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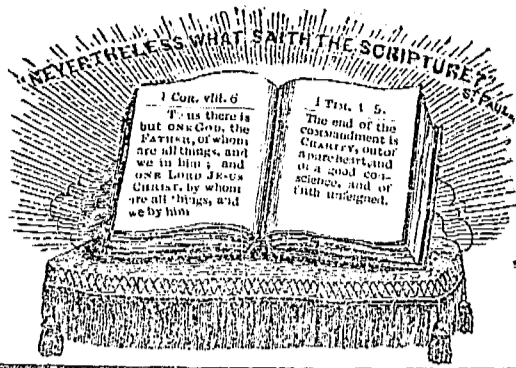
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THE BIBLE



CHRISTIAN.

TRUTH, HOLINESS,

LIBERTY, LOVE.

VOL. III.

MONTREAL, MARCH, 1846.

No. 3.

THE CHURCH.

The Church, as at first constituted, presents interesting and beautiful aspects. It was not a forced and arbitrary, but free spontaneous union. It grew out of the principles and feelings of human nature. Our nature is social. We cannot live alone. We cannot shut up any great feeling in our hearts. We seek for others to partake it with us. The full soul finds at once relief and strength in sympathy. This is especially true in religion, the most social of all our sentiments, the only universal bond on earth. In this law of our nature, the Christian Church had its origin. Christ did not establish it in a formal way. If you consult the New Testament, you do not find Jesus or his apostles setting about the task of forming an artificial organization of the first disciples. Read in the book of Acts, the simple, touching narratives of the union of the first converts. They were of one heart and one soul. They could not be kept asunder. The new truth melted them in one mass; knit them into one body. In their mutual love, they could not withhold from one another their possessions, but had all things in common. Blessed unity! a type of that oneness and harmony which a purer Christianity is to spread through all nations. Among those early converts, the most gifted and enlightened were chosen to be teachers in public assemblies. To these assemblies the brotherhood repaired with eagerness, to hear expositions of the new faith, to strengthen one another's loyalty to Christ, and to be open witnesses of him in the world. In their meetings they were left very much to follow the usages of the synagogue, in which they had been brought up; so little did Christianity trouble itself about forms. How simple, how natural this association! It is no mystery. It grew out of the plainest wants of the human heart. The religious sentiment, the spirit of love towards God and man, awakened afresh by Christ, craved for a new union through which to find utterance and strength. And shall this church union, the growth of the Christian spirit, and so plainly subordinate to it, usurp its place or in any way detract from its sole sufficiency, from its supreme unrivalled glory?

The church, according to its true idea and purpose, is an association of sincere, genuine followers of Christ; and at first, this idea was, in a good degree realized. The primitive disciples were drawn to Christ by conviction. They met together and confessed him, not from usage, fashion or education, but in opposition to all these. In that age, profession and practice, the form and the spirit, the reality and the outward signs of religion went together. But with the growth of the church, its life declined; its great idea was obscured; the name remained, and sometimes little more than the name. It is a remarkable fact, that the very spirit to which Christianity is most hostile, the passion for power, dominion, pomp, and pre-eminence, struck its deepest roots in the church. The church became the very stronghold of the lusts and vices, which Christianity most abhors. Accordingly, its history is one of the most melancholy records of past times. It is sad enough to read the blood-stained annals of worldly empires; but when we see the spiritual kingdom of Christ a prey for ages to usurping popes, prelates, or sectarian chiefs, inflamed with bigotry and theological hate and the lust of rule, and driven by these fires of hell to grasp the temporal sword, to persecute, torture, imprison, butcher their brethren, to mix with and embitter national wars, and to convulse the whole Christian world, we experience a deeper gloom, and are more tempted to despair of our race. History has not a darker page, than that which records the persecutions of the Albigenes, or the horrors of the inquisition. And when we come to later times, the church wears anything rather than holiness inscribed on her front. How melancholy to a Christian, the history lately given us by Ranke, of the reaction of Catholicism against Protestantism. Throughout, we see the ecclesiastical powers resorting to force as the grand instrument of conversion; thus proving their alliance not with heaven, but with earth and hell. If we take broad views of the church in any age or land, how seldom do we see the prevalence of true sanctity! How many of its ministers

preach for lucre or display, preach what they do not believe, or deny their doctrines in their lives? How many congregations are there made up in a great degree of worldly men and women, who repair to the house of God from usage, or for propriety's sake, or from a vague notion of being saved, not from thirst for the divine spirit, not from a fullness of heart, which longs to pour itself forth in prayer and praise? Such is the Church. We are apt, indeed, to make it an abstraction, or to separate it in our thoughts from the individuals who compose it; and thus it becomes to us a holy thing, and we ascribe to it strange powers. Theologians speak of it as a unity, a mighty whole, one and the same in all ages; and in this way the imagination is cheated into the idea of its marvellous sanctity and grandeur. But we must separate between the theory or the purpose of the church, and its actual state. When we come down to facts, we see it to be not a mysterious, immutable unity, but a collection of fluctuating, divided, warring individuals, who bring into it, too often, hearts and hands any thing but pure. Painful as it is, we must see things as they are; and so doing, we cannot but be struck with the infinite absurdity of ascribing to such a church mysterious powers, of supposing that it can confer holiness on its members, or that the circumstance of being joined to it is of the least moment in comparison with purity of heart and life.

Purity of heart and life, Christ's spirit of love towards God and man; this is all in all. This is the only essential thing. The church is important only as it ministers to this, and every church which so ministers, is a good one, no matter how, when or where it grew up, no matter whether it worship on knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven, is that, and that only, in which the spirit of heaven dwells. The church whose worship rises to God's ear, is that and that only, where the soul ascends. No matter whether it be gathered in cathedral or barn; whether it sit in silence or send up a hymn; whether the minister speak from carefully prepared notes, or from immediate, fervent, irrepressible suggestion. If God be loved, and Jesus Christ be welcomed to the soul, and his instructions be meekly and wisely heard, and the solemn purpose grow up to do all duty amidst all conflict, sacrifice, and temptation, then the true end of the church is answered. "This is no other than the house of God, the gate of heaven."

In these remarks, I do not mean that all churches are of equal worth. Some undoubtedly correspond more than others to the spirit and purposes of Christianity, to the simple usages of the primitive disciples, and to the principles of human nature. All have their superstitions and corruptions, but some are more pure than the rest; and we are bound to seek that which is purest, which corresponds most with the divine will. As far as we have power to select, we should go to the church where we shall be most helped to become devout, disinterested, and morally strong. Our salvation, however, does not depend on our finding the best church on earth, for this may be distant or unknown. Amidst diversities of administrations, there is the same spirit. In all religious societies professing Christ as their Lord, the plainest, grandest truths of religion will almost certainly be taught, and some souls may be found touched and enlightened from above. This is a plain, undeniable fact. In all sects, various as they are, good and holy men may be found; nor can we tell in which the holiest have grown up. The church than answers its end in all; for its only end is to minister to human virtue. It is delightful to read in the records of all denominations the lives of eminent Christians, who have given up every thing for their religion, who have been faithful unto death, who have shed around them the sweet light and fragrance of Christian hope and love. We cannot then well choose amiss, if we choose the church which, as it seems to us, best represents the grand ideas of Christ, and speaks most powerfully to our consciences and hearts. This church however, we must not choose for our brother. He differs from us probably in temperament, in his range of

intellect, or in the impressions which education and habit have given him. Perhaps the worship which most quickens you and me, may hardly keep our neighbour awake. He must be approached through the heart and imagination; we through the reason. What to him is fervor passes with us for noise. What to him is an imposing form is to us vain show. Condemn him not. If in his warmer atmosphere he builds up a stronger faith in God and a more steadfast choice of perfect goodness than ourselves, his church is better to him than ours to us.—*Channing.*

JESUS THE SAVIOUR.

