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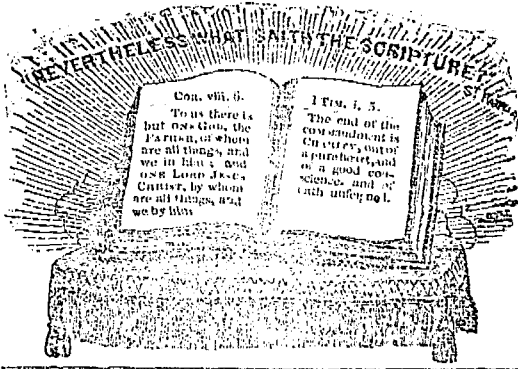
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THE BIBLE



CHRISTIAN.

Truth, Holiness,

Purity, Love.

VOL. II.

MONTREAL, MARCH, 1845.

No. 3.

THE TRUE EDUCATION.

BY THE REV. R. C. WATERSTON.

The true education is the religious education.

It is this which acts upon the mind with reference to the direct object for which God created it. It is this which will lead the mind to the true happiness of life,—to the happiness of virtue, which is superior to outward misfortunes. It is this which best fits the individual for society, and will enable him to do good among his fellow-creatures. It is this which will prepare him both for the life which now is and that which is to come.

The true education, then, is the religious education; and every other kind of education should have reference to this, and act through and upon it. Others are good in their respective places, but this is good in all places; and its true value, and its beneficial influence upon the various faculties of the mind, are not yet fully understood.

The religious principle should guide and govern the intellect. The religious principle should be the first developed; for it will quicken the mental powers, check the passions, and keep the proper balance of character, without which a mind is ever liable to be misled.

The religious education, then, should be looked upon as the most important, by every parent and teacher. With it, all other education is good; without it, all is empty.

But it may be asked, What is religious education?—what do we mean by it? It is giving a just sense of duty. It is opening the eyes of the soul to the great purpose of life. It is awakening a love for truth. It is teaching a child to govern his mind aright, and search for the good. It is not giving him words so much as thoughts; not mere maxims, but living principles; not teaching him to be honest because honesty is the best policy, but to be honest because to be honest is right. It is teaching him to love the good, for the sake of the good; to be virtuous in his actions, because he is so in his heart; to have a supreme love for God, not from fear, but from the love of his perfect character.

We have thus seen, that the true education is the religious, and that the religious education is that which teaches purity, love, and devotion.

Now, are children capable of receiving such instruction? Are they prepared for it?

I believe they are. I believe that children may possess a true Christian spirit, that they may live true Christian lives, and that they may feel the force of great Christian truths. In order to see whether this be so, let us look at the nature of the child, and the nature of religion, and see how far they correspond. What is necessary to make a Christian? Love, Faith, and Spirituality.

Now let us look into the mind of a child, and see if it have these elements of character. I believe it has, in a greater degree than the adult. I say the elements. They are not, it is true, yet formed into any systematic character; but the elements of Love, and Faith, and Spirituality are, it seems to me, among the peculiar characteristics of childhood.

Certainly love dwells in the mind of a child. All children love, and love to be loved,—and their love is ever active. We do not say that the child loves alone what is good; it is sufficient to say that it loves, and that it is capable of loving good,—and if it does not always do so,

there is the more necessity of proper instruction. It can love, and does love, and misanthropy in a child was never heard of. Love is the prime element of its nature,—the very life of its infant being; and in this we have one of the most necessary elements of religion.

Faith grows out of love; and a child has as much faith as it has love. A child never mistrusts till disappointment and deception have taught it to do so. A child does not naturally doubt. Credulity is proverbial in children. It is for men to be skeptics; children never are. Gain a child's love, and you will see his faith; and here is another element of the Christian character.

But further. A child not only has love and faith, but has also, in a remarkable degree, the elements of the spiritual. It has a love for the unseen, and a faith in it. Children are always, or almost always, fond of the supernatural. Who can read fairy tales like a child? Who can believe the tales of the Arabian Nights like a child? Who can tremble at a ghost-story like a child? Who can conjure up spirits in the dark like a child? And all these show that it has the elements of the spiritual; for the love of the marvellous arises in the child from that part of its nature, which, wisely directed, would lead to the spiritual. It has a love for the unseen, and a belief in the unknown. There is a spirit within the child which craves something superior to the senses. There is a sublime spiritual instinct, which God has implanted in its very nature. Perhaps no child, of itself, ever doubted that Daniel was preserved in the lion's den, or that the waters of the Red Sea were divided by the rod of Moses. A child feels that there is an unseen and omnipotent power always at work. The unfolding of a leaf is a marvel; in it the wonderful workmanship of God is visible, and through it His presence is felt. He feels that God could cause Lazarus to rise from the dead, as easily as he causes a tree to blossom in spring. The elements of the spiritual nature are within him, and he has spiritual faith. Here, then, we see that the elements of love, faith, and spirituality,—the elements of mind necessary to form a religious character,—exist in the child.

It may be asked,—But can they understand? Perhaps they cannot; and perhaps an adult cannot. It is one thing to understand, and another to have a rational faith. We cannot comprehend limitless space, but we may believe in it; and it is easier to believe in it than not to believe in it. We can believe in the spiritual, the mysterious and the infinite, as firmly and as rationally as if we could grasp them with the understanding. We have a consciousness within which makes us more than understand;—we know. We believe, because we cannot help believing. The sun may be reflected in a drop of dew; so within the child may shine the image of the Eternal, and his young mind may comprehend, though in a less degree, the same truths which are cherished by the archangels.

There are laws of nature, and laws of spirit. The one is seen, and the other is felt; and the one is as reasonable as the other; and the child knows this as well as the adult. Eternal truth and the eternal principle in the soul have a resemblance; and the great I AM, that dwells in the soul of the child, bears witness to the truth. For instance, there is no more important point in religion than the belief in the omnipresence of

God; and the child may feel this, as well as the philosopher, for every philosopher is imperfect, and may reason partly upon false premises, while the child goes to the truth at once. It has an innate consciousness given it by God himself,—which is the highest kind of reason, darting as it does from cause to effect, and leaping from finite to infinite. Perhaps the advanced Christian, in his devotion, does not feel the immediate presence of Deity more sensibly than a child; and we may all remember, when we repeat the Lord's prayer at our mother's knee, that our mother seemed scarce nearer to us than the Father of all.

We hear parents and others frequently remark, that it is difficult to talk with a child upon spiritual subjects. We cannot believe that the difficulty rests with the child. Let a person who would express his views on such subjects have spiritualized his own thoughts, and feel within himself what he wishes to express, and the child will soon sympathize with his views. The elements of a child's nature are similar to those of the adult; and it has this advantage,—it has not been long enough in the world to have formed so many material associations, and therefore it can feel more sympathy in the spiritual world than in distant countries of the material world. It will understand more about heaven, than it does about China or Japan; and feel the existence of angels as more probable than the existence of Hottentots. I believe that it is entirely a mistake, that children cannot feel an interest in spiritual things. The difficulty is that they are seldom talked to on such subjects, in a simple and spiritual way.

