the passions. Thus in regard to the sublime pictured scenery we are now contemplating. The *truth*, divested of all drapery, undoubtedly is, that each individual of this countless multitude was actually *judged*, as every man necessarily is, the moment he became a denizen of the world unseen. His *character* decided his *destiny*. But in accordance with the general analogy of revelation, the judgment is here represented as concentrated to a point, to a single act, and its candidates are exhibited as arraigned, as having their indictment read out to them, and then subjected to a formal sentence followed by an actual execution. This is the lot of the condemned; and such is the import of the symbols, that whatever may

be the true nature of their doom, no possible solution can avoid the inference that it is *tremendously fearful*, and no man can fail to impose upon himself, to his infinite detriment, who adopts any construction of the figured scenery which goes in any way to relax the awful tone of *sanction* that runs through the whole. Still, we are not to be deterred by any contingency of this sort from the humble and reverent attempt to resolve *shadows* into *substance*.—*Professor Bush.*

## SALVATION.

Ask multitudes, what is the chief evil from which Christ came to save them, and they will tell you "From hell, from penal fires, from future punishment." Accordingly, they think that salvation is something which another may achieve for them, very much as a neighbour may quench a conflagration that menaces their dwellings and lives. That word *hell*, which is used so seldom in the sacred pages, which, in a faithful translation, would not once occur in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geography, know to be a metaphor, a figure of speech, and not a literal expression, this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks and flames; giving them the idea of an outward ruin as what they have chiefly to dread; turning their thoughts to Jesus, as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should most dread. The salvation which man chiefly needs, and which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthralled itself to animal lusts; which makes gain its god, which has capacities of boundless and ever-growing love, and shuts itself up in the dungeon of private interests; which, gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which, living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrieks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-control. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue, and inevitable retribution, in remorse, self torture, and woes unknown on earth. This we cannot too strongly fear. To save, in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience, and love. This was chiefly the salvation for which Christ shed his blood. For this the Holy Spirit is given; and to this all the truths of Christianity conspire.

## THE UPRIGHT MERCHANT.

The aspirations of youth, the ambition of manhood, could receive no loftier moral direction than may be found in the sphere of business. The school of trade, with all its dangers, may be made one of the noblest schools of virtue in the world; and it is of importance to say it; because those who regard it as a sphere only of selfish interests and sordid calculations, are certain to win no lofty moral prizes in that school. There can be nothing more fatal to elevation of character in any sphere, whether it be of business or society, than to speak habitually of that sphere as given over to low aims and pursuits. If business is constantly spoken of as contracting the mind and corrupting the heart; if the pursuit of property is universally satirized as selfish and grasping; too many who engage in it will think of nothing but of adopting the character and the course so pointed out. Many causes have contributed, without doubt, to establish that disparaging estimate of business—the spirit of feudal aristocracies, the pride of learning, the tone of literature, and the faults of business itself.

I say, therefore, that there is no being in the world for whom I feel a higher moral respect and admiration, than for the upright man of business; no, not for the philanthropist, the missionary, or the martyr. I feel that I could more easily be a martyr, than a man of that lofty moral uprightness. And let me say yet more distinctly, that it is not for the generous man, that I feel this kind of respect—that seems to me a lower quality—a mere impulse, compared with the lofty virtue I speak of. It is not for the man who distributes extensive charities, who bestows magnificent donations. That may be all very well—I speak not to disparage it—I wish there were more of it; and yet it may all consist with a want of the true, lofty, unbending uprightness. That is not the man then, of whom I speak, but it is he who stands, amidst all the swaying interests and perilous exigencies of trade, firm, calm, disinterested and upright. It is the man, who can see another man's interests, just as clearly as his own. It is the man whose mind, his own advantage does not blind nor cloud for an instant; who could sit a judge, upon a question between himself and his neighbor, just as safely, as the purest magistrate upon the bench of justice. Al! how much richer than ermine, how far nobler than the train of magisterial authority, how more awful than the guarded bench of majesty, is that simple, magnanimous and majestic truth. Yes, it is the man who is true—true to himself, to his neighbor and to his God—true to the right—true to his conscience—and who feels, that the slightest suggestion of that conscience, is more to him than the chance of acquiring an hundred estates.

Do I not speak to some such now? Stands there not here, some man of such glorious virtue, of such fidelity to truth and to God? Good friend! I call upon you to hold fast to that integrity, as the dearest treasure of existence. Though storms of commercial distress sweep over you, and the wreck of all worldly hopes threaten you, hold on to that plank that shall bear your soul unhurt to its haven. Remember that which thy Saviour hath spoken—"what shall it profit a man if he gain the whole world, and lose his own soul?" Remember

that there is a worse bankruptcy than that which is recorded in an earthly court—the bankruptcy that is recorded in heaven—bankruptcy in thy soul—all poor and broken down, and desolate there—all shame and sorrow and mourning, instead of that glorious integrity, which should have shone like an angel's presence, in the darkest prison that ever spread its shadow over human calamity. Heaven and earth may pass away, but the word of Christ—the word of thy truth, let it pass from thee never?—*Rev. Dr. Dewey.*

## KNOWLEDGE OF CHRIST.

Who knows Christ best? I answer, It is he who, in reading his history, sees and feels most distinctly and deeply the perfection by which he was distinguished. Who knows Jesus best? It is he, who, not resting in general and almost unmeaning praises, becomes acquainted with what was peculiar, characteristic, and individual in his mind, and who has thus framed to himself, not a dim image called Jesus, but a living being, with distinct and glorious features, and with all the reality of a well-known friend. Who best knows Jesus? I answer, It is he who deliberately feels and knows, that his character is of a higher order than all other characters which have appeared on earth, and who thirsts to commune with and resemble it. I hope I am plain. When I hear, as I do, men disputing about Jesus, and imagining that they know him by settling some theory as to his generation in time or eternity, or as to his rank in the scale of being, I feel that their knowledge of him is about as great as I should have of some saint or hero, by studying his genealogy. These controversies have built up a technical theology, but give no insight into the mind and heart of Jesus; and without this the true knowledge of him cannot be enjoyed. And here I would observe, not in the spirit of reproach, but from a desire to do good, that I know not a more effectual method of hiding Jesus from us, of keeping us strangers to him, than the incultation of the doctrine which makes him the same being with his Father, makes him God himself. This doctrine throws over him a mistiness. For myself, when I attempt to bring it home, I have not a real being before me, not a soul which I can understand and sympathize with, but a vague, shifting image, which gives nothing of the stability of knowledge. A being, consisting of two natures, two souls, one Divine and another human, one finite and another infinite, is made up of qualities which destroy one another, and leave nothing for distinct apprehension. This compound of different minds, and of contradictory attributes, I cannot if I would, regard as one conscious person, one intelligent agent. It strikes me almost irresistibly as a fiction. On the other hand, Jesus, contemplated as he is set before us in the gospel, as one mind, one heart, answering to my own in all its essential powers and affections, but purified, enlarged, exalted, so as to constitute him the unsullied image of God and a perfect model, is a being who bears the marks of reality, whom I can understand, whom I can receive into my heart, as the best of friends, with whom I can become intimate, and whose society I can and do anticipate among the chief blessings of my future being.