"And thou shalt call his name Jesus."—*Mat. i. 21.*

It was a custom among the Israelites, of which frequent examples are recorded in their sacred books, to bestow upon their children significant names, intimating either the feelings of the parent, or the circumstances of the birth, or the character and destiny of the offspring. Such are all the names in the patriarchal history; some of which, as those of Isaac and Sarah, were changed in commemoration of some epoch in their lives, or to mark their altered fortunes. It is further observable respecting this custom, that the name was often framed by a combination of one of the names of God. Thus Isaiah means the salvation of the Lord; Elisha, salvation of God; Elijah, God the Lord, or the strong Lord; Elihu, he is my God himself; Lemuel, God with them; and a child, given as a pledge of deliverance to Judah in the reign of Abaz, was called Immanuel, that is, God with us. As this prophecy was also applied to the Messiah, he is on that occasion once called Immanuel; intimating that by his residence among men, the presence of God would be particularly manifest. There can, then, be no ground for the opinion that this name implies a divine nature in Jesus, as if the very God, literally and personally, came to abide with us. For, as we see, this application of the name of God to men was a common thing; and if Christ's being once called Immanuel could argue that he was truly God, a man's being always called Elijah, Elihu, or Lemuel would no less certainly prove him to be truly God. It was in his case, as in others, a significant name, and not an assertion of personal divinity.

The name Jesus is also one of appropriate significance. It means Saviour. It intimates the deliverance which he was sent to accomplish. It designates the sense in which he was to bless the world. Thus his very name is a memorial of his office; so that we cannot speak of him without being reminded both of the honor which he had from God, and the blessings which he brought to men. We call him Christ, the anointed of God; Jesus, the Saviour of men.—*Ware.*

NATURE OF CHRISTIAN SALVATION.

"He shall save his people FROM THEIR SINS."—*Mat. i. 21.*

The great root of evil and wretchedness is sin; and its prevalence is the only cause which renders a Saviour necessary. Freedom from sin is freedom from all essential ill. With this also the language of Scripture strikingly corresponds. It represents salvation to consist in the removal of sin and its consequences, and the substitution in its place of holiness, with its happy consequences and lasting rewards. Jesus came to put away sin; to give repentance and remission of sins; to bless in turning away every one from his iniquities; to redeem from all iniquity, and purify unto himself a peculiar people zealous of good works. This is the constant language of the New Testament, which no man can read without the persuasion, that a moral regeneration, a deliverance from the power of sin and perfection in purity and holiness, is the purpose to be effected by the gospel; that in this consists its salvation, commencing upon earth, and consummated in the glory and bliss of eternity.

A strict adherence to the language of the Scriptures on this point, will keep us from the error of imagining, that the evil from which Jesus saves is the curse of man's original condition, the fearful destiny in which he is involved by nature. Now it is not only perfectly inconceivable that a benevolent being

should have subjected his creatures to such a miserable fate, prior to their sinning, or even to their existing, but, which is more to the purpose, the sacred writers perpetually teach, that the misery to be saved from is that of sin, not of natural condition; that the wrath to be escaped is that which visits their own transgressions, not that which awaits them because they are men, or to which they are naturally subjected. They speak of no evil prior to or greater than that of sin. They speak of no curse antecedent to this, or independent of it. And they propose to save from this as the grand, the essential, the all-comprehensive ill, leading to infinite consequences of wretchedness and despair.

We are very glad to suppose that the work of redemption is some expedient for getting rid of the punishment due to sin—as if that were of all things the most to be desired; and thence we are easily led to persuade ourselves, that we may so take advantage of the work which has been wrought as to escape the punishment, though we may not have relinquished the sin. Thus to avoid the penalty, and yet enjoy the transgression, has always been a chief object of false religions, and men would fain believe that it has been accomplished in the true. But let us not be deceived. No such proposterous compromise has been made. It is inconsistent with all that we have been taught either by experience or religion. For what says experience? The penalty of sin often continues to visit the sinner long after he has repented and reformed. The impiety, indiscretion, and vices of youth, for example, are followed with suffering and shame through life, and burden the memory with bitter thoughts as long as reflection lives. But it would not be so if the grand design were simply to provide an escape from punishment, or to devise some means of abolishing it. In this case all such suffering must have been done away at once. Let us not then be deceived. Even the assurance of pardon is no assurance that the consequences of transgression shall be altogether removed. For what says the Scripture? "Thou wast a God that forgavest them, though thou tookest vengeance on their iniquities."

And if we inquire of religion, as taught either by nature or by revelation, what is it, in strict truth, which God designs especially to promote by his government and his dispensations? Happiness? Yes, unquestionably. But if so, there were no need of laws and restraints, and moral means, and institutions of discipline and instruction, for he might by the arbitrary appointments of his will lavish it abundantly on his creatures. But surely it is not so. Being a holy God, whose abhorrence of sin is equal to his desire of happiness, and in whose view there is no true happiness where there is not holiness, he makes holiness the primary object of his government, and the moral perfection of his offspring the favorite purpose of his dispensations. Nothing will answer in the place of this. He cannot be satisfied by some plausible device for remitting punishment, or by shifting it off upon some other than the transgressor, nor even by arbitrarily excluding all suffering from his universe. It is not suffering, but sin, which he would exterminate; he could esteem no salvation accomplished for his children, until this principle of all evil is itself utterly eradicated.

Let us not, then, be deceived in regard to the nature of this salvation. It is not the abolition of punishment, but of sin. As when a man is saved from a disease, that is, by curing him of it; so he is saved from his sins by being rid of them. It would avail little to deliver the sick man from his pangs, if his disorder were still unrelieved, and bearing him down imperceptibly to the grave. And it would avail little to deliver the sinner from punishment, and the sufferings which follow in the train of vice, if his evil dispositions were left unrebuked. For while he remains a moral being, he may choose for himself what happiness he pleases, yet if he cannot relish that of virtue, he will find no content. Let his fetters be stricken off, let the fire be quenched, and the gnawing worm be dead; open to him the rich paradise of heaven, and place him among the obedient and holy worshippers around the throne of God; yet if he have not been redeemed from sin, nor his affections reclaimed from its love, there is no

beauty or bliss for him there; but he wanders among them a discontented stranger, self-tormenting and solitary, without companion, enjoyment or home—his depraved habits and corrupted taste rendering insipid and loathsome, the light and felicity of eternity.—*Id.*

THE TWO NATURES IN CHRIST.

[From Emlyn's Humble Inquiry.]

