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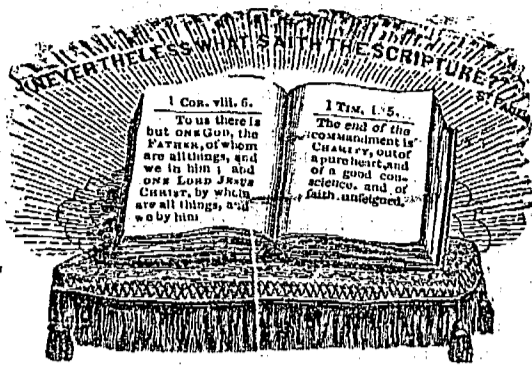
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THE BIBLE



CHRISTIAN

TRUTH, HOLINESS,

LIBERTY, LOVE.

Vol. V.

MONTREAL, FEBRUARY, 1848.

No. 2.

Poetry.

SONG OF HUMANITY.

In the God of Truth be strong!
For the truth shall perish never,
Nor the weak be crushed for ever;
Right shall triumph over wrong.
Cherish, then, our bond and union;
Live in brotherly communion;
Love our neighbour; help our brother;
With our watchword cheer each other;
"BE STRONG!"

In the God of Truth be strong!
In the cause of man press on!
Let new sympathy be kindled
In the breast where love hath dwindled,
Until warmth of soul be won!
Here upon our common altar,
With true hearts that ne'er shall falter,
Let us pledge our life's devotion
To humanity's promotion; Press on!

In the cause of man press on!
Man is destined to be free!
Free from slavery's aggression—
Free from tyranny's oppression,
And from cheerless poverty;
Free from prejudice and error—
Free from vice, the greatest terror.
Since the days of hapless Edom,
Truth hath pled for human freedom;
Fear not!
Man is destined to be free!

THE LINK BETWEEN THE LIVING AND THE DEAD.

Hopeless grief for the dead, in being passionate, is tempted to be faithless too; for it has no remedy but in suffering remembrance to fade away, and employing the gaudy colors of the present to paint over the sacred shadows of the past. On the other hand, the most distant promise of a renewed embrace is sufficient to keep alive an unforgetful love. Come where and when it may, after years of ages, in the nearest or furthest regions of God's universe, it passes across our minds the vision of reunion: it opens a niche in the crypt of the affections, where the images of household memory may stand, and gaze with placid look at the homage of our sorrow, till they light up again with life, and fall into our arms once more. It matters little at what point in the perspective of the future the separation enforced by death is thought to cease. Faith and Love are careless time-keepers: they have a wide and liberal eye for distance and duration: and while they can whisper to each other the words "Meet again," they can watch and toil with wondrous patience,—with spirit fresh and true, and amid its most grievous loneliness, unobscured by one good sympathy. And since the grave can bury no affections now, but only the mortal and familiar shape of their object, death has changed its whole aspect in relation to us: and we may regard it, not with passionate hate, but with quiet reverence. It is a divine message from above, not an invasion from the abyss beneath; not the fiendish hand of darkness thrust up to clutch our gladness enviously away, but a rainbow gleam that descends through tears, without which we should not know the various beauties that are woven into the pure light of life. Once let the Christian promise be taken to the heart; and as we walk through the solemn forest of our existence, every leaf of love that falls, while it proclaims the winter near, lets in another patch of God's sunshine, to paint the glade beneath our feet, and give "a glory to the grass." Tell me that I shall stand face to face with the sainted dead; and, whenever it may be, shall I not desire to be ready, and to meet them with clear eye and spirit unabashed? Shall I not feel, that to forget them were the mark of a nature base and infidel?—that under whatever pleasant shelter I may rest, and over whatever wastes I may wander

as a wayfarer in life, I must bear their image next my heart;—like the exile of old, flying with his household gods hidden in his mantle's secret folds? That the Gospel leaves undetermined the period and place of restoration;—that we call it 'hereafter,' and know not when it is: that we call it 'heaven,' and know not where it is;—detracts nothing from its power to unite into one family the living and the departed. It is the office of pure religious meditation to thin away the partitions of time till they vanish, and cast a zone around space and enclose it all within the mind; to feel that whatever is certain must be soon, and whatever is real must be near at hand. And hence, it is the characteristic of Christianity to be indifferent to the time and locality of the events in which it excites our faith. Content with scattering great and transforming ideas, it allows every kind of misplacement in these accidental relations: for, if true portions of the invisible are given to our belief, what matters the disposition into which our thoughts may throw them?—Early or late, near or far, are alike in the eye of God, and may well be left open to mutable interpretation from the wants and affections of men. Jesus himself spake much before his crucifixion, of his reunion with his disciples. It was his favorite topic throughout that parting night;—the subject, now of promise, now of prayer;—the vision from which, in that hour of anguish, he could never, for many moments bear to part. He leaves the impression that it would be very speedy; and so thought the apostles ever after. And as to place, his expressions fluctuate somewhat between *here* and *there*; though his hearers thenceforth looked, and looked in vain, for him to come back with them. But of what concern was this? For, were they not ready to meet him, be it where it might? Did not that hope keep alive within their hearts the divine and gracious image of their Lord, and, at the end of forty years of various toil, still evoke it, beaming and breathing as though it were of yesterday? Worlds above, and worlds below;—mansions are they all of the great Father's house: and the disciples' greeting would be equally blessed, whether the immortal Galilean descended to the embrace on this vestibule of finite things; or summoned them rather across its threshold into the Presence chamber of the Infinite. And no less indifferent to our affections are the localities beyond the grave. Having faith that the lost will assuredly be found, our souls detain them lovingly in the domestic circle still, and own one family in heaven and on earth. We may cease to ask, in which of the provinces of God may be the city of the dead: a guide will be sent, when we are called to go.—James Martineau.