Truth gains nothing by exaggeration.—*Channing.*

## THE BIBLE CHRISTIAN.

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*The Bible Christian.*

MONTREAL, JUNE, 1845.

### DEDICATION OF THE MONTREAL UNITARIAN CHURCH.

On Sunday, 11th May last, the New Church edifice, erected by the Unitarian congregation of this city, was set apart for the purposes of Christian worship. The services were performed by the Rev. Dr. Gannett, minister of the Federal Street Church, Boston, and the Rev. J. Cordner, minister of the Montreal Church. The dedicatory discourse was preached by the former. Dr. Gannett took for his text, 2 Cor. iv. 13. In the sermon, he gave a brief statement of the prominent points of the Unitarian faith, and adduced the arguments from reason and from scripture by which it is sustained. He then proceeded to point out the leading particulars in which the Unitarians differed from those by whom they were surrounded. They differed, he said, from the Unbeliever, in their views of God. They differed from the Trinitarian, in their views of Christ. They differed from the Roman Catholic, in their views of the Church and Church authority. They differed from the Episcopalian, in their views of the Ministry. They differed from the Calvinistic Presbyterian, in their views of human nature. They differed from the Baptist, in their views of Ordinances. They differed from the Methodist, in their views of religious excitements. And they differed from the negligent and irreligious of every class, in their views of personal righteousness. The discourse was very clearly arranged, and marked by great plainness of speech. It occupied about an hour and a half in delivery, and was listened to throughout by a large and attentive congregation. We are not disposed to say more concerning it now, as we hope to see it shortly in print. The Committee of the Unitarian Society here have requested it from Dr. Gannett for publication, to which request, we are happy to say, he has acceded, and we believe it is now in press.

The Dedication services took place in the morning, commencing at eleven o'clock. In the afternoon of the same day, at half-past three o'clock, there was a special service for the administration of the Lord's Supper. On that occasion there were seventy communicants. There was likewise another service in the evening, at half past seven o'clock, when Dr. Gannett preached again to a large and attentive audience.

On the whole, the exercises of the day were of a highly satisfactory character. We owe much to Dr. Gannett, for undertaking so long a journey to give us his valuable assistance on the occasion. The presence of so many intelligent persons of other religious denominations, was a source of gratification not to be overlooked. They heard our views expressed, and the line of argument indicated, by which they are sustained. They heard it plainly stated wherein and why we differ in certain particulars from other classes of Christians. Now we think such information could not fail to have an interest for candid and truth-seeking minds. We always say that we wish to be understood. We are not of those who deprecate investigation: we rather invite enquiry, full and free. Our desire is that Truth should prevail; and if Unitarianism be not true, we do not desire its prevalence. Every circumstance, therefore, which tends to excite individual or public attention to the first and real point of difference between our views and those of the Trinitarian gives us pleasure. For this reason, strange as it may appear to some, we are even

gratified when we hear of our views being assailed. We have sometimes to regret that they should be assailed with rather more zeal than knowledge, and that perfect courtesy and charity should not always be observed in this matter; but our regret exists solely on account of those who are betrayed into such conduct.

On a former occasion we presented our readers with a print of the Unitarian Church, in the columns of this journal. The building is beautifully situated on Beaver Hall Place, at the head of Rade-gonde Street, and is generally admired as a specimen of simple Grecian architecture. The interior is finished in pure white, and the pews are lined throughout with drab moreen. The pulpit is on a platform elevated about five feet from the floor. This platform is enclosed in front with a row of balusters uniform with those on the front of the organ gallery at the opposite end of the church. In both places, the interstices of the balustrade are filled up by a lining of crimson moreen damask. At the back of the platform and pulpit there is also a large and tastefully hung curtain of the same material. At present the church is capable of accommodating about 450 persons, but, by erecting additional galleries, could be made to seat 600.

We may add here, that the pews and sittings have let to the full extent anticipated by the Committee of Management. Arrangements have likewise been made to accommodate with free sittings such parties as may require them.

### BOSTON ANNIVERSARIES.

The last week in May is always a season of agreeable excitement in Boston. At that time, all the religious denominations, and the various moral and philanthropic societies of New England come together in that city, for the purpose of reviewing their operations, discussing those topics in which respectively they take especial interest, and considering their plans of future action.—Such meetings are of vast benefit in arousing and keeping alive a common sympathy amongst all those who are engaged in a common object.

The following notices of some of the meetings connected with our religious denomination are abridged from the larger reports of the *Boston Christian Register* :—

#### UNITARIAN FESTIVAL.

This joyous and animating meeting realized the highly raised anticipations of the vast assemblage it brought together. The Unitarian Laymen of Boston, on this occasion, extend their hospitalities, to the entire clergy of their faith. They invite all the Unitarian ministers of the land to come, with their wives, to partake of the expressions of their respect, gratitude and affection. The large Hall over the Passenger Depot of the Western Railroad—150 feet long, and about 60 broad—was filled with tables spread with bounty, and adorned with flowers. 932 guests, of both sexes, and from all parts of the continent, were seated around them. It was a beautiful and glorious spectacle,—zeal brightened by intelligence, enthusiasm guided by reason, sympathy of faith expanded by the widest charity, shone over, and illuminated that vast multitude. The most venerable and illustrious citizen of the United States presided; and was a fit representative of the spirit of the meeting.

The Rev. Wm. P. Lunt of Quincy, the Pastor of the President, invoked a blessing upon the occasion.

At the conclusion of the repast, the Honorable John Quincy Adams, President of the day, rose and addressed the company in the following speech :—

#### FELLOW CITIZENS :

Christian Brethren and Sisters,—Although myself here as an invited guest, I have been requested by the Committee of Arrangements of the Association to enjoy whose hospitality we are here assembled, to preside at this meeting, and in their name to bid you a hearty welcome. I had once before been kindly invited to perform the same service; but my necessary absence from the Commonwealth at the time of the celebration had deprived me of the pleasure of accepting the invitation. In the early ages of

Christianity these assemblages were called Feasts of Love, and although we are here as the members of one variation of the Protestant Churches, yet it is not a sectarian spirit in which we meet, but in a meek and quiet spirit—in the spirit of Christian charity and of mutual toleration. We meet as brethren and sisters of one great family—not in hostility to others—not even in the spirit of controversy, but in the sentiment of the Roman Catholic poet who said,—  
'For modes of faith, let senseless zealots fight;  
His can't be wrong, whose life is in the right.'