What can be said against the plain arguments that are advanced to prove the subordination of our Lord Jesus Christ to his Father? I imagine our opposers have but one shift left for the evading them, and that is a distinction, which serves them in all cases; for they say, Jesus Christ speaks these things of himself, as *man only*, while he had another nature as God, which he reserved, and excepted out of the case. So that when he says, *I cannot do thus myself, or I am not* to be called the chief good, or *do not know this, &c.* according to them, the meaning is, I have not these perfections in my *human nature*; but yet I know and can do all unassisted, and am the chief good in my *divine nature*, which also is more properly myself. The vanity of which subterfuge I intend to lay open, by shewing how absurdly this distinction of the two natures is pretended, to take off the force of such expressions from Christ's own mouth, which, in their natural and undisguised appearance, do proclaim his inferiority to God, even the Father. And I shall dwell the more upon this, because it is the most popular and common evasion, and comes in at every turn, when all other relief fails.

It would be no unreasonable demand to ask, what intimation of any such distinction of two natures they can point us to, in any of these discourses of Christ? Why should men devise or imagine for him such a strange, and deceitful way of speaking, from no ground nor necessity, other than that of upholding their own precarious opinion? But I have several remarks to make upon this common answer.

1. That which in the first place I have to object against it is, that our blessed Lord Jesus Christ, if *himself* was the supreme God in any nature of his *own*, could not have said such things, as I conceive, in any consistency with truth and sincerity, (which he always maintained strictly,) he could say himself *could not do, or did not know the thing*, which all this while *himself could do, and did know* very well, as he sure if he was the supreme God, he could and did; for this were to make him say what is most false, and to equivocate in the most deceitful manner; for though we should suppose he consisted of two infinitely distant natures, and so had two capacities of knowledge, &c., yet since himself includes them both, it follows, that the denying a thing of himself in absolute terms, without any limitation in the words or other obvious circumstances, does plainly imply a denial of its belonging to any part of his person, or any nature in it. For though we may affirm a thing of a person, which belongs only to a part of him; as I may properly say a man is wounded or hurt, though it be only in one member, suppose an arm; yet I cannot justly deny a thing of him which belongs only to one part, because it belongs not to another; as I cannot say a man is not wounded, because though one arm be shot or wounded, yet the other is whole.

For instance, I have two organs of sight, two eyes. Now suppose I converse with a man with one eye shut and the other open; if being asked whether I saw him, I should dare to say I saw him not, without any limitation,—meaning to myself, that I saw him not with the eye which was shut, though still I saw him well enough with the eye which was open,—I fear I should bear the reproach of a liar and deceiver, notwithstanding such a mental reservation as some would attribute to the holy Jesus. For knowledge is the eye of the person; Jesus Christ is supposed to have two of these knowing capacities; the one weak, the other strong and piercing, that discerns all things. Mat. xxiv. 3. Now as such an one, the disciples repair to him and ask him, when the end of the world and time of his coming shall be? He answers them, by giving them some general account of the matter, but says that the particular *day and hour* he knew not, nor did any know but the Father, meaning, say my opposers, that he knew it not with his *human knowledge*, though he knew it well enough with his *divine*, at the same time that he said, *the Son knows it not*, absolutely and indefinitely.

And yet if Jesus Christ had a divine knowledge and nature, no doubt his disciples, who, if any body, must be supposed to believe it, directed the question to that, rather than to

the imperfect human capacity; and yet in answer to it he says, he *knew not the day*, which would not be counted sincerity or truth in men, much less was Jesus Christ in danger of it; in his mouth *no guile was*; let us not impute it to him.

That you may see this is fair reasoning, hear how some of the other side own it, when out of the heat of this controversy. See Dr. Stillingfleet's sermon on Mat. x. 16. speaking of the equivocations of Roman Catholic priests, whose common answer, when examined about what they have known by confession, is, that they *know it not*, which they think to vindicate from the charge of lying by saying, that in confession, the priest knows matters as God, not as man, and therefore he denies to know them, meaning it as man. But, says the Doctor, this is absurd; because to say he does not know, is as much as to say he doth not *any way know*. Now if this be a good answer against the Roman Catholics, as no doubt it is; then sure it is so in the present case. Therefore when Christ says he *knew not the day of judgment*, it is as much as to say he does not *any way* know it, and consequently, it is a vain shift to say, it was as man only.

2. As a farther evidence, that Jesus Christ intended no such distinction of two natures, as is pretended; it is to be observed, that he puts not the distinction, or opposition between the Son of Man, and the eternal Word, as some speak, but between the *Son and his Father*, Mark xiii. 32; "Not the Son knows but only, the Father;" by which it is plain, he had no thought of including any person or nature of his own among the excepted; for whatever was not the Father, he says was ignorant of that day. Now it is certain, that in *no nature* was the Son the Father; and consequently where none but the Father knows, none, who is *not* the Father, can be intended; and since our Lord was making an exception in the case, he would not have forgotten to except the eternal Word too, if there had been such a divine principle in himself equal to the Father and distinct from him; for it is a known rule, that an exception from a general assertion confirms it, as to other instances not excepted.

Will they say, that by the Father is meant all three persons, viz. Father, Son, and Holy Ghost? What, can the Father as opposed to the Son, be put for the Father and the Son? What woful work will this make with Scripture, to suppose that what are opposed to each other do include each other, under the very characters by which they are opposed? As well may they say, that in the baptismal form, by the Father is meant, Father, Son, and Spirit, though he be distinguished from the other two. And I should despair of ever understanding the Scriptures above all books that ever were written, at this rate of interpretation. No doubt, therefore, but the Father, as opposed to the Son, excludes all that is the Son; and then there could be no Son of God that knew of that day which only the Father knew of, and consequently no Son that is God equal to the Father.

3. Moreover, that interpretation must needs be unjust, which, if admitted, will make all, even the most plain speech, *uncertain*, and utterly insignificant; as this interpretation of Christ's words would do. For as I ask the patrons of this opinion, in what words Jesus Christ could in brief have denied himself to be God most high, if he had a mind to do it, more plain and full than these, in which he says, he knew not all things as the Father did, nor could do all things? So I would fain have them shew me, what words of that nature he could have used, which the same way of interpretation, as they here use, will not evade and make insignificant? For had he said, or sworn in plain words thus, viz. "I tell you I am not the supreme God, and none but my Father has that glory"; they would upon the same reason still have said, this was to be understood of him as *man only*. So that no words professing himself not to be God, could be a proof of it, if this way of interpretation be allowed. I may therefore safely say thus much, that the blessed Jesus has declared himself *not* to be the supreme God, or equal to the Father, as plainly as words could speak, or in brief express; and that this declaration made by him already, is not to be evaded any other way than what will make it impossible his mind should be understood by any words he could have designedly used in the matter. Let any one try if this do not hold true; and sure it must be an absurd way of interpretation, which leaves a man no opportunity or power of speaking his meaning plainly, so as to be understood.

4. Again, this way of interpretation, which the advocates of the opinion I oppose are so much necessitated to for upholding their cause, does plainly overthrow it again, and may be turned against themselves; for if it be just and true to deny of Christ absolutely what belongs to him in one nature, because there is another nature in which it belongs not to him; then, since to be the chief God belongs to him, according to our adversaries, only in *one nature*, and not in respect of the other, or human nature, it follows that it may as justly be said Jesus Christ is not God, nor to be worshipped or

trusted as such; nay that he was not before the Virgin Mary, according to them, and the like; and this without adding any limitation or restriction, any more than our Lord does in the place mentioned.