THE BIBLE A SUFFICIENT CREED.

You might as well attempt to compel seven men, with seven glasses, each with a particular hue of the rainbow, to see all things of the same color, on pain of excommunication, as to compel all minds, of ten thousand diverse mental optics, to behold all things of one catholic, leaden hue. You might as well attempt to pack cannon-balls in a box, so tightly as to leave no space between, as to pack minds in a Church, I care not by what hierarchical lever you screw them, so tightly that they do not differ, and yet think. Leaden balls may be compressed so as to touch all around—so may heads, of the same material. Consequently, of all the immense delusions that ever bestrode the mind of man with a waking nightmare, that of a Church with an absolute unity of opinion, is the most astounding; and of all usurpations of the Divine prerogative which have desolated the Church, that of testing Church-fellowship by *orthodoxy*, instead of by experience and practice, is the most ruinous. Minds differ like faces, like forms, like everything that God ever made, or the devil ever marred; and the crowning glory of God's word is, that it will, out of its multitudinous, inexhaustible store of truth, fit to each mind that can be saved, that particular truth, yea, that particular shade of the same fundamental truth, necessary to save that mind. The only

thing that can, the only thing that does prevent the Bible from having this effect on every one of you this day, in this house of God, is, you do not read it; you do not wish to be saved by it. You find nothing in it. On you it has no influence, no chance to have any. This is fatal. God's blessed spirit is so solemnly linked with that word, by covenant and in actual fulfilment, that that word is able to give the docile student true views of God, of self, of expiation, reconciliation, life, death, resurrection, and the world to come—views which, though they may differ from mine, are true; and differ from mine only because his mind differs from mine.

Oh! be it forever understood, that the only unity of faith, possible to us now, is the unity of RELIANCE on Divine testimony, with the unimpeded exercise of each mind, irresponsible to the mass, in making estimate of that testimony. In this view, the Bible is a living miracle among us. It does save men while disputing certain fundamental truths. The constitutional diversity of minds is so great, the knowledge possible to us so limited, the themes in question so vast, our logical medium so imperfect, that it is probable good men often rank on opposite sides of apparently fundamental questions, when God sees that as to what is really fundamental, they agree.

I can well conceive, and I rejoice in the thought, that the love of our Lord Jesus Christ, whose name be forever blessed, has been kindled like a pure altar-flame, never to be extinguished to all eternity, in hearts of men whose intellects could never agree in rendering a philosophical account either of his person or his work. They may have thought their theories fundamental, and have achieved long renown in battling therefor, while their God saw that the things they learned of Jesus, that made them love him, although so simple as to be quite overlooked in the arena, were eternally fundamental.

Hence, the grand work of the Man of God is not so much to elaborate truth from the word of God, and present it in systematic form for the acceptance of his flock, as, coming all glowing from the study of the precious word unfolding its holy beauties, to kindle in their careless hearts a similar ardor, and lead them to the same central sun of life and light.

The Bible, then, on all subjects, personal, pastoral, ecclesiastical, which he may be called to handle, is, to the Man of God, so boundless a repository, so superior an instructor, that therewith alone, he may regard himself as PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.—Rev. Charles Beecher.

THE EDUCATION OF THE HEART.

It is the vice of the age to substitute learning for wisdom—to educate the head, and to forget that there is a more important education necessary for the heart. The reason is cultivated at an age when Nature does not furnish the elements necessary to a successful cultivation of it: and the child is solicited to reflection, when he is only capable of sensation and emotion. In infancy, the attention and the memory are only excited strongly by things which impress the senses and move the heart, and a father shall instil more solid and available instruction in an hour spent in the fields, where wisdom and goodness are exemplified, seen, and felt, than in a month spent in the study, where they are expounded in stereotype aphorisms.

No physician doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations for insanity laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact that the brain of an infant is not the brain of a man; the one is confirmed, and can bear exertion—the other is growing, and requires repose; that to force the attention to abstract facts—to load the memory with chronological and historical or scientific detail—in short, to expect a child's brain to bear with impunity the exertions of a man's, is just as rational as it would be to hazard the same experiment on its muscles.

The first eight or ten years of life should be devoted to the education of the heart—to

the formation of principles, rather than to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest and most easily moulded, being as yet unalloyed by passion. It is from this source that the mass of men are hereafter to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstances, determined much more by feeling than reflection; in truth, life presents an infinity of occasions where it is essential to happiness that we should feel rightly; very few where it is at all necessary that we should think profoundly.

Up to the seventh year of life, very great changes are going on in the structure of the brain, and demand, therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period which is necessary to its health; and the best is oral instruction, exemplified by objects which strike the senses.

It is perhaps unnecessary to add, that, at this period of life, special attention should be given, both by parents and teachers, to the physical development of the child. Pure air and free exercise are indispensable, and wherever either of these is withheld, the consequences will be certain to extend themselves over the whole future life. The seeds of protracted and hopeless suffering have, in innumerable instances, been sown in the constitution of the child simply through ignorance of this great fundamental physical law; and the time has come when the united voices of these innocent victims should ascend "trumpet-tongued" to the ears of every parent and every teacher in the land. "Give us free air and wholesome exercise; leave us to develop our expanding energies in accordance with the laws of our being, and full scope for the elastic and bounding impulses of our youthful blood!"—London Quarterly Review.