It is in this spirit that I esteem it an honor to have been permitted to participate in this friendly and social meeting, and, though conscious of my comparative unworthiness to preside over it, to undertake that pleading duty in deference to the twice repeated request of the Committee of Arrangements of the Society.

And this assembly, graced and sanctified by the presence and participation of the fairest part of creation, though confined to Christians of one denomination, and holding with regard to certain points of doctrine, a belief differing from those of other Churches with which they would readily hold communion, is in my estimation of no sectarian character. In the earliest age of Christianity it was by witnessing the Love Feasts of the disciples of Jesus, that the unconverted heathen was brought to exclaim—'behold how these Christians love one another'—and if to any denomination of Christians that law of universal love, acknowledged by all to embrace the whole compass of the Gospel dispensation, should be most emphatically dear, should it not be to that which comparatively small in numbers dissects from the rest only under the convictions of a conscience not under their own control?

To such festivals, the time also appears to be peculiarly appropriate—a time when symptoms of internal commotion, yea, of internal convulsion are agitating the bosom of many, if not of all the Churches of Christ.—In our own country—No!—let us turn our eyes, from the scenes passing before them, in the Protestant Episcopal, the Presbyterian, the Methodist and Baptist Churches—let us turn away our eyes, not in enmity to them, but to watch and pray for them—to meditate on the causes of their dissensions, and on the remedies they are resorting to, to heal them—to watch that the infection of their distemper may never reach ourselves—to pray that some balm and some physician in Gilead may be found to save or to retrieve them from the remedy of self-inflicted dissolution.

And in the example of this festal union, and in the self-evident truth of universal freedom founded on universal love, let us recall them in fraternal affection, to the fundamental principles of the Christian faith.—Let us teach them, by the example of harmony among ourselves, how good and pleasant a thing it is for brethren to dwell together in unity—and let us assure them all that when they have found a charmer and a charm to soothe their hearts into harmony among themselves, we shall be ready and rejoiced to receive them, discarding all points of doctrinal dissent, as brethren to our arms.

Rev. Dr. Peirce followed Mr. Adams in his happiest manner; after whom some other speakers addressed the meeting, when the Rev. Dr. Gannett, after giving an interesting account of our brethren at Montreal, whom he had recently visited, introduced one of their number to the company.

Hon. F. Hincks, of Montreal, said he rose on the present occasion under feelings of much embarrassment; and he felt his embarrassment increased when he reflected on the character of the assemblage which he had now the honor of addressing. An assemblage in which was concentrated a great portion of the intelligence and talent of the far famed Capital of New England.—It was perhaps difficult for those by whom he was now surrounded, and who probably had never been deprived of the comfort of being able to worship the God of their Fathers, according to the dictates of their own conscience, to appreciate the feelings of those who like him (Mr. H.) have been for many years deprived of this high privilege. A brighter day, however, had at last dawned on the Unitarians in Canada, and he entertained sanguine hopes that the good seed which had been planted would bring forth fruit abundantly. It was but justice to the Unitarians of Montreal that he (Mr. H.) should remind their friends here, that when their respected pastor (Mr. Cordner) made his appeal for assistance to the Unitarians of the United States, he was enabled to show that there had been no want

of zeal or energy on their part. They had not, like the indolent peasant in the fable, prayed for the assistance of Hercules, until they had first put their own shoulders to the wheel. The subscriptions of the Montreal Unitarians to the building fund of the church, were in proportion to their means large, he might almost say munificent. They were however compelled to invoke the assistance of Hercules, and most generously had it been offered. The present state of the Montreal Unitarian Society was, he was happy to state, most satisfactory. Their numbers were steadily on the increase. Their little periodical, the *Bible Christian*, was doing much good, being circulated principally among those who, scattered over the country, had no opportunities of public worship. It was in the newly settled districts that the dissemination of our periodicals and tracts is calculated to be of the most service, and he (Mr. H.) thought there was no better mode of promoting the success of the cause than by providing for their gratuitous distribution. He (Mr. H.) would desire once more to convey to the Unitarians of the United States on behalf of himself, and his brethren in Canada, the assurance of their gratitude and esteem, and he had also to thank them personally for the kind reception that he had met with.

Rev. Mr. Osgood, of Providence, followed and bore testimony to the value of the services rendered, by our Unitarian scholars, in the cause of religion and truth. Rev. Mr. Gage of Petersham, expressed the thanks of the Unitarian clergymen in the country, to the Boston Unitarian Laymen, for the happy scene to which they had invited them. Rev. Mr. Elliott of St. Louis, Missouri, then rose, and the company were delighted to hear his voice, and to listen to the cheering narrative he presented of the abundant fruits which are already beginning to be gathered from the seed planted there. Dr. Dewey of New York was called out, and addressed the meeting in his own peculiar style of deep feeling and valuable thought. Rev. Mr. Bradford of Bridgewater followed, and after him,

Rev. W. P. Huntington, of Illinois, said that no one present could with any consistency doubt the liberality of the body of Christians who have provided for this gathering. For my humble self, I am present at your anniversaries this week, from a distance of some 2000 miles. I shall not soon forget the happiness which this day has brought along with it. It will continue to cheer me in the remote scene of my labours, as it has done many a time, when contending against prejudice and misrepresentation, to remember that some of my best friends and allies, are amongst the enlightened, benevolent and pious, who surround me this day.

Rev. Edward T. Taylor of the Seamen's Chapel, who, although a Methodist, delights to accept the hospitalities, and to reciprocate the Christian affections, of his Unitarian brethren, delivered a speech, in which the strongest common sense clothed its profoundest maxims, in a native splendor and unstudied force of illustration, perfectly delightful.

The meeting was further addressed by various speakers lay and clerical, amongst whom was J. G. Palfrey, Esq., Secretary of the Commonwealth of Massachusetts, who styled himself a *Unitarian of the Unitarians*. Mr. P. was called out in consequence of allusions which had been made to his genuine abolition procedure in the emancipation of certain slaves which had come to him by inheritance.