What would they say to one who should speak or preach so, "That Jesus is not God, that he cannot do all things, nor is equal to the Father?" Would they not conclude he was a denier of the deity of Christ, else he would never speak so unguardedly? Upon the same account, when Jesus Christ himself says, that he cannot of himself do all things, nor know all things, and makes no reserves in his words, we may conclude he also denies his being supreme God; else if it be a just way of speaking in him, it cannot be unjust in us to imitate him, by denying him indefinitely to be, what he in any one nature is not, that is, that he is *not God*, without adding more.

Nay, after this way of speaking, which they attribute to Christ, a man may be taught to say his creed backward, and yet make a true profession of his faith, by denying of Jesus Christ in absolute expressions, whatever may be denied of one of his natures. Thus since the Apostles' Creed takes notice of nothing to be believed concerning Christ, but what belongs to his *Manhood*, (which is strange, if there were any articles relating to his supreme deity, which must be most important,) one may venture to deny them all, with this secret unexpressed reserve, viz. meaning it of the divine nature, (to which they belong not.) So that one may say, I believe that Jesus Christ was not conceived of the Holy Ghost, or horn of the Virgin Mary; I believe that he never was crucified under Pontius Pilate, nor was dead or buried; that he never rose nor ascended, nor will return visibly again; for his divine nature, which it is pretended he had, was not capable of these things. And since they say, the personality is divine, here seems more warrant to be bolder in denying indefinitely of the person what belongs not to the divine nature, whose the *personality* is, than in so denying of the person what only belongs not to the human nature; as this interpretation makes Christ to do.

5. Finally, it weighs something with me, in opposition to this way of interpretation, that the Evangelists never take any occasion, when they had so many, to subjoin any caution against taking Christ's words in their obvious sense, when he says, "he did not know the hour," and the like. If, as we said, our Lord had no mind to reveal his divinity, though I see not still why he should deny it thus, yet sure his Apostles, who wrote so many years after, whom it concerned to reveal all important truths most clearly, would not fail to have set the reader right, by removing such obvious objections as these are against the supreme deity of Christ; and saying, he spake this only in respect of his *manhood*, that he *knew not all things*, &c. John ii. 21; xi. 13. But here is not one caution given, as often we find there was about less matters. No doubt it was because they would have the thing understood as it fairly lies, not thinking of any such secret reserve in Christ, of a divine nature in his person, to be tacitly excepted, when he had denied such perfections of his person indefinitely.

THE BLESSINGS OF CHRISTIANITY.

A beautiful writer says, that Christianity enters the hut of the poor man, and sits down with him and his children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks the cities amidst all their pomp and splendor, their imaginable pride, and their unutterable misery, a purifying, ennobling, redeeming angel. It is alike the beautiful champion of childhood, and the comforting associate of old age. It ennobles the noble, gives wisdom to the wise, and new grace to the lovely. The patriot, the minister, the poet, and eloquent man, derive sublime power from its influence.

INFLUENCE.—Every person has more or less influence. The greater the talent, the larger the wealth, the higher the office, the wider will be the influence. Remember this, and so live that your good deeds and daily example may lead to truth and virtue.

Our prosperity and happiness in life mainly depend on the principles we adopt, and the course we pursue. The path of rectitude unavoidably leads to happiness—that of vice always ends in misery.

Love to God can never be selfish. The fear of danger, the hope of reward, can never awaken it. There is but one truth that can call it forth—the truth, that God first loved us.

Dare not to judge, from one year of unhappiness, the *Eternal*, who has shown his paternal care of mankind for six thousand years, and is the same great Father of all. He who has supported, formed, and educated the human race, will not desert one, even the least. Of the smallest ephemera of a day, his providence has protected the race from Adam to us. Let your heart be tender, but your breast strong, and your struggle and hope at the same time.—*Richter.*

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The Bible Christian.

MONTREAL, MARCH, 1846.

TORONTO.

Unitarianism.—State of Religious Parties.

The following article is from the pen of a friend and brother in the faith residing at Toronto. It cannot fail to be interesting to our readers, not only on account of the intelligence it conveys respecting Unitarianism, but likewise because of the information it gives on the state of religious denominations generally, in that city:—

"The progress of the Unitarian worshiping Society in this city has surpassed our anticipations. When we look back to the position in which we stood seven months ago, we are astonished to perceive that in this short period we have passed from a state of almost hopeless insignificance into that of the most promising development. Our numbers, at that time, were not believed to exceed ten or a dozen: now we find our adherents to equal in number those of any congregation, at the same period of existence, which has ever been formed in this place; and we have knowledge of the fact that our religious opinions are gaining ground every week. Every additional Sabbath brings to our house some whom we had not before observed; and we see amongst us several whom curiosity first led to come and hear what sort of professors of the truth Unitarians are. The denunciations, which have been so freely dealt out from the pulpits of other sects, have materially served to advance our cause; for there is, in our community, as in all others, a fair proportion of that spirit of justice which prompts men to decline to condemn their fellow-men before they have given them a fair hearing. Besides, we find here, as in other places, that the very act of denouncement is often the surest means of prompting to the commission of the act forbidden. I know of some whose attendance on our worship is now regular, whose first entrance into our church was the direct consequence of a most stringent prohibition laid upon them to avoid all intercourse with our denomination.

It may not be uninteresting to your readers to learn some details of our relative position to the various religious denominations around us.

I shall begin with the Church of England, whose numerical preponderance, added to the position in society occupied by its members, entitles it to priority. We have little to say of our fellow-Christians of this body. There is a spirit of independence, and perhaps of religious liberality, so far as doctrinal distinctions are concerned, amongst its members, which keeps them tolerably free of that tendency to vituperation and uncharitable declamation which is found amongst other bodies of Christians making far higher pretensions to religious freedom. I have not heard of any instance in which we have been assailed from their pulpits; and I am very much inclined to believe that any such manifestation from their clergy would be very unpalatable to the auditors. The latter entertain very elevated conceptions of the purity of their own doctrines, and of the superior respectability of their Church: they have no aversion to the most unlimited laudation of themselves; but, at the same time, they have too much manly pride to permit of their indulging in uncalled-for depreciation of their inferiors.

The second in position are the Roman Catholics. We certainly have no complaint to make against them. Here, as in Ireland, the Catholic recognizes in his Unitarian neighbour, a friend, whose advocacy of Catholic liberty and Catholic rights has ever been uncompromising. It is a well known fact, that the Unitarian is the only professor of Protestantism who is ready to recognize in his Catholic fellow-men the great outlines of Christian character; and yet it is singular that of all believers in Divine Revelation, the Unitarian differs from the Catholic the most widely on points of speculative theology. Our pulpits never ring with those violent anathemas against Catholicism which our orthodox brethren so frequently delight to hurl. We do not choose to declare the Roman Catholic to be an idolater, and the temporal head of his Church, Antichrist,

THE BIBLE CHRISTIAN.

because we cannot believe what he believes. All we require to know is, that he is honest in his convictions, and earnest in his purpose to obey the commandments of his Heavenly Father. If we see good reason to think that these two conditions of mind have place in his life, we have no hesitation in regarding him as an acceptable servant of the Great Master.