CONFLICT WITH MORAL EVIL.—As to us and our period of time, there is this grand form of moral evil standing boldly forward in possession of a large part of our world. But this is only one of the forms in which that worst enemy evinces a powerful and dreadful patience. We must, or we are ruined, be kept in an habitual and alarming sense of the fact, that the one thing in the creation which surpasses all others, an object for hatred, is here amidst us, and all around, in many diversities of malignant existence; and with all of them it is our vocation to be at enmity and war.

My brethren, it were in vain to seek to escape from the condition of our place in the dominions of God. A mind of wandering and melancholy thought impatient of the grievous realities of our state, may at some moments almost breathe the wish that we had been a different order of beings, in another dwelling place than this, and appointed on different service to the Almighty. In vain! Here, still we are, to pass the first part of our existence in a world where it is impossible to be at peace, because there has come into it a mortal enemy to all that live in it. Amidst the darkness that veils from us the state of the universe we would willingly be persuaded that this our world may be the only region (except that of penal justice,) where the cause of evil is permitted to maintain a contest. Here, perhaps, may be almost its last encampment, where its prolonged power of hostility may be suffered, in order to give a protracted display of the manner of its appointed destruction. Here our lot is cast, on a ground so awfully pre-occupied; a calamitous distinction! but yet a sublime one, if thus we may render to the Eternal King a service of a more arduous kind than it is possible to the inhabitants of any other world than this to render him; and if thus we may be trained, through devotion and conformity to the Celestial Chief in this warfare, to the final attainment of what he has promised, in so many illustrious forms to him that overcometh. We shall soon leave the region where so much is in rebellion against our God. But we shall go, where all that pass from our world must present themselves as from battle, or be denied to mingle in the eternal joys and triumphs of the conquerors.—Foster.

ANGEL VISITORS IN ANCIENT AND MODERN TIMES.

AFTER THE MANNER OF JEREMY TAYLOR.

And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him.—Gen. xviii. 1.

The sun, which even at this early period of history had grown old in shining, had now attained the highest point in the heaven, and Abraham was resting from his labours at the door of his tent, in the heat of the day. We may fairly conjecture, (though the inspired historian doth not so inform us,) that this was one of those bright noontides, when the fair face of nature wears that calm expression, which, as well as the stillness of evening, doth comfort the troubled soul, and entice it to the entertainment of devout contemplation, and lead it through the rest of earth, air, water, plant, and animal, to Him that always resteth. Every thing seems to have caught repose, as though overpowered by the heat of the sun, and as the old heathens said, "Pan sleepeth." It was a fit season for a visit from angels.

Since the noontide in our story, the sun in his journey through the heaven hath been witness to many a fair spectacle; and lent his light to many a lovely object, and shone upon deeds which history doth joyfully herald, and gladdened and solemnized many a sad heart. He hath shone on the palaces of kings and on many a brave temple, and the splendor of royal apparel and the brightness of princely beauty have been illuminated anew by his light, without which none might discern them from the commonest clay. He hath lent his brightness to many a noble spectacle of gaudy tilt and tournament, and serious encounter of bitter and cruel foes, and his rays have been reflected in ten thousand ways from glittering shield and spear, and borne witness to the iron firmness of many a lion heart; or with his milder radiance he has entertained the serious soul with the ravishments of that divine harmony of nature which, like the music of the spheres, utters no sounds. But never in all his shining was witness to a fairer scene than that which the inspired penman hath transmitted to us. The messengers of the Lord came to the lowly dweller in tents, and the Majesty of heaven and earth disdained not to converse with poor, fallen humanity. "The Lord appeared to him in the plains of Mamre." These were the days of open vision. God sent his messenger to bear good tidings to man. He whose dwelling-place throughout all generations is an infinite ocean of glory, is not un mindful of the poor being who some time obeyed him, but hath long since forfeited all title to his favour, and commissioneth his angels to lighten for him the heavy load of adversity, and sweeten the bitter cup of misery, and make straighter and easier the hard road of duty, and direct him in his blindness, and make him duly to estimate the dignity of his nature, and give him great joy for great sadness, and tell him of a future blessed redemption, and lead him from earth to heaven. The flaming sword and the bands of the Cherubim did not quite separate men from sweet converse with their Creator, for He though sinned against still loved them. The infinite Father looked with tender pity on the work of his hands, and in all times and nations found faithful doers of his will, and never suffered them to be without a witness; though some as Abraham and his posterity, he favoured with more abundant measures from that infinite sea of goodness, for reasons which we must acknowledge to be wise and right, though our finite and imperfect understanding may not attain to sound their depths; and the blessed messengers of heaven in their errands of mercy sometimes reached our planet, and the patience of faith was relieved, and the devotion of piety was warmed and elevated and strengthened in the delightful recreations of their divine society. There was no wide gulf fixed between earth and the abodes of the blessed, but there were bright spots in the darkness of the shadow of death which attracted kindred spirits. The angels of the Lord, as well as the angels of Satan, walked up and down in the earth. An instance of this peculiar intercourse is the case before us. Fit meeting in fit season.