The addresses were closed by an eloquent speech from the Hon. S. C. Phillips, partaking of the character of a review and conclusion, in the course of which he thus refers to Mr. Palfrey and his noble conduct in liberating the slaves :—

"And what, sir, have we seen and heard here this day? One brother commends another for having liberated some fifteen or twenty slaves. The other rises and declares it to have been no more than the simplest act of justice. For says he, I was born in Boston. I was educated an Unitarian. And, had I not done it, I should not have dared to lift my head and to show my face among you to-day. As a Unitarian Christian, I had no more right to retain those persons in bondage or to sell them, than they had to do the same thing to me. It was no more a matter of merit in me to liberate those slaves, who had come into my possession without any act of mine, than it is to pay my toll at the bridge, or my tavern bill on my journey."

The attention of the meeting was relieved at intervals, and the interest of the occasion heightened by several original hymns, in which the company joined, under the lead of excellent singers of their number, and accompanied by a fine organ.

## THE BIBLE CHRISTIAN.

### UNITARIAN ASSOCIATION.

The meeting of the American Unitarian Association was opened with prayer by Rev. Mr. Farley of Brooklyn, N. Y.

The Chairman, the Hon. Stephen Fairbanks, called for the proceedings of the last annual meeting, which the Secretary read.

The numbers soon increased to such a degree that the meeting was adjourned to the Church in Federal street which was densely crowded. Dr. Dewey, as President of the Association (in the place of Judge Story, who declined a re-election) took the chair. An appropriate prayer was offered by Rev. Mr. Livermore, of Keene. The annual Report was read by the Secretary, Rev. Charles Briggs. Rev. Mr. Lothrop offered the following resolutions:—

*Resolved*, That we regard the publication and distribution of Tracts, faithfully prepared and judiciously selected, of a mingled doctrinal and practical character, as one of the simplest, most direct and efficacious means of diffusing Christian truth and promoting Christian righteousness, and that it is the duty of the Executive Committee to give, as heretofore, special attention to this department of their labors, as one of the most important of the modes of operation originally contemplated by this Association.

*Resolved*, That we regard Theological Education, the raising up from generation to generation of a learned, well-disciplined and thoroughly furnished Clergy to take the charge of our Churches and defend and diffuse the truth as it is in Jesus to be an object of the highest interest and importance, and that we cordially approve of the efforts made and the aid extended by the Executive Committee in establishing a Theological Seminary at Meadville, Penn.

*Resolved*, That we regard missionary efforts, the strengthening of feeble Churches, and establishing new ones, and the sending forth of preachers into the wide waste places of the land, in New England as well as in the west, as an object to which the attention and efforts of this Association, and of all who are interested in the preservation of civil and religious liberty, the moral and social destiny of this nation, and the salvation of souls, should be unceasingly devoted, and that we are encouraged by the result of past labors in this respect, to more zealous and persevering efforts.

The meeting was addressed by Messrs. Farley of Brooklyn, N. Y., Holland of Rochester, N. Y., Bellows of New York city, Harrington of Boston, Whitman of Portland, Bulfinch, formerly of Washington, now of Boston; Fuller, of Belvidere, Illinois, who has also visited Iowa and Wisconsin,—Jones of Manchester, N. H., and the President. It was altogether as interesting and gratifying a meeting of the Association as we have ever attended.

### BERRY STREET CONFERENCE OF UNITARIAN MINISTERS.

In the course of interesting discussions, which on several points, have occupied this body, Dr. Dewey presented a communication accompanied by the following resolution:—

*Resolved*, in answer to a communication received by a member of this Conference, from the Pennsylvania Christian Conference, through Elder J. J. Harvey, on the subject of Christian Union, that the Conference receives with pleasure the hand of fellowship thus stretched out to the religious Body which it represents and expresses in return, its friendly and hearty sympathy with the Pennsylvania Christian Conference, and with that convention in general which denominates itself 'Christian.'

After debate, the resolutions were passed, with a most cordial and grateful unanimity, and we trust that the union and fellowship now formed between us and the great denomination of Christians will be confirmed and perpetuated, and be the harbinger of a general good will and Christian union among all the followers of Christ who call no man master.

Dr. Dewey delivered the annual address at the Berry street Conference, on 'Duty in reference to opinion,' which was one of his greatest productions.

### SUNDAY SCHOOL SOCIETY.

The Seventeenth public Annual Meeting of the Sunday School Society, was held on Wednesday evening, at Rev. Dr. Gannett's Church in Federal Street. The Hon. S. C. Phillips, the President of the Society, in the chair. The services were a Prayer by Rev. Casneau Palfrey of Barnstable; the Annual Report by Rev. R. C. Waterston, and Addresses from Professor Brooks of Boston; Rev. Jason Whitman of Portland, Me., Rev. A. B. Fuller, Belvidere, Ill., Rev. A. P. Peabody, Portsmouth, N. H., Mr. Alger of the Divinity School, Cambridge, Rev. Dr. Dewey of New York, and Hon. S. C. Phillips, who closed the meeting, by paying a truthful, affectionate and eloquent tribute to the memory to Hon. Leverett Saltonstall, having especial reference to his religious character, his services as a Sunday School Teacher, and his parting words,

hallings, and counsels. A choir of children were present, whose artless notes, in the intervals of speaking, were truly delightful and refreshing. The Church was thronged at an early hour; and the whole services were of a character long to be remembered, and left an impression in behalf of the Bible, of sound religious teaching, of practical piety, and the cause of truth and duty in this regard, of a deep and solemn character.

### UNITARIAN CONFERENCE AND PRAYER MEETING,

AT BULFINCH STREET CHURCH VESTRY.

(From the Boston Christian World.)

We have no words, with which to describe the character and excellence of the two meetings, held on Wednesday and Thursday mornings, as above. The two vestries, capable of holding from six to seven hundred persons, were crowded, and very many were unable to obtain admittance. Never before, we say it with perfect sincerity, was there manifested at similar meetings, such a spirit of unity, of love, of earnestness, of determined purpose in the great work of religion, as at these. Every heart seemed penetrated by the deepest convictions in behalf of the indescribable value of a more perfect union of the soul with Christ, and of the absolute necessity there is of preaching the doctrine of justification by faith, repentance towards God and the Lord Jesus Christ, and regeneration, or the new birth. The speakers, one and all, gave utterance in unequivocal language to the need of such preaching in our midst, and by the power of which, no more, no less, the world can alone be savingly moved, and brought to a realization of the hopes and joys of a true religious experience.

There were friends present, both clergy and laity, from all parts of the land. And there were also several of our Methodist and Christian brethren who united, with warm and full hearts, in our prayers, exhortations and songs of praise.

Never before was the land of promise and the gate of heaven brought so near to our spiritual vision as on these happy, heaven-gilded mornings. Thanksgiving! O thanksgiving, be rendered unto God for granting unto so many of his children,—servants of Christ,—such precious moments of communion. And we pray that the advent of a still more glorious day, may be presaged for all our churches than has ever yet been enjoyed by them; and that from that humble vestry, where we met, there may go forth a spirit of holiness, humble-mindedness, sublime philanthropy, and entire devotedness to the great cause of the Redeemer, that shall inspire our people thro'gh the length and breadth of the land with new purposes of obedience, and prompt in them an ardent longing for a closer walk with God.

### BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The London *Inquirer* of the 17th ult. contains an interesting and detailed account of the Anniversary Meeting of this Association, which was held on Wednesday, the 14th. The proceedings commenced by a religious service in the Essex-street Chapel. The Rev. Jerom Murch, of Bath, read the Liturgy, and the Rev. Benjamin Carpenter, of Nottingham, preached the sermon, from John viii. 31, 32, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." The discourse was heard with interest and attention by a large audience, and was judicious, earnest, and well adapted to the circumstances of the times. At the conclusion of the service, the members and friends of the Society held their Annual Meeting, when Thomas Gibson, Esq. was called to the chair.

The Report of the Treasurer was read and agreed to unanimously.

Rev. Edw. Tagart, Hon. Secretary, read the Report of the Committee for the past year, which was adopted.

A series of Resolutions were severally proposed and carried, and the meeting was addressed by a large number of gentlemen, both lay and clerical.

The entire proceedings were of a very interesting and gratifying character.

### PUBLIC ENTERTAINMENT.

Immediately after the conclusion of the meeting, a grand *dejeuner a la fourchette* of the friends and supporters of the Association took place at the Crown and Anchor Tavern. The apartment was filled with ladies and gentlemen; and the tables were well provided with everything that was necessary, as well as beautifully ornamented with flowers,—the appearance of the whole being highly interesting and imposing.

Thomas Gibson, Esq. took the chair. The Divine blessing was invoked by the Rev. B. Carpenter.

The following sentiments among others were proposed:—

### By the Chairman—

Queen Victoria—May the era of her reign be inscribed by the rapid progress of knowledge, truth, and happiness among all descriptions of her subjects—May her reign continue long over a free, a contented, and a united kingdom.

Albert, the Prince; Prince Albert, and the rest of the Royal Family.

Civil and religious liberty all the world over.

The British and Foreign Unitarian Association; may its beneficial influence be extended by an active and cordial union of all the brethren throughout the country.

### By the Rev. Dr. Hutton—

The Rev. Benjamin Carpenter, our preacher on this occasion—our best thanks for his services and our best wishes for his happiness.

### By Dr. Bowring, M.P.—

The extension of all civil and municipal rights to the Jews, in common with every class of their fellow-subjects.

### By the Chairman—

Our Brethren who form the Unitarian Churches in the United States of North America, with our warmest acknowledgments to them for their many powerful defences of our common faith, and for their liberal assistance to the cause of Unitarian Christianity in Canada.

The sentiments were severally responded to in speeches replete with interest and fervid eloquence.

### LONDON DOMESTIC MISSION SOCIETY.

The tenth anniversary of this Society took place at Essex-street Chapel, on Wednesday, 23rd April. Among the company present, were most of the ministers and leading members of the different Unitarian congregations of the metropolis. The introductory services were conducted by Rev. A. M. Walker, of Brixton. The Rev. T. Sadler, of Hackney, preached the annual sermon from Psalm viii. 3—5. The Report furnishes a most gratifying account of the proceedings and prospects of the Society. The heads are, cases of destitution relieved, public worship, schools, mutual instruction society and adult classes, minor institutions, meetings, &c.

The following is the concluding paragraph of the Report:—

"In prosecuting their labours, your Committee have been rejoiced to find that every year the cause of Domestic Missions obtains a stronger hold on the sympathies of the public, and especially of the Unitarian body, by whom this work of Christian love was first introduced into this country. And, although they cannot help feeling that, after all, the operations of these Missions are very inadequate to the wants of the community, and can only be considered up to the present time in the nature of an experiment, they are nevertheless impressed with the belief that under proper management and with increased means, these missions are destined, under the guidance of a wise and gracious Providence, to effect great and beneficial changes in the condition of the poor, and industrious and suffering classes of the community. As far as it has been tried it has proved successful; and we may hope that the successes thus obtained, however partial and imperfect, may tend, by increasing men's faith in the efficacy of such efforts, to strengthen many an arm that now shrinks from bearing forth the Cross, and to send forth many upon the all-heavenly errand of the Saviour, 'to seek and to save that which was lost.'"

In the course of the services, the following beautiful hymn, composed for the occasion, was sung:—

### THE DOMESTIC MISSION.

By J. BOWRING, Esq. LL. D. M. P.

'Tis in the soul—the soul alone,  
That God's transcendent power is shown;  
No length of time, nor breadth of space,  
Can bound its onward, upward race.  
Whate'er of darkness or of light  
May gloom or gild its earthly flight,  
Nearer, still nearer towards its source  
Unreachable,—it speeds its course.  
The shadowing, shifting things of time,  
No more impede its march sublime  
Than mists the earth, or clouds the sun;  
Towards heaven it moves majestic on.  
High privilege! to train, to teach,  
In highest efforts, each for each,  
Strength to receive, and strength impart,  
From helping hand and glowing heart.  
For this we meet,—for this we blend,  
Neighbour with neighbour, friend with friend;  
And in fraternal union move,  
Blest in our common Father's love.

### LONDON SUNDAY SCHOOL ASSOCIATION.

The annual meeting of this Association took place on Thursday morning, the 15th ult., the friends breakfasting together previously to the business. It was an interesting and truly gratifying meeting, and the attendance larger than on any previous occasion.

### HEBREW PROPER NAMES.

It may throw some light on certain portions of the Scriptures, to present our readers with a few examples of a certain class of Hebrew proper names. It was a frequent custom of the ancient Hebrew people to designate their children by names expressive of some circumstance connected with their birth or destiny. Thus Hagar, called her son 'Ishmael,'—the meaning of which is 'God hath heard.' The child was called by this name to denote that God had heard the mother's affliction (Gen. xvi. 11.) Almost the whole of that large class of names in the Old Testament which have 'el' in their composition are some combination of the name of God. In those cases where they end in 'jah' they are combinations of God's most sacred name, Jehovah. The name 'Elijah,' for instance, is compounded of both those terms, and signifies 'God, the Lord.' We shall cite a few examples here, and refer the reader who wishes to see them more at length, to any dictionary of Bible names.

Abiel, God my father.  
Ariel, Lion of God.  
Abiah or Abijah, The Lord is my father.  
Benaiah, Son of the Lord.  
Daniel, God is my judge.  
Eli, My God.  
Eliab, God my father.  
Elihu. He is my God himself.  
Gabriel, My strong God.  
Israel, A Prince with God.  
Immanuel, God with us.  
Lemuel, God with them.  
Nathaniel, The gift of God.  
Phanuel, Face of God.  
Uzziel, Strength of God.