The third class of religionists may be considered as comprising the various divisions of the Methodist body,—of whom the British Wesleyans are the most important in point of numbers, though probably not so in point of intelligence. I understand that on the very Sunday on which we entered the chapel vacated by this denomination, a very forcible allusion to our *heresy* was made from their pulpit; but I am not aware that there has been any repetition of the anathema. On the contrary, I can state,—and I do so with much pleasure,—that on the different occasions in which our congregation has had to transact business, in relation to the payment of the purchase of the chapel and its legal conveyance, the British Wesleyan trustees have acted in a most becoming and honorable manner.

The Canadian Wesleyans,—better known as the Ryersonians,—are the second great division of the Methodist body. Some months back, this denomination made a great effort to accomplish a spiritual revival, and, at considerable expense, retained the services of a preacher named Maffitt, a man of very great power as a popular declaimer, but altogether so eccentric in his general habits as a minister of the gospel, and so completely theatrical in his elocution and gesture, that his efforts proved quite fruitless. Unitarianism came in for a fair share of Mr. Maffitt's strictures; but, as usual, we found the results favorable to our progression and increase. The Canadian Wesleyans are much distracted in their present internal relations. I have no doubt that a schism in the body is an occurrence not far distant. The laity are ill at ease under the despotic rule of the Conference, and a claim to lay representation in that spiritual court is likely to be preferred by the congregations. The movement cannot fail to do good. Several of the members in this city are men of a superior spirit of independence, and of inquiring mental habits.

The third division of the Methodists are the Primitive Wesleyans,—a body characterized by their noisy demeanour in the church, though certainly, as far as I am aware, of most peaceable and inoffensive habits out of it. There is much less of priestly domination among the Primitives than is to be found with the other two sections; and I question very much whether a freer spirit of enquiry would not be found among them.

The fourth general division of religionists in Toronto, I should suppose, are the Congregationalists, who are under the pastoral care of a gentleman of superior shrewdness and much experience. Their organization is probably the most complete, and their discipline the most stringent, of any religious body here. They formerly occupied the house in which we now worship; and the fact, that they and the British Wesleyans both built up large congregations under this roof, operates as no trivial incentive to us, in our exertions to arrive at a similar result. We have been honored with frequent notices from the Congregational pulpit. If these attentions are continued, I look for a good result in course of time.—The Congregationalists have a Theological School here, for the training of young men for the ministry. I do not think that it is in a thriving condition, though I believe the members of the Congregational church in this city make great efforts in its behalf.

The fifth in rank amongst our city congregations is that of Knox's Church, better known as the "Free Church." This denomination, at the time of its secession, made an unusual effort in vindication of what they called religious liberty. What the result will finally prove is not for us to predict. It is pretty evident, however, that the "Free Church" in Toronto has very little pretensions to the name, in so far as the right of free enquiry is concerned. No religious community can be wrapped up within more impenetrable cerements of religious dogmatism. All the antiquated absurdities and monstrosities of the persecuting John Calvin and the stony-hearted Knox, are, in the midst of the nineteenth century, attempted to be resuscitated by the theological school of the Free Church. It is really ridiculous to hear, that, in this age of practical sense, there should be disputations as to whether the death of Christ was designed to benefit any except the *elect*! Such, however, is the fact, in this city of the west.—Of course, Unitarianism

has been honored with a full share of Free Church denunciation; and I can assure you, no agency at work here has done half so much to advance our cause.

The denomination which I place in the sixth class, should, with propriety have been placed second; but the truth is, the old or residuary Scotch Church is so quiet and unobtrusive an organization that I completely overlooked it. I cannot say what may be the condition of true, internal, religious feeling pervading this congregation. I dare say it is as good as that of some who make more noise. Their pastor is a very kind-hearted, unassuming young man, and takes no part in any of the great religious upheavals of the day.

The Scotch Secession Church falls into the seventh position. The members of this Church are, in Toronto, a very improved edition of Scottish Calvinism. Veneration for the doctrines of their forefathers contends hard with the promptings of their kinder natures. Their pastor is a man of most exemplary character: full of mildness, benevolence, and sincerity. His life is a more potent orator than he is himself in the pulpit; and as far as I know, his people bear the resemblance of their worthy exemplar. Few men in any community command more generally the esteem and good wishes of all denominations of his fellow-citizens than does the Rev. Mr. Jennings.

The Baptists constitute the eighth denomination; and are here, as elsewhere, a tolerably tight-laced class of people. Like all other sects who make some particular ceremonial form the corner-stone of their organization, they regard their brethren of other denominations with a consciousness of superiority by no means conducive to the growth of the most unalloyed humility. Their present pastor is a young man of considerable intellectual powers. I believe he is, in point of liberal sentiment, too far in advance of his flock to be able to effect much change in their old-fashioned prejudices.

A branch from the Baptist Society, called "The Disciples," has now a distinct existence here. Their leading characteristic is the repudiation of the pastoral office as a separate calling of life. Their services are conducted by their own lay members, and are of a character creditable to the intelligence and piety of their body. They have no distinguishing form of belief, nor any creeds or confessions of faith. They contend for the right of free inquiry and the full exercise of private judgment. They have however, as I conceive, committed one capital error in their discipline, which accounts for their limited extension: they have made the rite of baptism by immersion a test of membership; and I understand they will pertinaciously adhere to this prerequisite of discipleship.

Besides those which I have enumerated, I am not aware of any other religious bodies in this city, excepting our own. Your readers may now judge of our relative position; and they will rejoice to learn that we are successfully combating all opposition. We have a good church, and are not in debt; for, when we shall have received the full amount promised to us from our brethren in the United States and Eastern Canada, our treasury will be able to meet all demands upon it. We have paid the purchase of the church, and are getting the deed drawn up. Some of our members have acted very liberally, and have enabled us to anticipate the maturity of our promises of aid from abroad. The American Unitarian Association has already advised our Treasurer to draw for 600 dollars. This, added to the 400 given by the Montreal Society, places us in a position of comparative safety; and as we expect to receive 1000 dollars more from our United States brethren, before next August, we shall be under no pecuniary embarrassment, so far as the possession of a church is concerned. Our church was purchased for £396, and is considered worth £800. The ground on which it stands would readily bring £150, if not £200.

We would to celebrate the Lord's Supper early in the spring: we are not yet provided with a communion service. As there are a number of our members having children not yet baptized, we also purpose to appropriate some Lord's Day in April to a general observance of this rite, within the church.—We have distributed a large quantity of tracts, and are very anxious to receive more. We have, on sale, a choice selection of Unitarian works sent forward by James Munroe & Co. of Boston. I think there will be a great demand for "Mrs. Dana's Letters" here, when they have been read by some of our people. I know of no work ever written by a Unitarian convert, calculated to do more good than this of Mrs. Dana's.

We have heard of a good many Unitarians, scattered over various places in Western Canada. Surely some effort might be made towards the establishing of a mission, to visit and discover our brethren in this spiritual desert.

The great University movement is making good progress; and our Orthodox neighbours have so far descended from their high ground as to invite our pastor to aid them, as a member of the Central Committee. They will find him a valuable ally in the good work of advancing the cause of genuine University Reform.

Yours, B. C.

MRS. DANA'S LETTERS.—We are anxious to draw the attention of our readers once more to this book. Mr. Bryson has received a fresh supply of copies; and those desirous of procuring it, may do so at his book-store in St. Francois Xavier Street. We warmly recommended this volume on a former occasion, and we would now do so again.

RELIGIOUS INTELLIGENCE. UNITED KINGDOM.