But may men no longer converse with God's messengers? Has this bright chain between heaven and earth been severed, and been drawn up again into heaven, like the sheet in Peter's vision, that we should be entertained of it no longer? Truly, ours is not the day of "open vision," yet may we see God openly, will we without fainting employ the appointed instruments. God hath given some Apostles, and some Prophets, and some Evangelists, and so on through the whole list of messengers, and to these, if we would be wise, we must give diligent heed, for they must be our angels. The Creator graciously maketh himself known in all time, not to Abraham alone in his tent, not to the Apostle to the Gentiles alone on his road to Damascus; but to all

that have received the rare and excellent title of sons, to all that glory in his fair image, and that have heard the sweet sounds that fell from the lips of Jesus. To all of us he speaks in the clear whisper of the still small voice. God would do us great wrong, should he appear to us before we have made within our hearts that fit preparation, and decked them out with that bright adornment of faith and charity, which shall make them fit mansions for the indwelling of that supreme Majesty, and change us into some faint resemblance of his image, from glory to glory. Of what avail is it to one who has heard Moses and the Prophets, whose ears from his earliest childhood have been charmed with the rich harmony of the divine inspiration of Jesus and his Apostles, and whose heart, harder than stone, has resisted the droppings of the sanctuary, to whom the teachings of the ministers of God have proved as an idle tale and a pleasant song—what advantageth it him though one rise from the dead, what advantageth it him though the angels that visit the earth rest under his roof? Nevertheless for him also, in the infinite mercy of God, the time shall come, when all the tumult and turmoil of this poor, noisy world shall have died away, and the peace of eternity shall reign undisturbed, and then that still small voice shall come to the guilty soul, more dreadful in its calm, unwearied, unceasing repetition than the thunder which makes the solid earth to shake.

Thus hath it pleased God to order his providence towards man. "The pure in heart shall see Him." To the simplicity and sincerity of the believer shall that realizing sense of the existence and presence of God be granted, which, as far as may be upon earth, shall turn the hesitation and anxiety of faith into the assurance of sight. And how should it be otherwise? God is a Spirit, and since he has fashioned us too in his image, and given us some share of the brightness of his glory, so that in our true estate the spiritual nature asserts its rightful authority over the corporeal and perishable, and since he never in his ordinary providence reveals himself but as a Spirit, how can any one who is encrusted with the clayey environments of sense, who has hid the beautiful jewel of a precious, immortal soul in the costly napkins of fine linen which he weaves in his Egyptian darkness, who is serving a cruel taskmaster that is ever crying "give, give," and lading burdens heavy and grievous to be borne, who is gratifying the eye of sense with the splendour and gorgeousness of this world, which seems so bright, but it is at best shining dust, and who differs from the brute only in having superior power to create objects which will increase and confirm his blindness, who in short hath forgotten that God exists, how can he expect to hold sweet converse with him who is essentially spirit, and in whose sight the bright heavens with their shining stars are not clean? He would be deemed highly unreasonable, who should expect to behold the clear light of day while he dwelt in subterranean caverns, and left not so much as a chink for its admission. And how shall he whose home is the earth, who looks for no continuing city in heaven, and who never turns thither a gaze of fond longing and delightful anticipation, except that messengers shall come from that home to visit their kinsman in the strange land of sin? Such an one might have sat with Abraham in his tent at Mamre in the heat of the day, he might have found within his heart some wakeful response which should have made answer to the still voice from without, but the Lord would have appeared unto him.

DREAM.

I slept. Methought the Angel of Death appeared and announced to me that from that sleep I should awake no more on earth. I shuddered. I thought of the pleasant things of this world. All the happiness of my life seemed concentrated in one instant of intense recollection. I thought of the still lake in the bosom of the mountain wood, by which I had been lingering beneath a glowing heaven. I thought of the good enterprises with which I had resolved to fill up a long life. I thought of the fond heart which shared my enjoyments and hope. How could I leave them? Again I remembered that the spirit of beauty pervades God's works, universal as His presence and love. I remembered that in any sphere I might be a minister of divine goodness to my fellow creatures. I remembered that God can soothe the anguish of an innocent heart into a solemn happiness. I looked on the Angel. A beautiful serenity sat on his pale brow. A gentle smile was on his lips. I obeyed. By one brief effort, my soul released itself from the body and followed him into the world of spirits.

Oh how shall I describe the vivid consciousness of being which that instant rushed upon my soul—the glowing thought, the intense feeling, the native activity of a pure spirit. It seemed as if I then began to be. I felt by a new sense the presence of Universal Love. I knew that it was above, below,

around, within me. I knew that it would eternally encircle me. The thought filled me with an infinite happiness—not a tumultuous, intoxicating joy, but a calm, deep, abiding bliss.

Our course seemed to be directed to the sun of our system. As we approached it with inconceivable rapidity, its splendor increased to an intensity which none but spiritual perception could bear,—then it appeared a shoreless ocean of light and glory,—then as we passed, gradually diminished till it shone a beautiful star,—then was lost in a galaxy of innumerable suns of other systems.

We arrived at one of those centres from which the order of the heavenly motions is discerned. A scene of unimagined beauty and glory was before me;—a burning diagram of the heavens traced in lines of living light on the blackness of unlimited space.—Here the broad ring of splendor described by the nearer bodies;—there the tiny line of an orbit far, immeasurably far, in the distance; the eccentric path of the comet; the regular circle of the planets; the dazzling white, the pale blue, the glaring red, each varied tint of the rainbow, all these were around, beneath me, and on every side, interlaced in innumerable mystic mazes, yet presenting to my exalted comprehension a magnificently simple whole.

I now became distinctly conscious of a melody which had been gradually stealing over my spirit. As I listened, it grew deeper and louder, till it filled heaven. All that is solemn, tender, thrilling, elevating, was blended in that rich harmony. There were in it sounds unknown to earthly music, because mortal sense could not comprehend them: some infinitely below the voice of thunder, others as far above the shrillest bird note, yet all exquisitely melodious, forming harmonies hitherto unconceived of, and touching chords in my soul which had never been made to vibrate in its mortal residence. Though so loud and various, it was yet so sweet and simple, that far from confusing me, it gently breathed into me a self-conscious joy.