I will mention a little fact,—which is only one out of many I have gathered from intercourse with children. It will serve to illustrate the thoughts that naturally spring up in the minds of the young. Several weeks since, I saw two boys looking at the figure of a child with his hands and feet raised upwards. I asked them what they had been thinking of while they looked at it. At first they hung down their heads, and were silent; but when I asked them again, the oldest answered,—“I thought he wanted to go up, and could not.” I then asked the other; and he said,—“I thought he was looking up, and waiting for the angels to come down and take him.” An adult would probably have said, it was a stand to set a lamp on,—which was in fact the case.

With regard to religious feelings, I have known many children who have exhibited them in a great degree; who at the point of death have been willing to die, and have talked of heaven with delight, I knew one who requested that her companions might be gathered about her bed; and she there divided among them her playthings, and calmly told them of her trust in God, and her willingness to depart. I knew another little girl, whose parents were wretchedly poor, and whose father was intemperate and profane. One day, when he was swearing, the little girl went up to him with an imploring look, and said,—“O! don't speak such words; our Father in heaven won't love you if you do!” Another day, when he talked so, the little creature knelt silently down in a corner, and prayed.

It may now be asked,—If children have this turn of mind, and these elements of character, and are thus capable of religious knowledge, and religious feeling, why do they not show more of

it? I answer,—they are young; and while young, God has made them to be taught, and they are too generally taught wrong; their spiritual nature is neglected,—their religious character left for a future time, and there is too frequently a false system in their instruction.

Children are taught to act from low motives;—to fear punishment, rather than wrong; to love praise, rather than virtue; and thus rather to appear, than to be, good. They are injured both by precept and example; not intentionally, but through carelessness and thoughtlessness. A Christian visitor calls; and the first thing is to pamper the vanity of the child, and lead it to fix its mind on dress or outward show.

Children have quick perceptions. They often know what is going on in the mind of another. The father says,—“My boy, love your Bible,” and the boy sees the father read a newspaper with twice the avidity that he ever saw him read the word of God. What is the result? The example of the parent goes farther than the precept. The father says,—“My son, love prayer;” but he never sees the father at family worship; he never knows him to pray. What is the result? The example of the parent goes farther than his precept. The parent says,—“Pray with reverence;” but during the time of prayer, in the house of worship, he lounges thoughtlessly, and seems to feel little interest in that solemn service. What is the result? This example, like the others sinks deep,—and the example outweighs the precept.

Is it still asked,—If children have the elements of love, faith, and spirituality, and are capable of acquiring religious character, why do they not show more of it? I point to things as they are;—they will answer. I point even to Christian parents; they will show. Do they not generally treat the spiritual nature of the child with neglect? Do they not think more of its outward, than of its religious condition? Do they not think more how it will appear in the opinion of men, than in the opinion of God? Let these questions be fairly answered, and I think the whole matter will be explained. For my own part, considering the counteracting influences of society, I wonder that children are so spiritual as they are. In my intercourse with the children of the vicious poor, I have often seen an artlessness and purity of character, which has surprised me,—an artlessness, perhaps greater than among many children of better parents; and this has convinced me that there must be something wrong, at the very root of domestic religious instruction, in many Christian families. The truth is, a child learns both by seeing and hearing; and if the parent is not consistent, the inconsistency works in the heart of the child, till it doubts whether much of virtue is not mere talk. He fathoms the depth of their morality; and finds it shallow; and this shallowness serves to make him skeptical with regard to all morality,—and he thus becomes blind to the real beauty of holiness. The parent, then, should have a unity of character,—a singleness of purpose. His profession and his practice should never clash. The virtues which he wishes the child to acquire, should shine forth in his own example.

MORAL EVIL is the only thing in God's creation of which it is decreed that the more we are familiar with it, the less shall we know of it.—J. Martineau.

ORIGINAL POETRY.

LINES

ADDRESSED TO A DOVE, THAT DURING A DECEMBER SNOW STORM, SOUGHT REFUGE ON THE OUTSIDE OF MY WINDOW.

Whither, O gentle bird!
Wing'st thou, through chilling snows, thy weary flight?
Rudely thy downy plumage, soft and bright,
By the rough gale is stirred.

Tell me, O beautiful dove!
Why thou hast wandered from thine own warm nest,
Where, mid green clustering leaves, thou fondly prest
The younglings of thy love?

Is it that in thy breast
Some cankerous grief or dark remembrance dwells,
Whose withering power thy roving wing impels
To seek afar for rest.

These wintry skies are drear,
Wanting the sunshine of thy southern clime;
These leafless trees bear not the golden lime.
Nor blooms the orange here.

Scarce from the driven snow
May I discern thy soft and stainless form,
As soaring high, thou brav'st the beating storm,
Or wearied, stooped low.

Like to some cherished dream,
That blends with darker visions of the night,
Gilding their terrors with its softer light,
Thou to my soul dost seem;

Or as some spirit pure,
Tempted and tossed by the rude storms of life,
Yet by one thought sustained,—that in this strife
Who conquers must endure.

So thou, O trustful one!
Towards the rays that from my windows stream,
Dost fearless press, for fondly dost thou deem
That there thy rest is won.

How beautiful thou art,
So calmly sailing through the stormy sky!
As I behold thee, solemn thoughts and high
Arise within my heart.

For thine, O gentle dove!
Thine was the shape which once God's Spirit wore
When to the Sun, on Jordan's sacred shore,
The Father shewed his love.

Thou, too, on fearless wing,
When the deep deluge spread its watery waste
O'er the sad earth, with venturous speed didst haste
The olive leaf to bring;

Glad token that once more
Heaven's rain was stayed, and refluxed the wave,
Each swollen sea hasting again to lave
The sands of its own shore.

Fair type of purity!
Symbol unstained of peace and heavenly love!
Tempests surround thee, dark the skies above,
Yet tranquil is thine eye.

Be mine thy faith, O dove!
Mine the firm trust that looks through storms afar,
Led by the radiance of one guiding star,
To Him, whose name is Love.

E. L. C.

THE TESTIMONY OF JESUS.

Rev. xix. 10.

Remember the words of the Lord Jesus. Acts xx. 35.

I.—THE FATHER IS THE ONLY TRUE GOD.

1. Why callest thou me good? there is none good but One, that is God.—Matt. xix. 17.

2. The first of all the commandments is, Hear, O Israel, the Lord our God is One Lord.—Mark xii. 29.

3. This is life eternal, to know Thee [that is the Father.—See verse 1] the only true God.—John xvii. 3.

Hence—The Father is the only object of religious worship.

1. Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. iv. 10.

2. Pray to thy Father.—Matt. vi. 6.

3. After this manner, therefore, pray ye, Our Father.—Matt. vi. 9.

4. If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father.—Matt. xviii. 19.

5. When ye pray, say, our Father.—Luke xi. 2.

6. Whatsoever ye shall ask of the Father in my name, he will give it you.—John xv. 16.

7. Whatsoever ye shall ask the Father in my name, he will give it you.—John xvi. 23.

II.—THE FATHER IS THE GOD OF JESUS.

1. My God, my God, why hast thou forsaken me?—Matt. xxvii. 46.

2. I ascend unto my Father and your Father, and to my God and your God.—John xx. 17.

Jesus worships the Father.