DISCUSSION AT NEWCASTLE.—A correspondent of the London *Inquirer* states that not less than sixty persons have been gained to the Unitarian cause by the recent discussion between Joseph Barker and the Rev. Mr. Cooke, whilst it is not known that a single convert has been made to Trinitarianism. Among the number of those thus led to embrace Unitarian sentiments are two ministers of the Wesleyan denomination; and the *Inquirer's* correspondent further says, that the son-in-law of Mr. Cooke's chairman, who was so violent during the discussion that he laboured every night to interrupt Mr. Barker, has since been converted to Unitarianism, by reading the published report of that discussion.

UNITARIAN INSTITUTIONS IN BIRMINGHAM.—At the annual meeting of the Birmingham Unitarian Brotherly Society, held on the 4th January, the reports of the several institutions in connection with the society were presented, by which we rejoice to learn that they are all in a flourishing and rapidly increasing condition.—The number of pupils in the Sunday Schools, is—Males, 1,099, Females, 503, Total, 1,602; who are instructed by 250 Teachers.—Number of books in the Libraries, 4,837, which have been renewed and exchanged during the year to the extent of 20,260.—Number of depositors to the several Savings Clubs during the year, 807; deposits, £551; re-payments, £527.—The Brotherly Benefit Society has 306 members, and the payments to members in the time of sickness is larger than any other society in Birmingham. The total capital of the society now amounts to £3,041.—The Loan Fund, also in connection with all the schools, continues to prosper.

REV. DR. MONTGOMERY.—We read in the Belfast *Northern Whig*, that on the 1st January last, a large and most influential meeting was held in the Commercial Buildings, Belfast, Ireland, for the purpose of presenting the Rev. Dr. Montgomery with a splendid portrait of himself, by Knight, of London.—Dr. Montgomery is the Unitarian clergyman of Dunmurry, and has been known in his own country and elsewhere as the eloquent and efficient advocate of civil and religious liberty, during the last quarter of a century. Persons of different religious denominations and political parties were concerned in the presentation. At the meeting, the chair was occupied by Wm. Sharman Crawford, Esq. M.P., a member of the Church of England.—We understand that an engraving is to be made from the portrait and published by subscription.

UNITED STATES.

REV. DR. DEWEY AT WASHINGTON.—The 22d February being the birth-day of George Washington, a sermon appropriate to the day, and the most touching and heart-searching I ever heard, was delivered in the Hall of the House of Representatives, by Rev. Dr. Dewey, Pastor of the Church of the Messiah, New-York. The Hall was crowded to overflowing, and every avenue of approach to the floor, in the galleries, aisles, and reporters' desks, was crowded. The Hall of the House has rarely been filled with so intellectual, numerous, and brilliant an audience,—nearly all the distinguished men now at the seat of Government being present. To many who were there, the opportunity was the first which had ever presented itself of hearing this eminent Unitarian minister. His sermon was practical enough to remove the doubts of the most skeptical, and Christian enough to satisfy all who love good principles more than sectarian creeds.—*New York Express.*

INSTALLATIONS AND ORDINATIONS. UNITED STATES.

KING'S CHAPEL, BOSTON.—The Rev. Ephraim Peabody was installed as Minister of the Society worshipping in King's Chapel, on Sunday, 11th January. According to the custom of this church, the Ecclesiastical Council and the usual installation services were dispensed with. George Emerson, Esq., in behalf of the Wardens, read the papers relating to the invitation extended to Mr. Peabody, and his acceptance of the same. The proceedings were assented to *viva voce*, by the Wardens and Vestrymen on the one hand, and by the pastor elect on the other. Mr. Emerson presented to Mr. Peabody a copy of the Holy Scriptures, as containing the rules that were to regulate the relation then formed between Pastor and People, and as containing the Revelation of the Christian Faith. After this, a discourse was preached by Rev. Mr. Peabody, from the text, Acts ix. 6: "What wilt thou have me to do?"

MILTON, MASS.—The installation of Rev. John H. Morison, (formerly of New Bedford,) over the First Congregational Unitarian Church in Milton, took place on the 28th Jany.—Sermon by Rev. Dr. Gannett of Boston.

DEERFIELD, MASS.—The First Parish in Deerfield has been deprived within a short term of years, of two young, esteemed, and beloved pastors. The vacant place was again filled on the 28th Jany. by the ordination of Mr. J. F. Moors, recently of the Cambridge Theological School.—Sermon by Rev. Mr. Clarke of Boston.

HUBBARDSTON, MASS.—Rev. Samuel H. Lloyd, late a preacher of the Universalist connexion, from which he had withdrawn, was installed as pastor over the Unitarian Society in this place, on Wednesday, 4th Feby.—Sermon by Rev. Mr. Hill of Worcester.

SOMERVILLE, MASS.—On Wednesday, 18th Feby. Rev. John T. Sargent, recently minister of the Suffolk-street Chapel in Boston, was installed as minister of the new Unitarian Society in Somerville.—Sermon by Rev. Mr. Furness.

ROWE, MASS.—The new house of worship erected by the First Unitarian Society in Rowe, was dedicated, on Wednesday, the 21st January, to "God and his Christ."

AN 'ORTHODOX' EDITOR'S OPINION OF UNITARIAN PREACHING.—The Editor of the *New York Recorder* attended a service in the 'Church of the Saviour,' Brooklyn, a short time since. He heard Mr. Farley, the minister, preach; and this is his opinion of the sermon:—

"The positive teaching which he put forth would be mainly acceptable to all denominations of Christians, and, allowing somewhat for differences of phraseology, are such as are actually held forth from Sabbath to Sabbath, in the thousands of Trinitarian congregations of our land."

LECTURES ON CHRISTIAN DOCTRINE, In the Montreal Unitarian Church.

This Course of Lectures, noticed in two former numbers, is still in progress of delivery on Sunday evenings. At the time we now write eight have been delivered to large and attentive audiences.—We reprint the list of subjects, marking those in italics which yet remain to be treated on:—

The existence of a God: Christianity a revelation from God: The Christian Scriptures an authentic and perfect record of the Christian revelation; The Scriptures given to reasonable beings, and designed to be interpreted on reasonable principles: What the Scriptures teach concerning God, his unity and paternal character: *What the Scriptures teach concerning Christ, his person, and his office: What the Scriptures teach concerning Man, his nature, his duty, and his destiny.*

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A DISCOURSE on the IMPORTANCE OF THE CHRISTIAN CHARACTER,—preached at the Ordination of the Rev. O. W. B. PEABODY, at Burlington, Vermont. BY REV. DR. PEABODY, OF SPRINGFIELD, MASS. Together with the Remarks of REV. JOHN CORDNER, OF MONTREAL, on giving the Fellowship of the Churches on the same occasion.

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MRS. DANA'S LETTERS.

LETTERS TO RELATIVES & FRIENDS, chiefly in Reply to Arguments in support of the Doctrine of the TRINITY.

BY MARY S. B. DANA, Author of "The Southern and Northern Harps," "The Parted Family," &c.

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ONE HUNDRED
SCRIPTURAL ARGUMENTS
for the Unitarian Faith.