### CORRESPONDENCE.

We have several times received communications from distant parts of the country, written by persons with whom we have no personal acquaintance whatever, stating their gratification at meeting with a stray number of our paper. We need scarcely say that we are gratified in return at every such expression of sympathy from isolated friends of our common faith. The following letter has just come to hand, together with a note ordering the *Bible Christian* to be sent to the address of the writer.

### TO THE EDITOR OF 'THE BIBLE CHRISTIAN.'

SIR,—I have long desired to see a truly liberal religious paper established in Canada. My wish has now been gratified, by the appearance of the *Bible Christian*, a copy of which has just been put into my hands; and I think, were it generally known, it would receive considerable support from Canada West.

May I not remark here how inconsistent it is for some Denominations to profess to maintain the Right of Private Judgment, whilst, at the same time, if we do not acknowledge certain dogmas which they style "orthodox," we are denounced as heretics, and excluded, in their sentence, even from the mercy of God! Our private judgment must be circumscribed by the opinions of John Calvin, John Wesley, or some other fallible mortals, who have attempted to forge a chain of dogmas wherewith to bind the consciences of their fellow-men. Reason is all divine with such persons as long as it is exercised in support of their own peculiar notions; but as soon as it begins to discover any inconsistency in their system, then reason, the noble gift of the Creator, is immediately denounced as the very handmaid of infidelity itself.

I have heard such people boast of their liberality, and at the same time profess principles that would limit the grace of God to a few, or only to such as could see through the same coloured medium which perverted their own intellectual perceptions. I have no doubt but you have known such too, and the number of them is not small in Canada;—but it is to be hoped the *Bible Christian* will lessen that number, by declaring the Gospel doctrine of "ONE GOD, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for ALL."

Yours respectfully,

ONE OF THE 'ALL.'

Carleton Place, C. W. 13th May, 1845.

### CHRISTIAN CONFERENCE.

The CANADA CHRISTIAN CONFERENCE will meet at WHITBY, (C. W.) on MONDAY, the 7th JULY next.

### NOTICE.

Persons desirous of taking PEWS or SITTINGS in the UNITARIAN CHURCH, will please apply to the Treasurer, JAMES DOUGALL, Esq., William Street.

## THE BIBLE CHRISTIAN.

### UNITARIANISM OF THE APOSTLES. (CONTINUED.)

#### S. T. MATTHEW.

If his own words, as the professed historian of our Lord, are to be taken in evidence, then was Matthew a Unitarian; then is his Gospel strictly Unitarian; and its doctrine is—there is but one God, the Father, and one Lord, Jesus Christ. If his own statements, and the whole tenor of his Gospel are to be taken as good authority, then is it equally certain, that he has not taught the doctrine of the Trinity, or that of the Deity of Jesus Christ; and therefore, never heard of them from the mouth of his divine Master, nor did ever believe them. These things, it appears to me, may be established by arguments sufficiently conclusive to satisfy the mind of an impartial inquirer.

I shall endeavor to establish my position, first, by some general observations bearing on the subject, then, by an examination of those passages which have been thought to teach the doctrine of the Trinity, and lastly, by bringing forward all that evidence of a positive nature, in favor of the strict Unity of God, which the Gospel presents.

I. I would remark, in the first place, that as the doctrine of the Trinity is confessedly one not to have been antecedently expected, at which, as an orthodox writer has himself observed, "reason stands aghast, and faith herself is half confounded," it is right to expect, and demand, before receiving it as an article of belief, evidence that shall bear some proportion to its apparent intrinsic incredibility. It is not enough that such a doctrine be darkly hinted at, obscurely implied, doubtfully expressed. If man deals justly by himself, and acts with due reverence towards God and his own reason, he will not feel himself justified in embracing such a truth without the clearest and most ample testimony; like that for example, on the strength of which he believes in the divine authority of Jesus, in a future life, and a state of retribution. But such testimony, it cannot be pretended that the Bible itself, much less the Gospel of Matthew, does any where furnish. There is nothing distinct, clear, definite on the subject. Not a single verse in the whole Bible lays down the doctrine in terms. It is a thing of remote, dark, uncertain inference.

It is here worthy to be remarked, that in relation to the doctrine of the Trinity, the Deity of Christ, and many other supposed doctrines of revelation, the common principles of evidence have been totally reversed. For while on other subjects, it is a universal principle for the conduct of the understanding, that in proportion to the apparent intrinsic incredibility and improbability of a fact or proposition, must be the force, clearness, and abundance of the evidence which is brought to establish it—in religion men have eagerly received, and implicitly believed doctrines, against which there was a strong previous presumption that they could not be true—doctrines of the most momentous import if true, have been admitted, on a show of evidence the least that can be supposed possible in a case of the kind, and which in other matters would be rejected as wholly inadequate, or as warranting only the lowest degree of assent. That which is seemingly impossible, and on the face of the thing incredible or highly improbable, we reasonably require to be substantiated by a proportional fulness and distinctness of testimony. While that which is in accordance with other known facts, and other received knowledge, is in itself highly probable and likely to be true, we admit on a lesser weight of evidence. These just and obvious principles have, I repeat, in religious things been abandoned, if not reversed. Evidence which in a court of human justice, neither judge, nor lawyer, nor jury would take as competent testimony to a fact of even ordinary occurrence and character, or to a point of law—only change the ground to that of controversial divinity, and it becomes with these same persons most ample and decisive, to establish doctrines in themselves the most extraordinary, and most unlikely to be true. In religion, men have been ever ready to believe any thing and every thing, with or without evidence, as the case might be. It has seemed as if they took a strange delight in doing violence to the dictates of reason and common sense, and imagined themselves devout and meritorious before Heaven, in proportion to the easy credulity with which the most monstrous and revolting dogmas were engrafted into their creed. There has been nothing so essentially absurd, so obviously fabricated and false, that multitudes have not in every age of the Church been found to believe it as a part of the revelation of God, at the mandate of a priest, a pope, or a council. Evidence has not been asked for. It has rather been despised. Has it the authority of orthodox fathers? Does it revolt reason and sense? Does it task faith to the uttermost? These have virtually been the preliminary inquiries. Hence, it has happened that doctrines of a purely pagan or human origin, have been handed down from age to age, from church to church, and are unhesitatingly received at the present time throughout all Christendom as vital truths of the Gospel, without even a decent show of evidence in their behalf; and so far, indeed as Scripture is concerned, without being so much as named in it. Of this description, I apprehend, is the doctrine of the Trinity. Though so deep and high a mystery, so difficult to comprehend, so impossible to explain and teach, so little to have been looked for in a revelation, and therefore so natural and necessary to have been distinctly stated, and often repeated—this doctrine has St. Matthew, as it seems to me, wholly