1. I thank thee, O Father, Lord of Heaven and earth.—Matt. xi. 25.

2. He went up into a mountain apart to pray.—Matt. xiv. 23.

3. O my Father, if it be possible, let this cup pass from me.—Matt. xxvi. 39.

4. He went out, and departed into a solitary place, and there prayed.—Mark i. 35.

5. And he withdrew himself into the wilderness, and prayed.—Luke v. 16.

6. He went out into a mountain to pray, and continued all night in prayer to God.—Luke vi. 12

7. He was alone, praying.—Luke ix. 18.

8. Father, forgive them, for they know not what they do.—Luke xxiii. 34.

9. Father, I thank thee that thou hast heard me.—John xi. 41.

10. Father, the hour is come.—John xvii. 1.

See also, Matt. xxvi. 33; Mark vii. 34; Luke iii. 21, ix. 28, xxii. 32; John xiv. 16; whole of chapter xvii. &c. &c.

Jesus honours God.

I honour my Father.—John viii. 49.

Jesus does the will of God.

1. My meat is to do the will of Him that sent me.—John iv. 34.

2. I seek not mine own will, but the will of the Father which hath sent me.—John v. 30.

3. I came down from heaven, not to do mine own will, but the will of him that sent me.—John vi. 37.

4. I must work the works of Him that sent me.—John ix. 4.

5. I have finished the work which thou gavest me to do.—John xvii. 4.

Jesus obeys the commandments of God.

1. This commandment have I received of my Father.—John x. 18.

2. The Father which sent me, He gave me a commandment what I should say.—John xii. 49.

3. As the Father gave me commandment, even so I do.—John xiv. 31.

4. I have kept my Father's commandments.—John xv. 10.

III.—JESUS DERIVES ALL HE WAS AND IS, FROM GOD.

He derives his Mission from God.

1. I am not come of myself, but He that sent me is true.—John vii. 28.

2. Neither came I of myself, but He sent me.—John viii. 42.

See in the Gospels, forty other declarations of the same fact.

He derives his Doctrine from God.

1. My doctrine is not mine, but His that sent me.—John vii. 16.

2. As my Father hath taught me, I speak these things.—John viii. 28.

3. Even as the Father said unto me, so I speak.—John xii. 50.

4. The word which ye hear is not mine, but the Father's which sent me.—John xiv. 24.

5. All things that I have heard of my Father I have made known unto you.—John xv. 15.

He derives his power in general from God.

1. The Son can do nothing of himself, but what he seeth the Father do.—John v. 19.

2. I can of mine own self do nothing.—John v. 30.

3. I do nothing of myself, but as my Father hath taught me.—John viii. 28.

4. All power is given unto me, in heaven and in earth.—Matt. xxviii. 18.

He derives his power of working miracles from God.

1. I cast out devils by the Spirit of God.—Matt. xii. 28.

2. The works that I do, in my Father's name, they bear witness of me.—John x. 25.

3. My Father that dwelleth in me, He doeth the works.—John xiv. 10.

He derives his office of Judge from God.

1. The Father...hath committed all judgment unto the Son.—John v. 22.

2. The Father...hath given him authority to execute judgment also.—John v. 27.

He derives his glory from God.

1. It is my Father that honoureth (or glorifieth) me.—John viii. 54.

2. The glory which Thou gavest me, I have given them.—John xvii. 22.

3. My glory, which Thou hast given me.—John xvii. 24.

Oneness with the Father.

I and my Father are one; (not in person, but as CALVIN and others have affirmed, in design and affection.) Thus explained by Christ in his prayer to his Father in behalf of his disciples, ... that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.—John x. 30.—xvii. 21.

The Father alone Omniscent.

But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only.—Mark xiii. 32. Matt. xxiv. 36.

The true Worshipers described.

The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him.—John iv. 23.

The words and sayings above quoted are not the words of Luther, or Calvin, or Arminius, or Knox or Wesley; they are not the words of the convocation of English clergy, or of the Council of Trent, or of the Westminster Assembly of Divines; they are not even the words of Moses, or Daniel, or Elijah, nor of Paul, or John, or Peter; they are "THE WORDS OF THE LORD JESUS." The doctrines which they inculcate are not "the commandments of men," however learned or eminent; they are not "the traditions of the elders," however pious and venerable; they are "THE TRUTH IN CHRIST." The testimony on which this truth is established, is not the authority of Athanasius, or Arius, or Socinus, or of any modern Presbytery, Congregational

Union, Conference, Synod, Creed, or Confession, it is based on the "TESTIMONY OF JESUS." Jesus derived his doctrine from God; therefore the VERACITY OF JESUS is pledged for the correctness of what is taught in the foregoing. These, with many other passages which the New Testament furnishes, all tending to corroborate the same truths, most clearly and indisputably show, that the views held by Unitarians of the supremacy of the Father—His strict and proper Unity—and the dependence and inferiority of the Son, are the simple, unembarrassed, and current doctrines of the EVANGELICAL RECORDS. Whereas, their equality or identity, is a doctrine of inference, clothed in mystery, encumbered with difficulties, and dependent, at the best, on few passages for support, and several even of those passages—according to TRINITARIAN admissions, interpolated, mistranslated, or grossly corrupted. The words of our Saviour we can depend on, for he was sent by his Father, as the "way, the truth, and the life," and let us not dishonour him and the FATHER by rejecting his teachings, and neutralizing all the force and beauty of his spotless life.

Hed not, therefore what frail and fallible men may utter to the contrary of these doctrines: "Yea, let God be true, and every man a liar."—(Rom. iii. 4.) Let not the eloquence, the flattery, nor even the denunciations of preachers, wile or frighten you from the plain teachings of your Saviour, from the teachings of Him to whom "alone the spirit was given without measure." Adhere steadily to "the truth as it is in Jesus;"—"There be some that trouble you, and would pervert the Gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 7, 8.

A MAN PASSES FOR WHAT HE IS WORTH.

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and idle is all fear of remaining unknown. If a man know that he can do any thing,—that he can do it better than any one else,—he has a pledge of the acknowledgment of that fact by all persons. The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new comer is as well and accurately weighed in the balance, in a few days, and stamped with his right number, as if he had undergone a formal trial of his strength, speed, and temper. A stranger comes from a distant school, with better dress, with trinkets in his pockets, with airs, and pretensions; an old boy sniffs thereat, and says to himself, "It's of no use; we shall find him out to-morrow." "What hath he done?" is the divine question which searches men, and transpires every false reputation. A sap may sit in any chair of the world, nor be distinguished for his hour from Homer and Washington; but there can never be any doubt concerning the respective ability of human beings, when we seek the truth. Pretension may sit still, but cannot act. Pretension never feigned an act of real greatness. Pretension never wrote an Iliad, nor drove back Xerxes, nor Christianized the world, nor abolished Slavery.