UNITARIAN CHRISTIANS believe Jesus Christ to be the Son of God and the Saviour of men. They believe in the divinity of his mission and of his doctrines. They believe that the Gospel which he proclaimed came from God; that the knowledge it imparts, the morality it enjoins, the spirit it breathes, the acceptance it provides, the promises it makes, the prospects it exhibits, the rewards it proposes, the punishments it threatens,—all proceed from the great Jehovah. But they do not believe that Jesus Christ is the Supreme God. They believe that, though exalted far above all other created intelligences, he is a being distinct from, subordinate to, and dependent upon, the Father Almighty. —For this belief they urge, among other reasons, the following arguments from the Scriptures:—

1. Because Jesus Christ is represented by the sacred writers to be as distinct a being from God the Father as one man is distinct from another. "It is written in your law, that the testimony of two men is true. I am one who bear witness of myself, and the Father that sent me beareth witness of me." John viii. 17, 18.
2. Because he not only never said that himself was God, but, on the contrary, spoke of the Father, who sent him, as God, and as the ONLY God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3.
3. Because he is declared, in unnumbered instances, to be the Son of God. "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. iii. 17. Can a son be coeval and the same with his father?
4. Because he is styled the Christ or the anointed of God. "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts x. 38. Is he who anoints the same with him who is anointed?
5. Because he is represented as a Priest. "Consider the High Priest of our profession, Christ Jesus." Heb. iii. 1. The office of a priest is to minister to God. Christ, then, as a priest, cannot be God.
6. Because Christ is Mediator between the "One God" and "men." "For there is one God, and one Mediator between God and men, the man Jesus Christ." 1 Tim. ii. 5.
7. Because as the Saviour of men he was sent by the Father. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John iv. 14.
8. Because he is an Apostle appointed by God. "Consider the apostle, Christ Jesus, who was faithful to him that appointed him." Heb. iii. 1, 2.
9. Because Christ is represented as our Intercessor with God. "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 34.
10. Because the Head of Christ is God. I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God." 1 Cor. xi. 3.
11. Because in the same sense in which we are said to belong to Christ, Christ is said to belong to God. "And ye are Christ's, and Christ is God's." 1 Cor. iii. 23.
12. Because Christ says, "My Father is greater than all." John x. 29. Is not the Father, then, greater than the Son?
13. Because he affirms, in another connexion, and without the least qualification, My Father is greater than I." John xiv. 28.
14. Because he virtually denies that he is God, when he exclaims, "Why callest thou me good? There is none good but one, that is God." Matt. xxix. 17.
15. Because our Saviour, after having said, "I and my Father are one," gives his disciples distinctly to understand that he did not mean one in substance, equal in power and glory, but one only in affection and design, &c., as clearly appears from the prayer he offers to his Father in their behalf,—“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 xvii. 21.
16. Because the Father is called the God of Christ, as he is the God of Christians. "Jesus saith unto her, Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." John xx. 17.
17. Because an Apostle says of God, in distinction from the "Lord Jesus Christ," that He is the "only Potentate," and that He "only hath immortality." 1 Tim. vi. 15, 16.
18. Because it is the express declaration of the same Apostle, that the Father is the one God, and there is none other. "Though there be that are called Gods, whether in heaven or in earth, (as there be gods many and lords many,) yet to us there is but one God, the Father, of whom are all things." 1 Cor. viii. 5, 6.
19. Because the power which Christ possessed was, as himself affirmed, given to him. All power is given unto me," &c. Matt. xxviii. 18.
20. Because he positively denies himself to be the author of his miraculous works, but refers them to the Father, or the Holy Spirit of

- God. "The Father that dwelleth in me, he doeth the works." John xiv. 10. "If I cast out devils by the spirit of God," &c. Matt. xii. 28.
21. Because he distinctly states, that these works bear witness, not to his own power, but that the Father had sent him. John v. 36.
22. Because he expressly affirms, that the works were done, not in his own, but in his Father's name. John x. 25.
23. Because he asserts, that "him hath God the Father sealed;" i. e., to God the Father he was indebted for his credentials. John vi. 27.
24. Because he declares, that he is not the author of his own doctrine. "My doctrine is not mine, but his that sent me." John vi. 16, 17.
25. Because he represents himself as having been instructed by the Father. "As my Father hath taught me, I speak these things." John viii. 28.
26. Because he refers invariably to the Father as the origin of the authority by which he spoke and acted. "The Father hath given to the Son authority;" &c. John v. 26, 27.
27. Because he acknowledges his dependence on his heavenly Father for example and direction in all his doings. "The Son can do nothing of himself, but what he seeth the Father do." John v. 19. "The Father loveth the Son, and sheweth him all things that himself doeth." John v. 20.
28. Because he says, "I seek not mine own glory; but I honour my Father." John viii. 49, 50.
29. Because he declares, "If I honour myself, my honour is nothing; it is my Father that honoureth me." John viii. 54.
30. Because an Apostle declares, that in Christ dwelt all fulness, because it so pleased the Father. Col. i. 19.
31. Because Christ is uniformly represented in the Scriptures, not as the primary, but the intermediate, cause of all things relating to our salvation. "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. 6.
32. Because he declares, "I am not come of myself," into the world, "for I proceeded forth and came from God." John viii. 42, vii. 28. "Jesus knowing that he came from God and went to God," &c. John xiii. 3.
33. Because he affirms, that he had not the disposal of the highest places in his own kingdom. "To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matt. xx. 23.
34. Because our Saviour, referring his disciples to a future time, when they would understand more accurately concerning him, expressly declares that then they would know him to be entirely dependent upon the Father. "When ye have lifted up the Son of Man, [i. e. crucified him,] then shall ye know I am he, [i. e. the Messiah,] and that I do nothing of myself; but as my Father hath taught me, I speak these things. John viii. 28.
35. Because our Saviour always professed to have no will of his own, but to be ever entirely guided and governed by the will of his heavenly Father. "For I came down from heaven, not do mine own will, but the will of him that sent me." John vi. 38.
36. Because he expressly denies that he is possessed of the divine attribute of independent existence. "As the living Father hath sent me, and I live by the Father," &c. John vi. 57.
37. Because he expressly disclaims the possession of the divine attribute of undivided existence. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 26.
38. Because he positively denies that he is possessed of the divine attribute of omnipotence. "I can of my own self do nothing." John v. 30.
39. Because he expressly disclaims the possession of the divine attribute of omniscience. "But of that day, and that hour, knoweth no man; no, not the angels which are in heaven; neither the Son, but my Father only." Matt. xxiv. 36; Mark xiii. 32.
40. Because Christ is said in the Scriptures to have been "tempted of the devil." Matt. iv. 1. But "God cannot be tempted with evil." James i. 13.
41. Because it is related of our Saviour, that "he continued all night in prayer to God." Luke vi. 12. Why should Christ thus pray, if he himself were God?
42. Because in the presence of a numerous company before the resurrection of Lazarus, he gave thanks to the Father for having heard him. "Father, I thank thee that thou hast heard me; and I knew that thou hearest me always." John xi. 41, 42.
43. Because Jesus besought his Father to glorify him. "And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was." John xvii. 5. The being who prayed to God to glorify him cannot be God.
44. Because he implored that if it were possible, the bitter cup might pass from him; adding, "nevertheless, not as I will, but as thou wilt." Matt. xxvi. 39.