I attempted to express my gratitude to the Author of these glories. I exclaimed, FATHER!—Each single star in that countless host rung back with a different but all-accordant voice, FATHER!—The music swelled and deepened a thousand times fuller and richer than before, and on that tide of harmony was borne, the Author of the Universe, that name of love, FATHER!

HOPEFUL SIGNS.

There are evidences on every hand, of the decay of those unscriptural notions against which it has been the sacred destiny of Unitarianism to contend. The Trinity is a dogma which every student of ecclesiastical history must know has seen its best days centuries ago, and which may be considered to have been dying out ever since the Reformation. No sect breaks the fetters of creed, without straightway abandoning it. From a popular, open, eagerly paraded article of faith, it has become now a reserved, troublesome, and tolerated relic of belief, which the Church knows not how to give up, nor how to retain. How many orthodox Christians deeply regret, with Professor Stuart, the invention of the term Trinity! And yet who does not see that the term is now pretty much all that is left of the thing, and that had it not become itself, through prayer books and creeds, identified with the language of Scripture, it must needs long ago have fallen out of the faith of the Church! At present, we confess we are more puzzled to see how the cumbrous corpse of this old error is to be disposed of, than fearful of its reanimation. Let this serve as an example. Could the authority of defunct creeds, the charmed influence of formulas out of which all meaning has exhaled, be thoroughly broken, then we should see a hopeful scattering among the dry bones of a middle age theology. At present the trouble and the injury is, that the Church is compelled to maintain a creed which it no longer believes in its original import—to galvanize, with artificial life, a dead body of divinity! This subtracts just so much energy, faith, and interest, from Christianity itself. The consequence is the languid state of real faith.—Thus, the Christian world is seeking relief from its faithlessness in the real revelations of Christianity—in short, in all that we receive on faith—in a devotion to that practical part of Christianity which it requires no faith to receive—the precepts and spirit of the Gospel. This is the secret cause of the earnest philanthropic projects of our times. False theology, a theology not in accordance with the general intelligence of the world, has brought Christianity, as a divine system, into secret discredit. The great body of the clergy themselves are infected with doubt, and can no longer preach their own creeds with a convincing earnestness. They therefore seek relief in what is real to them; and the world and the Church are united in practical reforms. Doubtless, it is the door of

escape opened by Providence, through which the Church is to find faith. The mingling of Christians in practical labors is to prepare the downfall of denominational walls. The leadership of learned priests and fettered clergy is to find a busy rivalry in the practical enthusiasm of earnest laymen. The world is to school the Church into a more business-like reality of thought and speech. And after a due time, when denominational tactics are disconcerted, and ecclesiastical and priestly authority and proscription have fallen into suspicion, then the learning, and wisdom, and purity of Christendom will be called on to furnish a new theology. For it will be found, sooner or later, that Christian faith has higher objects than the reform of society; even the re-creation of the human soul, and its preparation for a higher life in other worlds. The world cannot live and thrive long upon the bare precepts of Christianity or the spirit of Christianity. It must have the faith of Christianity. It must feel the saving power of Christian doctrines, and hopes, and promises, and come into right relations with God and Christ. Then its precepts and spirit will stand some chance of being kept.—New York Unitarian Inquirer.

HINTS TO PARISHIONERS.—No one can know the trials of the ministry, except those who undertake the arduous employment, or those who reside in their families. When we consider how much clergymen's time is occupied by unavoidable company at home, how many special meetings, if they are faithful to their Master, they must attend, what a large portion of their time is occupied in visiting the sick, how much in necessary preparations for the pulpit, and then in addition to all this, what numbers of parochial visits they are required to make, and censured if they do not; it must appear obvious that their task is arduous, their trials peculiarly great. It is a great trial to be obliged to attempt study, when the mind is distracted with the burden of a whole society. It is a trial to be, as it were, compelled to spend that time in visiting, which ought to be devoted to writing and meditation! and then to be censured for negligent and ill-digested sermons; or, if time and pains are taken to write good sermons, to be complained of, for visiting so little. Surely, if Societies of Churches knew the trials of their Ministers, in addition to those personal troubles which are common to all; they would be more tender of them, more fervent in prayer for them. I do not wonder that so many of the labourers in the Lord's vineyard faint before mid-day. They ought, in every way, to be strengthened, and comforted, and encouraged by their people.—Mrs. Huntington.

THINK.—Thought engenders thought.—Place one idea upon paper—another, will follow, still another, till you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom.—The more you draw from it, the more clear and fruitful it will be. If you neglect yourself, and use other people's thoughts, giving them utterance, you will never know what you are capable of. At first, your ideas may come out in lumps—homely and shapeless—but no matter; time and perseverance will polish and arrange them. Learn to think, and you will soon learn to write; and the more you think, the better you will express your ideas.

CURE FOR A HEAVY HEART.—The following method of "driving dull care away," was recommended by Howard, the celebrated philanthropist: Set about doing good to somebody. Put on your hat, and go visit the sick and the poor; inquire into their wants, and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best-antidote for a heavy heart.

NOTICE TO CORRESPONDENTS.

We have received another and somewhat lengthened communication from "J. M.," New Glasgow. It is not of a character likely to be interesting to our readers; nor do we conceive it suitable for our columns. We are compelled, therefore, to decline its publication.