Always as much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands. All the devils respect virtue. The high, the generous, the self-devoted sect will always instruct and command mankind. Never a sincere word was utterly lost. Never a magnanimity fell to the ground. Always the heart of man greets and accepts it unexpectedly. A man passes for what he is worth. What he is, engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read but himself. Concealment avails him nothing; boasting, nothing. There is confession in the glance of our eyes; in our smiles; in salutations; and the grasp of hands. His sin bedaubs him, mars all his good impression. Men know not why they do not trust him; but they do not trust him. His vice glazes his eye, deforms his cheek, pinches the nose, sets the mark of the beast on the back of the head, and writes 'O fool! fool!' on the forehead of a king.—Emerson.

RESTORATION OF THE JEWS.

The Messrs. Harper have published in a handsome pamphlet, the discourse of Mr. Noah on the Restoration of the Jews, with a map of the land of Israel. It is interesting to know, while referring to this subject, that a meeting has been held at the Hanover Rooms in London, for the purpose of recommending the foundation of a Society to be entitled "The British and Foreign Society for promoting the Restoration of the Jewish Nation to Palestine." It is proposed to accomplish this object by endeavouring to induce the British government to take the Jews in Palestine under their special protection; to negotiate with the Porte for the independence of that country under the protection of England, and the great powers who might concur in the object; and to aid, and to call upon all Christendom to aid, in the conveyance of poor Jewish families, desirous to return to the land of their fathers, to locate them properly on the land under the direction of skillful agricultural agents, and to provide them with seed, implements of husbandry, and provisions, until they reap the first harvest. Resolutions approving of such a Society were adopted. It is remarkable that this proposition should have been made in England about the same time that Mr. Noah was making a similar proposition here.—New York Express.

NOTICE.

UNITARIAN CHURCH, MONTREAL.

The Public Services of the Unitarian Congregation of this city have been REMOVED from the Chapel in Haymarket, M'Gill St. to the LECTURE-ROOM in the BASEMENT STORY of the NEW UNITARIAN CHURCH, on Lagachetiere 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.



MONTREAL, MARCH, 1845.

RELIGIOUS SOCIETIES RELIEF BILL FOR UPPER CANADA.

In referring to this measure in our last number, we spoke of it as a "proposed Test Act," and inadvertently on it accordingly. We refer to it now, however, under different circumstances and with different feelings. The object of the Bill is to enable Christians of all denominations in Upper Canada to hold lands for religious purposes. As its provisions originally stood, it contained two distinct tests, one of which was a profession of belief in the divine inspiration of the Scriptures, and the other a declaration of belief in the doctrine of the Trinity. We are happy to say that both of those tests have been removed. They were withdrawn by Mr. Williams himself, the gentleman with whom the Bill originated. Thus amended, it passed the House of Assembly. On going to the Legislative Council, it was farther amended, by making reference to an Act passed by the Parliament of Upper Canada, in the third year of Her present Majesty's reign, as well as to the Act 9th Geo. IV. ch. 2. This amendment relates to mere matter of form in the construction of Statutes, and may be considered an advantage rather than a disadvantage to such persons as may have occasion to seek the privileges the Bill confers. The amendments of the Legislative Council were concurred in by the House of Assembly on the 20th February last, so that it only remains now to receive the Royal Assent, to become the law of the land.

Thus, then, this important question may be said to be settled. By this Act of the Legislature, all religious societies in Upper Canada will have the right secured to them of incorporating themselves, to hold lands for the maintenance and propagation of their peculiar tenets. This very reasonable privilege has been long sought for, and as long denied. We have seen a communication addressed by one of the 'Elders' or Preachers of the 'Christian' denomination to a gentleman of this city, in which the writer speaks of the body of people with which he is connected, and says, "They have been praying Parliament these ten years to grant them the privilege of holding lands for meeting-houses, burying-places, &c" and have been still refused. We congratulate those people on the prospect of having their difficulties in this respect speedily removed.

We subjoin a copy of Mr. Williams's amended Bill, as it has passed the House of Assembly and Legislative Council:—

AN ACT to extend the provisions of two certain Acts of the Parliament of Upper Canada, to other Denominations of Christians than those therein enumerated.

WHEREAS, Religious Societies of various denominations of Christians in Upper Canada, find difficulty in securing titles to the land requisite for the site of a Church, Chapel, Meeting-house, Burial Ground, or residence for their Minister, for want of a corporate capacity to take and hold the same in perpetual succession; And whereas, to afford some safe and adequate relief in such cases, it is just and expedient to extend the provisions of a certain Act of the Parliament of the late Province of Upper Canada, passed in the ninth year of the reign of His late Majesty King George the Fourth, intitled, "An Act for the relief of the Religious Societies therein mentioned," as amended by a certain other Act of the

Parliament of the said Province, passed in the third year of Her Majesty's reign, entitled, "An Act to amend an Act passed in the ninth year of King George the Fourth, chapter second, entitled, An Act for the relief of the Religious Societies therein mentioned," to other denominations of Christians than those therein enumerated:

Be it therefore enacted, &c., That whenever any Religious Society or Congregation of Christians, in that part of the Province called Upper Canada, shall have occasion to take a conveyance of land for any of the uses aforesaid, it shall and may be lawful for them to appoint Trustees, to whom and to whose successors, to be appointed in such manner as shall be specified in the deed of conveyance, the land requisite for all or any of the purposes aforesaid may be conveyed; and such Trustees and their successors in perpetual succession, by the name expressed in such deeds of conveyance, shall be capable of taking, holding, and possessing such land, and of commencing, maintaining, and defending any action or actions in law or equity for the protection thereof, and of their rights and property therein; anything in the Statutes commonly called the Statutes of Mortmain or any other law to the contrary thereof notwithstanding.

11. Provided always, and be it enacted, That such Trustees shall, within twelve months after the execution of such deed of conveyance, cause the same to be registered in the office of the Registrar of the county in which the said land is situate.

DISSENTERS' CHAPELS BILL.

A very important judgment has lately been pronounced in the Irish Chancery Court under this Act. A suit involving the right of the present occupiers of the Eustace Street Meeting-house, in Dublin, to retain possession, had been for some time pending. Those occupiers are Unitarians, and the lineal descendants of the founders of the congregation. When that remarkable infatuation came over so large a portion of the 'orthodox' party in Great Britain and Ireland, which darkened their moral vision, and impelled them to a daring but fruitless attempt to snatch from the Unitarians those properties which had descended to them from their forefathers, the congregation of Eustace Street was seriously threatened. The case was tried some time previous to the passing of the Dissenters' Chapels Bill, but judgment was deferred until it should be ascertained what would be the issue of that measure. The decision of the Irish Lord Chancellor (Sir E. Sugden) in this case, is of great importance, as it removes all uncertainty concerning the judicial construction of the Statute. A few sectarian partizans who pretended to great knowledge on the subject, but who really possessed none, had said that the Statute would not give that protection to Unitarians which was expected, because, as they alleged, the worship of Unitarians was not, in the eye of the law, the worship of God. But in the case of those sage individuals, we may venture to say, that the "wish was father to the thought," and we are glad to be able to say further, that their opinion was most woefully erroneous. The Unitarians have been protected by the Statute, as the legislators who framed it, and passed it, intended they should. The congregation of Eustace Street have been secured and confirmed in possession of their meeting house and religious funds.