45. Because he said, "My God, my God, why hast thou forsaken me?" Matt. xxii. 46. Can he who uttered this be the Supreme God?
46. Because he never paid his adorations to himself, the Son, nor to the Holy Ghost, as he should have done had the Son and the Holy Ghost been God; but always to the Father.
47. Because he never instructed his disciples to worship himself or the Holy Ghost, but the Father, and the Father only. "When ye pray, say, Our Father which art in heaven." Luke xi. 2. "In that day ye shall ask me nothing. Whatsoever ye ask of the Father in my name," &c. John xvi. 23. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." John iv. 23.
48. Because it was not the practice of the apostles to pay religious homage to Christ, but to God the Father through Christ. "I thank God through Jesus Christ." Rom. vii. 25. "To God only wise, be glory through Christ." Rom. xvi. 27. "I bow my knees unto the Father of our Lord Jesus Christ." Eph. iii. 14.
49. Because Peter, immediately after being filled with the Holy Spirit on the day of Pentecost, thus addressed the Jews: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up," &c. Acts ii. 22—24.
50. Because St. Paul expressly states, that all things are of God, who hath reconciled us to himself by Jesus Christ." 2 Cor. v. 18.
51. Because the same apostle gives "thanks to God, who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 57.
52. Because it is said, that it is "to the glory of God the Father," that "every tongue should confess that Jesus Christ is Lord." Phil. ii. 11.
53. Because the Scriptures affirm, that, "Christ glorified not himself to be made a high priest, but he [glorified him] who said unto him, Thou art my Son: this day have I begotten thee." Heb. v. 5.
54. Because it is expressly asserted, that God gave to Christ the Revelation which was made to the author of the Apocalypse. Rev. i. 1.
55. Because an apostle speaks of Christ only as the image of God. "Who is the image of the invisible God." Col. i. 15; 2 Cor. iv. 4. It would be absurd to call any one his own image.
56. Because Christ is stated to be "the first-born of every creature." Col. i. 15.
57. Because he is said to be "the beginning of the creation of God." Rev. iii. 14.
59. Because Peter declares, that "Christ received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son," &c. 2 Peter i. 17.
60. Because it is represented as necessary that the Saviour of mankind should "be made like unto his brethren." Heb. ii. 17.
61. Because, in the Epistle to the Hebrews, Christ is compared with Moses in a manner that would be impious, if he were the Supreme God. "For this man [Christ] was counted worthy of more glory than Moses, inasmuch as," &c. Heb. iii. 3.
62. Because he is represented as being the servant, the chosen, the beloved of God, and the recipient of God's spirit. "Behold my servant, whom I have chosen, in whom my soul is well pleased; I will put my spirit upon him," &c. Matt. xii. 18.
63. Because he himself expressly declares, that it was in consequence of his doing what pleased the Father, that the Father was with him, and did not leave him alone. "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." John viii. 29.
64. Because he is said to have "increased in wisdom, and in favour with God and man." Luke ii. 52.
65. Because he speaks of himself as one who had received commands from the Father. "The Father who sent me, he gave me a commandment." John xii. 49.
66. Because he is represented as obeying the Father, and as having "been obedient unto death." Phil. ii. 8. "Even as the Father said unto me, so I speak." John xii. 50. "I have kept my Father's commandments." John xv. 10.
67. Because Christ "learned obedience by the things which he suffered." Heb. v. 8.
68. Because he is spoken of in the Scriptures as the first-born among many brethren. Rom. viii. 29. Has God brethren?
69. Because Christ calls every one who obeys God, his brother. "Whosoever shall do the will of my Father in heaven, the same is my brother." Matt. xii. 50.
70. Because he offers to the faithful the like distinction and honour that himself has with the Father. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21.

71. Because God in the latter ages, hath spoken by his Son, and appointed him heir of all things. Heb. i. 2.
72. Because Christ is styled the first-begotten of the dead. Rev. i. 5.
73. Because it is declared that God raised him from the dead. "This Jesus hath God raised up, whereof we all are witnesses. Acts ii. 32.
74. Because God poured out upon the apostles the Holy Spirit, through Jesus Christ. Tit. iii. 6.
75. Because the reason assigned for the Holy Spirit not having been received earlier is, that Jesus was not then glorified. "The Holy Ghost was not yet given, because that Jesus was not glorified." John vii. 36.
76. Because it is affirmed that Christ was exalted by God to be a Prince and a Saviour. Acts v. 31.
77. Because God made that same Jesus who was crucified, both Lord and Christ. Acts ii. 36.
78. Because God gave him a name which is above every name. Phil. ii. 9.
79. Because Christ was ordained of God to be the judge of quick and dead. Acts x. 42.
80. Because God will judge the secrets of men by Jesus Christ. Rom. ii. 16.
81. Because all judgment is committed to Christ by the Father. John v. 22.
82. Because our Saviour grounds the importance of his judgment solely upon the circumstance, that it is not exclusively his own judgment which he pronounces, but that of the Father who sent him. "If I judge, my judgment is true; for I am not alone, but I and the Father that sent me." John viii. 16.
83. Because it is said, that when he was received up into heaven, he "sat on the right hand of God." Mark xvi. 19.
84. Because St. Paul affirms that Christ, even since his ascension, "liveth unto God," and liveth by the power of God." Rom. vi. 10; 2 Cor. xiii. 4.
85. Because it is affirmed of Christ, that "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." 1 Cor. xv. 28.
86. Because the apostle John asserts, that no one hath seen God at any time," which is not true, if Christ were God.
87. Because in the prophecies of the Old Testament that relate to Christ, he is spoken of as a being distinct from and subordinate to God. Deut. xviii. 15; John i. 45.
88. Because the Jews never expected that any other than a being distinct from and inferior to God was to be their Messiah; yet our Saviour never hinted to them that this expectation was erroneous.
91. Because, had his immediate disciples believed him to be the Almighty, would they have been so familiar with him, argued with him, denied him, fled from him, and left him to be dragged to the cross?
92. Because the Apostles, after they had been filled with the Holy Ghost on the day of Pentecost, did not preach that Christ was God, but what was altogether inconsistent with the doctrine. Acts ii. 22, xiii. 23, xvii. 3, 31, xxii. 8.
93. Because there is no evidence to prove that the first converts to Christianity ever incurred the imputation of idolatry from the Jews, as they must have done, had they believed and taught that the Son as well as the Father, is Jehovah.
94. Because there are in the New Testament 17 passages wherein the Father is styled ONE or ONLY God, while there is not a single passage in which the Son is so styled.
95. Because there are 320 passages in which the Father is absolutely or by way of eminence called God, while there is not one in which the Son is thus called.
96. Because there are 105 passages in which the Father is denominated God, with peculiarly high titles and epithets, whereas the son is not once so denominated.
97. Because there are 90 passages wherein it is declared that all prayers and praises ought to be offered to HIM, and that every thing ought to be ultimately directed to HIS honour and glory; while of the Son no such declaration is ever made.
98. Because of 1300 passages in the New Testament wherein the word God is mentioned, not one necessarily implies the existence of more than one person in the Godhead, or that this one is any other than the Father.
99. Because the passages wherein the Son is declared, positively, or by the clearest implication, to be subordinate to the Father, deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to His will, are above 300.
100. Because, in a word, the supremacy of the Father, and the subordination of the Son, is the simple, unembarrassed, and current doctrine of the Bible, whereas that of their equality is encumbered with difficulties, and dependent, at the best, on very few passages for support.

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