overlooked, and, as I hope will appear in the sequel, closed his Gospel not only without furnishing that proof which the mind ought to demand in the case, but without so much as naming it; nay, without having by chance written but one sentence, [Mat. xxviii. 19.] which, when the doctrine has been otherwise established, can be tortured so as to favor it. Now I put it to the conscience of every reflecting person, if it be credible that the evangelist could have left such a doctrine in such uncertainty. Is it credible, that in writing an account of a religion containing a doctrine like that of the Trinity—one which every dictate of reason assured him would meet with the bitterest opposition, would be received by the intelligent only on the amplest evidence, and which he felt at the same time to be the crowning doctrine of the new faith—is it credible, that he should have left it to be doubtfully gathered from a few dark and equivocal expressions, which will bear, and on every just principle of criticism require, an interpretation fatal to the truth he intended to teach?

II. I remark in the next place, that in taking the evidence of Matthew to the doctrine of the Trinity, we are to remember that he was once a Jew, and would have written with the feelings of one who had been so, and therefore if he had believed the doctrine himself, he would have given it a prominent place in his Gospel.

As a Jew, the most cherished article of his faith, had been the strict unity of God. It was the distinctive feature of his ancient belief. It was that which gave to it its superiority to the surrounding polytheism. The heathen had as imposing ceremonies, as splendid temples as the Jews; but they did not know and worship the one God. This was the exclusive glory of Judaism. This tenet was guarded with most especial jealousy. Idolatry, the having and worshiping more gods than one, was with the Jews the unpardonable sin. The devoted attachment of the Jews to the unity of God stands out more prominently than any other feature in the character of that people. And yet, notwithstanding the plain language of the Old Testament on this subject, men can be found, theologians too, to maintain that the Trinity was a doctrine of the Jewish Church! Of this I will only say, that the man who, after reading or studying the Old Testament could rise from his labor with a conviction that the Trinity is taught or implied in it, is to be as much regarded, as he who should affirm, after a similar inquiry, that Judaism is a system of atheism. The Jew of the present day, as did the Jew of former days, believes God to be one, without division or distinction in name or nature, and now as ever, regards that as the most vital blow aimed at his faith, which invades the purity and integrity of this primary article of his creed; and so far, is he more of a Christian than the believer in the Trinity.

With these feelings, and with such a belief, did Matthew join himself to our Lord. From him, says orthodoxy, as the first and most important lesson, did he receive an account of the mystery of the Trinity. Through his public preaching and private instruction, he must have heard this amazing doctrine often explained and enforced. He must have heard it laid down as the corner stone of the new religion; for if it made a part of it at all, Trinitarians are right in saying that it formed and still forms its most distinguishing feature. He must have regarded it in that light himself. Its novelty and awful nature, its direct opposition to that great truth which he had been accustomed to venerate, the Divine Unity, must have deeply impressed his mind. When sent forth by our Saviour as a preacher of the Gospel, it must very often have formed the subject of his discourse, especially as he was addressing Jesus, who would need to have it distinctly stated and argued, since at first sight it would seem to them but an ingenious, covert system of polytheism. After our Lord's resurrection, when he became one of the great heralds of the new faith, he must have continued to preach and enforce it to the day of his death. He is commonly supposed to have written his Gospel in the year 65. He had of course preached the religion which he afterward recorded, for the space of more than thirty years after his Master's death. During this long interval must he not have become perfectly familiar with the leading truths of the faith he had been disseminating? Must not the vital and essential truths of that faith have been ten thousand times iterated from the house-top and the way-side? Would not, I may confidently ask, these vital and essential truths be the first to present themselves to his mind when sitting down to write an account of the religion which he had so long preached? Would he not, on principles of human nature, have given them the same prominence as a Trinitarian now would, who should sit down to write an account of Christianity? And what truths would a Trinitarian select, and what prominence would he give them? Would they not be the most holy Trinity, the incarnation, the atonement, the double-nature of Christ, the deity of the Spirit? And would they not stand out in bold relief on every page, and be proclaimed as the truths, without faith in which there could be no salvation? If the Trinitarian would have written thus, had he been Matthew—who can doubt he would have done so—Matthew, with his faith would, it is morally certain, have done the same thing; he could not have written otherwise; he must have written as he believed. But, he has given these dogmas no such prominence. Their names do not catch the eye as it passes over his pages; their sound does not fall upon the ear as those pages are read. Where, I ask, and call for an answer, where are the marks of

Matthew's Trinitarian faith? Open his Gospel, search chapter after chapter, scan every verse and word, and where do you find the slightest trace of his belief in such a tenet? You will say, perhaps, it is implied in the form of Baptism. Allowing it to be there; where else? No where. You will indeed, cull out two or three verses besides, in which you will maintain that divine attributes are ascribed to Jesus, and that therefore he must be God; and therefore there is a Trinity. But—not to find fault with the remarkably excursive nature of this logic—beside these, where else in the whole Gospel do you find indications of the evangelist's faith in the Supreme Deity of Jesus, or the doctrine of the Trinity? I will not taunt with the question, where does he mention the name of this essential dogma—where does he speak of the thing for which the name stands? Is it not but too plain that, although a few texts may be construed so as to bear a Trinitarian sense—is it not plain that their value, whatever it may be thought to be, is wholly destroyed when we consider the general tenor and prevailing language of the Gospel; that with every reason why the evangelist should give the doctrine in question a distinct prominence above all other truths, he has on the contrary kept it strangely out of sight. A few texts like those on which the advocate of the Trinity relies, ought not to be considered as of any authority by an unprejudiced mind, on a question like this. They are, in truth, of no force whatever. Such a doctrine must be able to show a better support, or it can, with the intelligent mind, never be thought worthy to be believed. I should think myself as well warranted in saying that the author of a treatise on the Newtonian system was nevertheless a disciple of Des Cartes, because there were one or two statements which I could explain in consistency with his theory, though opposed by the whole scope and tenor of the book, as that the doctrine of the Trinity is to be found in the Gospel of Matthew, and was believed by him,—while the whole tenor and prevailing language of the history rejects, and denies, and disowns it,—because there are a few passages which will bear a Trinitarian exposition.

Is it credible, now I would ask, that Matthew, once a Jew and a firm believer in the Unity of God, should have sat down and written a history of his new faith, so opposite on so essential a point to his old belief, without once giving his reader to understand, by a single clear statement, that his new faith was different from his old one?