The judgment pronounced by the Lord Chancellor, was long and laboured. We quote the following extract from it, as we are of opinion that the information it conveys, may not be without its use at the present time, in our own community:—

"It was said that an Unitarian could not take the declaration in the 19th Geo. III. c. 44, by which he is to declare that he is a Christian and a Protestant, and as such believes that the Scriptures as commonly received among Protestant churches contain the revealed will of God. That act did not repeal the penal clause in the 1st William and Mary, against persons denying the Trinity; but this clause was repealed by the 53rd Geo. III. chap. 160. These were English Acts. The Irish Act of Toleration is the 6th Geo. I. chap. 5; but that, by sec. 13, excepted persons who in preaching or writing denied the Trinity. The 57th Geo. III. chap. 70, repealed this penal clause in the 6th Geo. I., and extended to Ireland the provisions of the 19th Geo. III. and the 53rd Geo. III.—the English Acts. The legislature, therefore, has enabled Unitarians to take the declaration in the 19th Geo. III. The legislature has abolished the penalties of preaching against the Trinity, but it has not altered the nature of the religious doctrines professed by Unitarians. It treats them, therefore, as Christians and Protestants, and as believers that the

Scriptures, as commonly received among Protestant churches, do contain the revealed word of God, or at least enables them to make that declaration if they think fit; and it was stated at the bar that Unitarians feel no difficulty in availing themselves of that liberty.

The nature of the several Acts alluded to in the extract may be known by referring to the last number of this journal, which, it will be remembered, contained an abstract of enactments affecting religious liberty, passed in England since the Restoration.

"THE CHRISTIAN LUMINARY."

We have received the first number of a paper bearing the above name, published at Oshawa, Upper Canada. It is issued under the auspices of the Canada 'Christian' Conference, and will appear semi-monthly. The terms are one dollar per annum in advance.

We are much gratified at the appearance of another journal in Canada to advocate the cause of Liberal Christianity. Though known by a different denominational title, we feel that we stand on the same great basis as the 'Christian' Connexion. That basis is the sole and sufficient authority of the Bible as a rule of faith, and a belief in the strict Unity of God. The former involves, of course, the rejection of all human creeds; and the latter, the rejection of the doctrine of the Trinity. Indeed, by our exchange papers from the United States, we frequently see it mentioned by both parties that the Unitarians and the 'Christians,' should be united in all efforts to promote Liberal Christianity. They have lately joined in the establishment of a new Theological School at Meadville, Pa. with excellent prospects of success, and are laboring together in the Western States. Why, then, should they not cooperate heartily in Canada, where union is so much required? Most earnestly do we hope that the *Christian Luminary* may be extensively encouraged; and if the members of the 'Christian' Connexion are not insensible to their interests, most assuredly it will. If judiciously conducted, it may be instrumental in accomplishing a vast amount of good.

That our readers may understand the spirit of the paper, we present them with the subjoined extracts from the leading article under the editorial head. There the writer says—

"We are of that class which have the misfortune, (if it is such) to differ from some of the popular religionists of the present day; we reject some traditions, and long established customs of those who have been denominated fathers of the church, or in short we reject all creeds and discipline of men's invention, and all doctrines, liturgies and credenda which bear not the impress of Jehovah's seal.—Believing the BIBLE to be a sufficient rule of faith and practice, the one and only one by which the church ought to be governed, and the one under which they should, and will eventually be united. We receive no doctrine as essential, unless we find it plainly taught in the word of God. And while believing as we do, that there is, as says the Apostle Paul, (1 Cor. viii. 6,) 'but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him,' and that this Jesus is, as Peter says (Matt. xvi. 16.) 'Christ, the Son of the living God,' that this faith is the rock on which Christ built his Church, against which the gates of hell shall not prevail; that this church is composed of all that love God and keep his commandments, consequently, the children of God, of every name, are all members of the same church or family, having all the same Father (God,) and all the same head and leader (Christ,) all possessing the same spirit of love to God and man, all the one object in view, the conversion of the world, and will eventually gain the same heaven."

In enumerating the objects in view in publishing the paper, the writer states—

"Our object then is, candidly, and in the spirit of meekness, to present our views, (which we think are scriptural) that have been so much and often misrepresented, and of which there has been so little known in this land; and if possible, remove that prejudice which is so often an insurmountable barrier between us and our brethren of other orders, and also to present the glorious principles of the gospel of Christ, in a plain and unsophisticated manner, and implant in the mind of all, and in a particular manner of the rising generation, the spirit of rational investigation, and lead them to read, think, and act for themselves in moral and religious subjects, instead of following in a servile manner, the traditions and usage of their forefathers. When men shall act on this principle, prejudice, superstition, and the contracted spirit of partyism shall vanish away,

while light, truth, moral improvement, and the benevolent principles of the gospel of the Prince of Peace would spread far and wide, the moral desert blossom like the rose, and happiness permanent and lasting be enjoyed by all."

REV. R. C. WATERSTON.

We take the following paragraph from the *Boston Christian World*, by which it will be seen that another Unitarian congregation has been organized in Boston, and that our friend, the Rev. R. C. Waterston has been invited to become the Pastor. Mr. Waterston is affectionately remembered by the Unitarians of Montreal since his visit to them last summer. For more than five years he has been connected with the Free Chapel, in Pitts Street, Boston, and has laboured zealously, and successfully, as one of the Ministers to the poor in that city. He is well qualified, both by disposition, and ability, to improve any sphere of labour on which he may enter.

We are informed that a new religious Society has been formed and legally organized in this city, under the name and style of the 'Church of the Saviour,' and that Rev. R. C. Waterston has received a unanimous invitation to become its Pastor. We also learn that measures are in progress for the erection of a Church.

The first religious services of the Society will be on Sunday, the second day of March.

CHRISTIAN COURTESY:

"In the barren desert of sectarian bitterness and controversy," says the *Boston Christian Register*, "how pleasant it is to behold here and there, a green spot, watered by the kindly charities of our nature, which gush up to the surface, spite of all hindrances."

This remark is made by our cotemporary in connection with the announcement of an elegant piece of plate, being presented by the 'Second Church and Society' of Boston to the 'Old South Church.' The former are Unitarians—the latter are 'Orthodox.'

The circumstances which called forth this presentation are these;—About a year ago, the 'Second Church,' in Boston, took down their ancient house of worship, for the purpose of re-building on the same site. While thus deprived of a suitable place of worship, the 'Old South Church' granted them the use of their large and commodious vestry in Spring Lane. In this place they continued to hold their religious services until their own new church was so far completed, that they could meet for worship in their own vestry.

The piece of plate is a finely ornamented cup, of the form usually used in the communion service. It bears the following inscription:—

TO
THE OLD SOUTH CHURCH,
In memorial of
Their Christian Hospitality to the
SECOND CHURCH AND SOCIETY,
1844.

'CHRISTIANS' AND UNITARIANS.

The following paragraph, is taken from the *Christian Palladium*, a journal published by the 'Christian' denomination in the United States. The editor refers to a visit he has lately made to Northern Illinois.