To our friends in Carlton Place and Perth, who have mentioned Mr. C.'s name in their letters, we can only say that we have confidence in his integrity. We have not seen Mr. C. for some time; but we have lately been speaking with a friend who has, and who heard from himself that he was placed in an unpleasant position with regard to some parties by the want of punctuality on the part of the person for whom he acted as agent, and to whom he forwarded whatever money he received. We hope for the sake of all parties that proper amends will soon be made.

The Bible Christian.

MONTREAL, FEBRUARY, 1848.

SHALL WE HAVE A "FREE CHURCH" OF ENGLAND?

Shall we have a "Free Church" of England? Will the diocese of Hereford become as celebrated in the ecclesiastical history of England, as the presbytery of Strathbogie in that of Scotland?

Our readers, we presume, are by this time aware of the circumstance which suggests these queries. By virtue of the compact which subsists between the Church and State in England, the Crown enjoys the right of presentation to vacant bishoprics. The Church enjoys great temporal advantages from the state in being secured immense wealth and many signal and exclusive privileges. And the State, in return, claims, and has conceded by law, a right to interfere in the spiritual affairs of the Church.

A short time since the See of Hereford became vacant, and the Crown, through Lord John Russell, its Prime Minister, nominated the Rev. Dr. Hampden to the episcopal chair. Now Dr. Hampden had rendered himself obnoxious to a certain party in the church by a course of theological lectures delivered in Oxford some fifteen years since. The sentiments propounded at that time had the effect of arraying the Tractarians against him, and the feeling of hostility still remains. His nomination caused a great storm in the church. A protest from the Bishops was sent to the Premier, signed, we believe, by more than half of the Episcopal bench, but without effect. Remonstrances from distinguished laymen also appeared, but with no more satisfactory result. Lord John stood firm upon the right of the Crown, and the law of the land.

Had the Church herself been permitted to choose the new Bishop, we presume Dr. Hampden would have had but little chance of the appointment. To have an obnoxious prelate thus forced upon her, is one of the inconveniences resulting from her connexion with the State. The circumstance as it stands is a forcible illustration of the evil of such a connexion. Such intrusion is unquestionably a serious grievance. The Non-Intrusionists of the Scottish Church, when the question came in a similar way, to open issue, manfully shook themselves free of the State. Will the Non-Intrusionists of the English Church do the same?

Of course we are not of those who consider that the fact of his being opposed by the High Church party is sufficient evidence against his actual fitness for the episcopal office. From all that we have heard of him we believe him to be a man of eminent attainments and an enlarged and truly Christian spirit. Those who oppose him urge the charge of heterodoxy against him, but without sufficient foundation. Dr. Hampden is doubtless a believer in the orthodox doctrines, but has sufficient discrimination to distinguish between speculative theology and vital religion. He places abstruse dogmas where they ought to be placed—out of the range of essentials. He believes the Trinity, no doubt; but he does not consider it necessary to salvation that every one else should accept the definitions of Deity which Trinitarians offer. The belief in God, and the proper feeling towards Him, are things essential and primary. The definitions concerning the mode of the divine existence involved in the doctrine of the Trinity are matters of secondary importance. Such, if we understand them aright, are the views of the new Bishop of Hereford.

The following extracts from Dr. Hampden's works will probably convey a better idea of his views than any explanations we can now offer:—

Dialectical Science . . . established that peculiar phraseology which we now use, in speaking of the Sacred Trinity as *Three Persons and One God*.—B. L., p. 130.

There is much of the language of Platonism in the speculation on the Generation of the Son, and the Procession of the Holy Spirit.—p. 117.

The orthodox language, declaring the Son "begotten before all worlds, of one substance (sic) with the Father," was settled by a philosophy, wherein the principles of different sciences were confounded.—p. 137.

The divine part of Christianity is its facts; the received statements of doctrines are only episodic additions, some out of infinite theories which may be raised on the texts of Scripture.—p. 390.

The application of the term punishment to the sacrifice of our Saviour belongs to the Aristotelic philosophy.—p. 250.

The base of this philosophy of expiation was, that it depressed the power of man too low.—p. 253.

Christ is emphatically said to be our Atone-ment, not that we may attribute to God any change of purpose towards man by what Christ has done, but that we may know (sic) that we have passed from the death of sin to the life of righteousness by Him (sic).—Ib.

The notions on which the several expressions of the articles at large, and in particular of the Nicene and Athanasian creeds, are founded, are both unphilosophical and unscriptural, belong to ancient theories of philosophy, and are only less obviously injurious to the simplicity of the Faith than those which they exclude.—p. 378.

The speculative language of the creeds was admitted into the Church of England, as established by the reformers, before the genius of Bacon exposed the emptiness of the system, which the schools had palmed upon the world, as the only instrument for the discovery of all truth.—Ib.

The orthodox ought to have contented themselves with the name of original sin, to designate the moral fact of the tendency (sic) to sin, in human nature.—p. 231.

A positive deterioration of our carnal nature is a scholastic notion.—p. 225.

The idea, that the corruption of nature exists in infants, is the result of the theory.—p. 221.

Unitarians, in that they acknowledge the great fundamental facts of the Bible, do not really differ in religion from other Christians.—*Observ.* p. 20, 21.

THE PROVINCIAL CENSUS.

The census of the Province is about to be taken; and we perceive by a letter of instructions issued from the Office of Registration that a column has been opened for Unitarians. It has long been our desire to arrive at some tolerably correct information with regard to the number of Unitarians in Canada. We would, therefore, remind our friends scattered over the Province, who may see our paper, of the usefulness of returning themselves and families under their proper religious designation, no matter what church they gather with for the present.