III. I remark in the next place, that we may reason from the general tenor and prevailing language of Matthew's Gospel, to his ignorance of the doctrine of the Trinity. If true it would have entered deeply into the structure and sentiment of his Gospel.

It is obvious enough what is meant by the general tenor of a book. For example, throughout the Bible God is spoken of and described as a Spirit. His spirituality is taught or implied every where. If two, or three, or more expressions should seem to contradict this truth, it is certain that the contradiction can only be an apparent one; and though we might not be able satisfactorily to interpret them in consistency with that truth we still should not be justified in bending to them the current language of the Bible. In many places in scripture, hands and arms, eyes and ears, and a bodily form are ascribed to the Deity; yet we may not therefore believe that the Deity is clothed with flesh and blood like ourselves, but we refer to the general tenor and prevailing doctrine of the Bible, and explain these expressions so as to harmonize with it. Similar illustrations might be abundantly multiplied. But I will only add generally, in this connection, that were the doctrines of orthodoxy rigorously tried by this rule, (and there cannot be a juster one) they could not stand the test. Who will not say, that the general doctrine of the Bible is, that man is able to do well or ill as he pleases? On this, are grounded the promises and threatenings of religion, which run through the whole Bible, and stand forth on every page. But what then becomes of the doctrine of total depravity, which rests for its support on a few insulated texts? What is more evidently the current language, and universal sense of the Bible than this, that the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him? But what then becomes of the doctrine of the Atonement? Orthodoxy rests on detached sentences, insulated texts, strong figures, and remote inferences and analogies. The current sense of Scripture, the spirit of its teachings, the broad and obvious meaning of its most plain and intelligible parts are all fatal to it. The general tenor and prevailing language of Matthew's Gospel show that he had no faith in the doctrine of the Trinity, or the Deity of Jesus Christ. No one can be found to deny, whether orthodox or not, that the Unity of God, and the dependence of Jesus on him, are the doctrines that enter most deeply into the very texture of the Gospel. I am ready to affirm, and with little fear of contradiction by any intelligent believer in the doctrines I oppose, that the general tenor of Matthew's Gospel is so decidedly hostile to those doctrines, that the individual cannot be found of a mind unprepossessed in relation to them, or ignorant of them, who after a diligent perusal and study of that Gospel, would even surmise their truth. Having learned the doctrines from other sources, from catechisms and confessions of faith, then indeed, texts may be found which will bear a meaning consistent with their truth, but not one to require it; still less, one that directly teaches them.

The Catholic gathers a strong argument for the Real Presence, from this Gospel, far stronger than the Trinitarian gathers for the doctrine of the Trinity, from the whole Bible; for he finds it laid down in express terms, "Take, eat, this is my body." And why does not the Trinitarian Protestant receive this mystery? Not because it cannot boast the most express declarations of scripture in its favor—all the evangelists unite in teaching it in definite, intelligible language—but because, among other reasons, it is contrary to the general tenor of the Gospel; it is not in keeping, not of a piece, with the rest; and therefore he understands the evangelists in such places to use figurative expressions, which he interprets so as to harmonize with the other plain and undoubted doctrines of religion. Now, the same principle of proceeding should lead him to interpret the few texts in this Gospel which will bear a Trinitarian sense, in consistency with the tenet of the absolute Unity of God which every where prevades the book. The text containing the form of baptism, is quite as insulated, and solitary in relation to the doctrine of the Trinity, as that which seems to teach the mystery of Transubstantiation is in relation to that doctrine; and yet, here the Trinitarian abandons his adopted principles of criticism which had so kindly saved him from the dreaded faith of the Catholic Church, and most perversely, I am almost ready to say, contends, under circumstances as nearly similar as possible, that the whole Gospel, though diametrically opposed to it, shall bend to the meaning of one verse which is supposed to teach the doctrine of the Trinity.

IV. If the doctrine of the Trinity is one which Jesus taught, and Matthew learned, then is the evangelist's fidelity as an historian brought into question; for he has not taught it with the clearness and frequency that became so important a doctrine, and were necessary to its universal reception.

One of two things must be true,—either our Lord did not, for some reason, teach the doctrine during his ministry, or Matthew has been culpably negligent in recording it—or rather, has altogether omitted to record it.

That our Saviour did not teach the whole of his religion to his immediate disciples, there is no good ground for believing. The fact that it was to be imparted to the Gentiles, was not indeed fully understood and admitted until after Peter's vision. But there is not a single doctrine to be found advanced by any of the Apostles, which is not contained in the recorded discourses of our Saviour himself. That he withheld the mysteries of the Trinity and Atonement, as some of the ancient fathers maintained, reserving them for later communications through John, is mere assumption, and a most unfortunate one too; as of all the writers of the New Testament, John is the most distinct and emphatic in his testimony to the unity and supremacy of the Father. Not to add, that the advocates of the Trinity, by adopting the idea that John first taught it, lose whatever advantage it is now supposed to possess. He must have received it, and believed in it, as the distinctive peculiarity of his Master's religion—the vital, fundamental doctrine of the Gospel. How criminally unfaithful has he been then! He has professed to write a history of our Lord, and to give an account of his religion, yet the most important doctrine of that religion he has suppressed, or has so obscurely alluded to it, that if by any chance his Gospel alone had been preserved, the world would have been for ever ignorant of it!

But it is a moral impossibility that he should have been unfaithful or remiss in such a case. Every motive combined to make him faithful. If he was a man, he could not in such circumstances be otherwise than scrupulously so. Love of the truth, which he had preached so long, and for which he afterwards suffered martyrdom; attachment to his Master, whom he had followed so long; self respect—all united to ensure fidelity and a complete and perfect record. For all he knew or could know, his might be the only history that would ever be written by an eye and ear witness; and how could he be otherwise than most anxiously and minutely careful, that every truth of his Master should be recorded, and in a manner corresponding to its relative importance? But the doctrine is not contained or taught in his Gospel: or at most it is so obscurely implied that it will not be pretended that expert testimony could be drawn from other quarters, it would be possible to establish it on the hints afforded by this evangelist, or even to guess at the existence of such a dogma. Therefore we conclude that Jesus never taught the doctrine to Matthew: that the evangelist never heard of it, and never intended to record it.

I have now presented some general considerations, tending to show that if Matthew really believed the doctrine of the Trinity, it would have occupied a far more prominent place in his Gospel than has been given it; that it would have stood forth in strong, clear statements, as the one great and distinguishing tenet of the religion of his Master. This has not been done. And there arises, therefore a strong presumption that the doctrine is not a doctrine of his Gospel; and that such passages as have been thought by some to teach or imply it, are misunderstood.

[To be continued in our next.]