"Our Christian brethren and the Unitarians in this country make common cause; and I trust the result is, and will be good. By associating together, they mutually lose their prejudice. The Unitarian sees, that instead of the Christians being wild and fanatical, as he had supposed, they are intelligent, devoted, and rational Christians; ardent, zealous, spiritual; but candid, rational, building upon right principles, and 'worshipping God in spirit and in truth.' While, on the other hand, the Christian brother sees that the Unitarian is not so cold, so formal, so aristocratical, and unfeeling as he had thought. It is true he finds some difference in theological and practical views; yet, he finds in him 'a brother,' kind, devoted, zealous for right and truth, and a lover of all good men. On these principles they strike hands, and unite to extend the principles of peace, love, purity, and union among their fellow-men. Nor do they labor in vain. Light is spreading, and most assuredly our sentiments commend themselves to, and are highly appreciated by many in the West."

CHURCH BUILDING—LIBERAL DONATION.

The Unitarians of Hyde, (England,) says the *Manchester Times*, are now contemplating the erection of a church of more than usual magnificence; and judging from present appearances, the plan will undoubtedly be fully realized. The subscriptions for this purpose have commenced, and are going on well. The Messrs. Ashton, of Hyde, four brothers, are stated to have given one thousand pounds sterling, each.

A VISIT TO MONTREAL.

The following is taken from an article entitled "A Visit to Canada," published in a late number of the *Boston Religious Magazine*. Our readers will perceive, that in alluding to the services of the Unitarian congregation of this city, the writer refers to the time, when those services were held in the temporary chapel, Haymarket.

"There was one place which interested us more than any other, in Montreal, and that was the humble apartment where, like the early Christians, the small Unitarian congregation were gathered together. The walls of their pretty church are however now rising, and with the aid which it has been the privilege of their brethren in the East to send them, the building will soon be completed. The Rev. Mr. Corder's society, though yet small, will then be much increased, and in that small number there are now men, whose devotion to the cause of truth, and ability to support it, are, like Peter the apostle, rocks, upon which the spiritual church will be firmly built. The Unitarian church in Montreal will have wide influences, for many of our faith are scattered through Canada, to whom the privilege of hearing any preaching consonant with their views, is a blessing almost unknown. Many were educated as Unitarians in England and Ireland, and, removed to Canada, they cling firmly to their views of the Gospel, notwithstanding the disadvantage of having no church to draw them together, and amid the bigotry and uncharitableness by which they are surrounded;—bigotry and uncharitableness, which, alas, are all over the world, sad proofs how much more the letter than the spirit of the Gospel has been diffused.

After the simple services at the Unitarian chapel were concluded, we walked to the Catholic cathedral, which is the most imposing building of the kind in America. As we were entering the cathedral, the regiment of Highlanders passed, on their way to the Scotch church; they were in full uniform, kilts, tartans and feathers, but without music, and each carried in his hand a small Bible. They are a noble looking band of men, and in their romantic dress make a fine appearance. Having just quitted our own most simple form of worship, and leaving the Highlanders to proceed on their way to listen to the old doctrines of the Scottish kirk, we entered the cathedral, to see another form in which the Christian religion is presented. The interior of the church is by no means equal to the exterior, and we were told that the architect actually died of a broken heart from not being allowed to finish the interior according to his original plan;—it may be true; men have died in a less worthy cause. A number of priests in showy raiment were chanting before the altar in a very unmusical manner. Every thing around us afforded a striking contrast to the meeting we had just left, as great indeed as the difference between the views of the Christian religion presented in the two places of worship."

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 ABIEL ABBOT LIVERMORE.—Three vols. published.—5s. per vol.; 15s. for the set.

SKETCHES FROM THE LIFE OF CHRIST, by MRS. H. V. CHENEY.—One vol. 2s.

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

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.

UNITARIANISM OF THE APOSTLES.
[CONTINUED.]

S. T. PAUL.

"I kept back nothing that was profitable unto you." "I have not shunned to declare unto you all the counsel of God."—Acts xx. 20, 27. These passages exhibit the manly and fearless principles on which Paul acted as a minister of Jesus Christ. The great talents, extended learning, and ardent zeal with which he went forward in the perilous way where duty called him, give him a claim to the first rank among the inspired apostles of our Saviour. We have no doubt that he was eminently faithful to his great trust. We may receive his testimony respecting the character and office of Jesus Christ, with entire confidence that it could not have been erroneous or defective in any important respect.

There are two senses in which Christ is said to be divine. One class of Christians believe that he is the eternal, self-existent God—that he "whom the Father sanctified and sent into the world," is the same Being who sent him—that he "who had all power given him in heaven and on earth," is the same God who gave him that power.

Another class of Christians, called Unitarians, believe in Jesus, not as the Supreme God, but as one "whom God hath highly exalted and made a Prince and a Saviour—head over all things to the church." They call him a divine messenger; but it is a divinity derived from God. His precepts were the precepts of God—his wisdom the wisdom of God—his power the power of God. The Unitarian then believes in Jesus Christ as a subordinate agent or representative of God, invested by him with divine wisdom and power to save and bless mankind.

It is our object to show that Paul's views of our Saviour correspond with this statement—or in other words, that he was a Unitarian. And for this purpose, it is necessary to review his preaching and his writings.

I. Let us examine his preaching, as we find it recorded by Luke, in the Acts of the Apostles. At that time the gospels containing our Saviour's history were not written. It was necessary therefore, for preachers to relate this history, and inform their hearers distinctly who Jesus was, what he was, and what he had done, and taught, and suffered for man's salvation. Paul professes to disclose the whole truth, and "keep back nothing profitable;" if therefore the supreme divinity of Jesus Christ is not formally stated in his preaching, there is a strong presumption that he did not believe it. But we need not rest on this presumption alone; it will be easy to show positive evidence that he regarded him as a subordinate agent. This apostle says, he became all things to all men; or, in modern phrase, he accommodated his instructions to the condition and prejudices of the people whom he addressed. He addressed the Jews, as a nation acquainted with the one true God. They had long believed, from their ancient prophets, that God would send a messenger for their deliverance, called the Messiah, or Anointed. But they had mistaken the meaning of the promises to which they trusted. They expected a prince in the pomp of earthly power, to wear an earthly crown, and deliver them, not from moral ruin and death, but from the yoke of the Romans, their foreign masters. They would gladly have welcomed Jesus as the Messiah, if he had promised to drive out his country's proud oppressors, raise the banner of independence, and re-establish the throne of David in its long departed grandeur. But they would not receive as the messenger of God, him who had refused to be their king, and blasted their fondest hopes. They rejected with bitter scorn the meek and lowly Jesus, whose kingdom was not of this world. They were still less likely to admit his claims, after he had suffered an ignominious death. It was necessary therefore for the apostle, when he preached to Jews, to accommodate his arguments to their peculiar state of mind. He explained to them the spiritual nature and design of our Saviour's office, and proved from their sacred books, that this very Jesus whom they had crucified, was no other than the promised Messiah.

His first preaching recorded in Acts ix was directed solely to this point. At Damascus, "he preached Christ in the synagogues, (that he is the Son of God," or the Messiah. (Acts ix. 20.) Again, "he confounded the Jews which dwelt at Damascus, proving that this is very Christ"—(Acts ix. 22.) that is, the true Messiah whom they expected.