The *London Inquirer* says that the Unitarian Congregation, Cross Street, Manchester, has three of its members representatives in Parliament,—viz.: James Heywood, Esq., M.P. for North Lancashire; Alexander Henry, Esq., M. P. for South Lancashire; and J. B. Smith, Esq., M. P. for Stirling.

The following persons have consented to act as agents for the *Bible Christian* in their respective vicinities:—

- Benjamin Burland St. Johns.
- Alexander Workman Bytown.
- J. P. Grant Perth.
- Elder G. W. Colston Oshawa.
- Dr. B. R. Church Merrickville.
- J. R. Smith Martintown.
- Dr. Purvis Gananoque.
- Dr. Gavin Russell Carlton Place.

Monies lately received on account of the *Bible Christian*:—

- 5s. 0d. from T. J. G., of P., and 5s. 0d. from B. K. C., of P.
- 2s. 6d. from R. B., of G., and 2s. 6d. from J. R., of G.
- 5s. 0d. from M. M.F., of R.

COMMUNICATION.

"Teach me Thy way, Oh Lord, and lead me in a plain path because of mine enemies."—*Psalms* xxvii. 2.

When we consider how plain and simple, how sublime and beautiful are the teachings of Jesus; it appears strange, yea wonderful that we should, so often, instead of gratefully complying with, and profiting by His wholesome and perfect rules, His divine and soothing precepts, suffer our feeble minds to wander far off into the dreary and interminable labyrinths of doctrinal speculations.

—It seems strange that we should, willingly drag our heavy footsteps through dismal swamps of miry doubts and controversy, when we might just as well, and more easily, be walking hand in

hand in the "straight and narrow path" of duty; wending our serene and happy way through rich green pastures, still and pleasant waters.

Why, oh why! are we so frequently willing to follow even the dimmest shadow, rather than the true light? Why seek the aid of subordinate planets to enlighten our hemisphere, when the full blaze of Gospel-day so gloriously enriches our horizon?

Why waste these precious moments in fruitless toil and effort? Why burthen our minds, sour our tempers, and weaken our understandings with perplexing questions which profit nothing, instead of invigorating and exalting our fainting spirits at the clear flowing fountains of Calvary? There we may always find religion in the calm simplicity, and heavenly purity of its nature, as it flowed from the lips of One who was meek and lowly, even from the lips of the Holy One of God.

We have no need of subtly devised human creeds. The proper bond of the religion of Jesus is stronger than any such creeds! The wind bloweth where it listeth, but we cannot tell whence it cometh or whither it goeth. So is every one that is born of the spirit. If we obey the golden rules of our great Teacher, then are we happy—then are we free indeed! Man can add nothing to the extension of our liberty. Man can set no bounds to the emancipated spirit. None but Jesus can mark out a path for the true disciple.

Oh, if one and all of us would but strive as constantly and anxiously to abide by, and practice, the simple and obvious gospel truths, as many do in disputing concerning the belief of their neighbours, how would darkened and distracted life become changed to a radiant scene of continued enjoyment, and this earth itself would resemble paradise.

M. A. H.

(From the *Canada Official Gazette*.)

PROVINCE OF CANADA.

AT HER MAJESTY'S EXECUTIVE COUNCIL for the Province of Canada, held at the Government House, in the City of Montreal, on the 19th day of January, 1848—

Present:

HIS EXCELLENCY

THE GOVERNOR GENERAL IN COUNCIL.

WHEREAS by an Act of the Imperial Parliament, passed in the third and fourth years of Her Majesty's reign, intitled: *An Act to provide for the Sale of the Clergy Reserves in the Province of Canada, and for the Distribution of the Proceeds thereof*, it is among other things enacted (Section 2.) "That the proceeds of all passed Sales of such Reserves which have been or shall be invested under the authority of an Act passed in the Eighth year of the reign of King George the Fourth, intitled: *An Act to authorize the Sale of Part of the Clergy Reserves in the Provinces of Upper and Lower Canada*, shall be subjected to such Orders as the Governor in Council shall make for investing, either in some Public Funds in the Province of Canada, secured on the Consolidated Fund of the said Province, or in the Public Funds of Great Britain and Ireland, the amount now funded in England, together with the Proceeds hereafter to be received from the Sales of all or any the said Reserves, or any part thereof: Provided always, that the necessary Expenses of such Sales shall be borne and defrayed out of the first monies received therefor."

And (Section 3), "That the Interest and Dividends accruing upon such Investments of the Proceeds of all Clergy Reserves sold or to be sold, and also the Interest to accrue upon Sales on Credit of Clergy Reserves, and all Rents arising from Clergy Reserves that have been or may be demised for any Term of Years, shall be paid to the Receiver General of the Province of Canada, or such other person as shall be appointed to receive the Public Revenues of the said Province, and shall together form an annual Fund for the purposes hereinafter mentioned, and shall be paid by him from time to time in discharge of any Warrant or Warrants, which shall from time to time be issued by the Governor in pursuance of the Provisions of this Act, (that is to say) in the first place, to satisfy all such annual stipends and allowances as have been heretofore assigned and give to the Clergy of the Churches of England and Scotland, or to any other Religious Bodies or Denominations of Christians in Canada, and to which the Faith of the Crown is pledged, during the natural lives or incumbencies of the Parties now receiving the same: Provided always, that until the annual Fund so to be created and deposited with the Receiver-General suffice to meet the above mentioned stipends and allowances, the same, or so much thereof as the said Fund may be insufficient to meet, shall be defrayed out of the casual and Territorial Revenue of the Crown in the Province of Canada;" and (Section 4), "That as soon as the said Fund shall exceed the amount of the several stipends and allowances aforesaid,