His next discourse to the Jews, of which we have any record was at Antioch. He had the same object in view as before, and the author, Luke, gives an account of his method and course of argument. (Acts xiii. 17—42.) After the reading of the scriptures, he addresses them as the chosen people of God; gives a sketch of their history; to show his peculiar care of their nation down to the time of David: then he says, "of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." He then proceeds with the history of Jesus, comparing it with the ancient scriptures, to prove that he is the Messiah. "When they had filled all that was written of him; they took him down from the tree, and laid him in a sepulchre, but God raised him from the dead." (Acts xiii. 29—37.) The fact that God raised Jesus from the dead is proved and powerfully urged as conclusive evidence; that he was the Messiah, long expected by the Jewish nation.

He finally adds, "be it known unto you therefore, men and brethren, that through this man (Jesus Christ) is preached unto you the forgive-

ness of sins, and by him all that believe are justified;"—believe what? that Christ is God? Nothing like it, but only the doctrine he had been teaching them, which free as it is from Trinitarianism, he himself called the "word of salvation."

The term *Messiah* or *Christ*, literally means the anointed. It originated in an ancient practice of anointing with oil one who was set apart or consecrated to an office. Now it is perfectly well known that the Jews supposed that their expected Deliverer, whom they called, by way of eminence, the Messiah, would receive and fulfil his high office under the authority of Jehovah. They looked forward to him as God's most distinguished messenger to them. They invested him with high titles as the Son of God. But no Jew ever for a moment supposed that the Most High himself would come down to earth in human form as the Messiah. When the apostle therefore proved to them, that they were not to expect a temporal prince, but a spiritual one, and that Jesus of Nazareth was the true and long expected Messiah, they could have received him only as a messenger or agent of God—not as the ever-living Jehovah, whom they had worshipped in the Holy of Holies. Paul knew that the Jewish converts to Christianity must regard our Saviour only as an agent, deriving his power and dignity from God, and he gives them no intimation that they were in error. Nay, we find him "testifying both to the Jews and to the Greeks" that he had "kept nothing back that was profitable to them, nor shunned to declare all the counsel of God." But how could this be true if he had been commissioned to preach the doctrine of the Trinity? Would any Trinitarian preacher have thought that he had "declared all the counsel of God," if he had failed to inform his hearers that Jesus Christ was no other than God himself?

But Paul gives no intimation of such a doctrine; all he says is directly against it. He aims merely to establish two points—first, that Jesus, whom they crucified was the promised Messiah—and second, that God had raised him from the dead by his own power. He reasons with the Jews on their own received opinions; his argument is as follows:—You already believe from your sacred writings, that God will qualify and send for your deliverance, a personage called the Messiah, who will be obedient to his will, and as his representative accomplish his purposes of mercy. Now if you compare these promises, on which you rely, with the life, character, death and resurrection of Jesus, who was crucified at Jerusalem, you will be convinced that he is the true Messiah. He was no impostor, for God raised him from the dead, he did not suffer his "holy one to see corruption." (Acts xiii. 37.)

Now had the Jews admitted fully all that Paul had told them, they were obviously as far as ever from believing that Jesus was the supreme God; the Apostle knew that this must be the case, and yet he is willing to leave them in this state of mind. He not only does not tell them of our Saviour's undivided divinity; but all he does say is adapted to confirm them in the opposite belief. It is then certain, either that the inspired apostle did not believe that Jesus was God, or that he did not consider it profitable to state it to his hearers. If you choose the former alternative, you will of course adopt his opinions, if you prefer the latter, we may ask why many Christian ministers are now reviled and denounced for not preaching a doctrine which Paul did not think profitable?

As the same remarks may be applied to all his preaching to the Jews, we will next examine his mode of addressing Gentiles, or Heathens. He had been preaching to the Jews in Athens, (Acts xvii.) when his doctrines excited the attention and curiosity of some philosophers of that city. We notice a curious mistake of these idolaters. They heard Paul preaching to the Jews, and some of them supposed that he was proclaiming two new deities, "because he preached Jesus, and the resurrection." (Acts xvii. 18, 19.) To gratify their love of novelty, they conducted him to Mars Hill, saying, "May we know what this new doctrine is, whereof thou speakest?" He then proceeds to give them a full development of Christian truth. Indeed, no faithful minister of the gospel could have neglected an opportunity so favorable. We may remark that his reasoning differs considerably from that which he thought proper to address to the Jews. He could not prove to these Heathens, from the scriptures, that Jesus was the Messiah whom God was to sanctify and send into the world; for they knew nothing of the scriptures, nor of the one God whom they revealed. He was obliged to address them on principles of natural religion. He even quotes one of their own poets to support his argument, (Acts xvii. 28.) "for we are also his offspring."

Having proved the existence of one Eternal God, Creator, Ruler, Father of the Universe, he proceeds to make a moral use of this great truth. He proclaims the certain judgment of a future life, as confirmed by the resurrection of Jesus Christ from the dead. He does not tell these idolaters that the Supreme Deity, whose existence he has been proving, assumed a human form, and came into the world to be its Redeemer, Sovereign and Judge. No, his doctrine is as different as possible from this; he tells them that God overlooked the conduct of men when in darkness and ignorance, (v. 30, 31,) but now commandeth all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance, inasmuch as he hath raised him from the dead."

This discourse on Mars' Hill must be considered as exhibiting Paul's views of the impor-

tant doctrines of Christianity, because it was delivered to the Athenians at their express request for full information. And he could not fail of giving them this information without gross unfaithfulness to the cause, for which he was ever ready to encounter peril, suffering, and death. We shall see what he really taught on this occasion, and how perfectly it accords with Unitarian preaching. He enforced the following great practical truths. 1. That there is one, only true God, Creator and Ruler of all things. 2d. That this God now calls all men everywhere to repentance (or reformation,) because, 3d. There is a future life of retribution, and God has appointed a day of judgment for the world. 4th. He has ordained a man, and given him power and wisdom to judge in righteousness, or justice. And, 5th. He has raised this agent from the dead, to prove beyond a doubt, that he had a divine commission. These five propositions embody the whole substance of the Apostle's sermon to the Athenians. The doctrine is pure Unitarianism. It is obviously impossible that his hearers could have inferred from this discourse that Jesus, whom God had ordained, and whom he had raised from the dead, was that God himself. The same remark may be applied to every instance of his preaching as recorded in the Acts of the Apostles. The whole tenor of his discourse is to give glory to Jesus Christ as one whom "God hath highly exalted," but not an intimation is given, that he believed him to be God himself.

The only apparent exception to this remark is found in Acts xx. 28. "Feed the church of God, which he hath purchased with his own blood." There is a mistake in the common version. By recurring to Greisbach's Greek Testament, which is received as the best authority both by Trinitarians and Unitarians, it will be seen that the word God is not found in the original;—it should read, "to feed the church of the Lord," a common appellation of our Saviour as "head of the church."

It may perhaps be said, that as we have only a part of Paul's preaching handed down to us, we are not authorized to infer with certainty that he was a Unitarian preacher. To this we may answer, we can judge of his sentiments only by what we have. What is lost can prove no thing. This is believed to be fair reasoning. We gather the opinions of Dwight or Backminster from what remains of their discourses. Our Trinitarian brethren call every preacher a Unitarian, if he do not distinctly avow his belief in the supreme, undivided divinity of Jesus Christ. They will not allow that any faithful minister could omit this doctrine in an exhibition of Christian truth. We reason in the same way in this case. We have shown several occasions in which the inspired Apostle would have felt himself obliged to declare that Jesus was the living God, had he believed him to be so. We appeal to his own powerful and impassioned descriptions of our Saviour, when it was his object to exalt him in the estimation of his hearers. He professes to declare the whole counsel of God, to fully explain the character and office of Jesus; yet his highest praise is, that he is the Messiah, "whom God hath appointed to judge the world in righteousness—whom he hath raised from the dead—made him sit at his right hand, and crowned him with glory and honor." Now, how is this reserve to be accounted for? If he did not preach Christ's supreme divinity to Jews, who had never thought of him as God, nor to Gentiles, who had never thought of him at all, to whom should he have preached it? To whom should it ever be preached, if so many different times and occasions could not call it forth from this bold and powerful champion of the cross?

It is to God, the Father of the Universe, and to him only, that the Apostle ascribes supreme and undivided divinity. It is the reflected lustre of this divinity that shines in the face of his beloved Son, in whom he is well pleased. The Father reigns on the throne of the universe, unrivalled, and alone, and from this eternal and fathomless fountain emanations of light, and wisdom, and power have descended, "without measure" upon this chosen representative; so that in him "dwells the fullness of the divinity."

II. Having shown that Paul was a Unitarian in his preaching, we have reason for supposing that he was so in his writings. To prove this it will be necessary to take a brief notice of each Epistle. It will not be denied that this is a work of some difficulty; for even Peter says there are things in his brother Paul's writings, hard to be understood. The plain unequivocal proofs, however, that he was a Unitarian, are so very numerous, that the chief difficulty consists in making such a selection as can be reduced within proper limits.

In the second chapter of Romans, we find the following passage. "In the day when God shall judge the secrets of men, by Jesus Christ." (Rom. ii. 16.) The Apostle here refers all judgment to God, through the agency of his Son. Compare this testimony, with that of our Saviour himself—"the Father judgeth no man but hath committed all judgment unto the Son." (John v. 22.) If God hath committed all judgment to the Son, it is obvious that the Son himself had not eternal and undivided power of judging—therefore he is not the Omnipotent God—"God has given him authority to execute judgment also, because he is the Son of man." (John v. 27.)

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him, for in that he died, he died unto sin only; but in that he liveth, he liveth unto God." (Rom. vi. 9, 10.) The Apostle here wishes to inspire confidence in the Saviour by showing that his life and divine commission are beyond the

power of death; "because he liveth unto God"—because his life is devoted to the purposes of God, or is sustained by the power of God. He could not have used this argument, if he had believed Christ to be the ever-living, self-existent God; for it plainly denies his self-existence. He would have said death hath no dominion over him, because he is Jehovah, who cannot die. Compare this with our Saviour's own assertion, "as the Father has life in himself, so he hath given to the Son to have life in himself." (John v. 26.) If this assertion does not mean that God only is self-existent, and Christ derived his being from God, I see not that any explanation of it can be given. But it is not from a few texts only that Paul is proved to have written to the Romans as a Unitarian; evidence of the fact presents itself on every page of this Epistle. Such expressions as the following need no comment.

"I thank my God through Jesus Christ," (Rom. i. 8.) "Christ Jesus whom God hath set forth," iii. 25. "We have peace with God through our Lord Jesus Christ." v. 1. "The grace of God . . . which is by one man, Jesus Christ." v. 15. "Christ was raised up from the dead by the glory of the Father." vi. 4. "Alive unto God through Jesus Christ our Lord." vi. 11. "The gift of God is eternal life through Jesus Christ our Lord." vi. 23. "I thank God through Jesus Christ our Lord." vii. 25. "God sending his own Son." &c. viii. 3. "He that raised up Christ from the dead shall also quicken your mortal bodies." viii. 11. "We are . . . heirs of God, and joint heirs with Christ." viii. 17. "Christ that died, yea rather, that is risen again, who is even at the right hand of God" viii. 34. "That ye may . . . glorify God even the Father of our Lord Jesus Christ." xv. 6. "To God only wise be glory through Jesus Christ for ever." xvi. 27.

In the Epistles to the Corinthians, we find the following testimonies. "Of him are ye in Christ Jesus, who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) "And ye are Christ's and Christ is God's" iii. 22. "And God hath both raised up the Lord" [Jesus.] "and will also raise us up at the last day by his own power." vi. 14. Is it possible that St. Paul could have made these assertions, if he had believed Christ to be the omnipotent God? Here are three propositions, all false unless he is a dependent being.

1. God made him wisdom, &c.—therefore these are not inherent attributes. 2. Christ belongs to God, he is his subject,—his property—therefore not himself supreme. 3. God raised him from the dead by his own power, in the same manner as he will raise us—therefore Jesus is dependent on God for life, itself.

If further testimonies were needed, we might quote many such passages as the following. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." (1 Cor. i. 4.) "The head of man is Christ, and the head of Christ is God." xi. 3. "We have testified of God that he raised up Christ." xv. 15. "Blessed be God, even the Father of our Lord Jesus Christ." (2 Cor. i. 3.) "Thanks be unto God, which always causes us to triumph in Christ." ii. 14. All things are of God, who hath reconciled us to himself by Jesus Christ." v. 18. "Though he was crucified through weakness, yet he liveth by the power of God." xiii. 4. Such is the apostle's usual manner of distinguishing between God and Jesus Christ. The following passage is important in this enquiry on two accounts. "And there is none other God but one. For though there be that are called gods, whether in heaven or on earth, (as there be gods many and Lords many;) but unto us there is but one God, the Father, of whom are all things, and we in him, and one Lord, Jesus Christ, by whom are all things, and we by him." (1 Cor. viii. 4, 5, 6.) This shows that the term God is applied to beings inferior to Jehovah. But this is not all. If language has any meaning, it proves that God is one being, and Jesus Christ another being distinct from him. It also asserts that we are to regard God as the ultimate source, from whom all things flow; and Jesus Christ as the agent or channel of his favor, through whom all things flow.

The next passage which I shall quote is absolutely decisive of this question. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power; for he must reign till he hath put all enemies under his feet. . . . But when he saith all things are put under him, it is manifest that he [God] is excepted, who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." This can scarcely require a comment. Here are two plain direct assertions, each sufficient to prove that Paul regarded our Saviour as a subordinate agent. 1. God put all things under him—that is, Jesus acted with delegated power. 2. The time is coming when he is to give up this delegated power. I am not aware of any argument which can render it credible, that the apostle should apply this language to Jehovah, "whose dominion endureth for ever." Let the Trinitarian seriously ask himself if he is not in a great error? If Jesus is the Almighty God, does he believe that he will ever give up his power and become a subject?

[To be continued in our next.]