and subject always to the prior satisfaction and payment of the same, the said annual Fund shall be appropriated as follows, (that is to say,) the net interest and dividends accruing upon the investments of the Proceeds of all Sales of such Reserves sold or to be sold under the authority of the before recited Act of the Eighth year of the reign of King George the Fourth, shall be divided into three equal parts, of which two shall be appropriated to the Church of England, and one to the Church of Scotland in Canada; and the net interest and dividends accruing upon the investments of the Proceeds of all Sales of such Reserves sold under the authority of this Act shall be divided into six equal parts, of which two shall be appropriated to the Church of England, and one to the Church of Scotland in Canada; Provided always, that the amount of the before mentioned stipends and allowances which shall be paid to and received by any Clergyman of either of the said Churches of England or Scotland shall be taken, as far as the same will go, as a part of the share accruing to each Church respectively, by virtue of this Act (that is to say), the stipends and allowances to any Clergyman of the Church of England, as part of the share accruing to the Church of England, and the stipends and allowances to any Clergyman of the Church of Scotland as part of the share accruing to the said Church of Scotland so that neither of the said Churches shall receive any further or other sum beyond such respective stipends and allowances until the proportion of the said annual Fund allotted to them respectively in manner aforesaid shall exceed the annual amount of such stipends and allowances;" and (Section 7), "That, subject to the foregoing Provisions, the residue of the said annual Fund shall be applied by the Governor of Canada, with the advice of the Executive Council, for purposes of public Worship and Religious Instruction in Canada."

And whereas there is now a residue of the said annual fund arising from the new sales of Clergy Reserves, in that part of the Province of Canada heretofore constituting the Province of Upper Canada, made under the authority of the said Imperial Act the 3d & 4th Vict. chap. 78, amounting to about eighteen hundred pounds, currency, (and increasing every year) applicable for the purposes mentioned in the seventh section of the said last mentioned Act, and His Excellency the Governor-General is desirous to obtain such information as may enable Him, with the advice of Her Majesty's Executive Council aforesaid, to distribute the said residue in the most equitable manner, among the different Religious Bodies in the said part of the Province, for the purposes mentioned in the said 7th Section.

Now thereof, notice is hereby given, that any Religious Body in that part of the Province of Canada heretofore constituting Upper Canada, that may be desirous to receive a share of the said Residue, under the provisions of the said 7th Section, shall, on or before the FIRST day of JULY next, make an application to that effect, addressed to the Clerk of the Honble. Executive Council, at Montreal, stating for which of the purposes mentioned in the said 7th Section they would desire the share of the said residue, which may be allocated to them, to be applied, and setting forth also, as nearly as possible, the number of persons, in the said last mentioned part of the Province, belonging to their Religious persuasion.

By Command,
J. JOSEPH, C. E. C.

BOOKS FOR SALE,

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G. BRYSON'S BOOK-STORE,
ST. FRANCOIS XAVIER STREET.

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A COMMENTARY ON THE FOUR GOSPELS. By the Rev. A. A. Livermore.

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THE APOLOGY OF THE REV. THEOPHILUS LINDSAY, M. A., on resigning the Vicarage of Catterick, Yorkshire.

LETTERS CONCERNING CHRIST.

[The following letters are taken from Mrs. Dana's series on the Trinity and kindred topics. Mrs. D. as many of our readers are aware, is a lady of some celebrity as an author in the United States. She is the daughter of a highly respected Trinitarian Clergyman, who trained her carefully in his own belief. In later years, however, a serious study of the Sacred Scriptures led her to doubt, and finally to reject the leading peculiarities of Calvinism in which she had been educated. With a degree of independence which does her great honor, she made her new views known, and avowed herself a Unitarian. In consequence of this step, she received a great many warnings and remonstrances from her former friends, to all of which she replied with excellent temper and discrimination, as will be seen, we think, from the specimens here presented.]

UNITARIANS DO NOT DENY CHRIST.

MY DEAR SIR,—You profess to have taken your pen in hand out of personal regard and concern for me; in this assertion I certainly believe you sincere, and therefore I thank you for your kind intentions. But your letter has been, on many accounts, very unsatisfactory and unpleasant. You take the broad ground that Trinitarians are the only believers in Christ's divinity and atonement. Now the truth or falsehood of this assertion depends entirely upon the ideas which are attached to the terms divinity and atonement. You use them in one sense, Unitarians in another; and their sense is as correct to them as yours is to you. And you go on to say—"Some, it is clear were foretold as to be distinguished by this trait—denial of the Lord; and denial of Him as having bought them. Can you think of a party to whom such a phrase is equally applicable as that of the Unitarians, if their leading tenets be false? It is not technically nor commonly used to express what anybody does believe, so much as what they do not believe. It, by the usage of all religious society, (?) means those who reject evangelical doctrine." Here then is something of a *prima facie* reason to suspect that you may be going wrong in joining them.

If, my dear Sir, Unitarians believe as much as the Bible reveals, they believe enough. This they profess to do. All additions to the doctrines taught in the word of God, are errors which ought to be abandoned; and Unitarians cannot find the doctrine of the Trinity in the

Bible, nor the doctrine of legal substitution, nor the other doctrines peculiar to Calvinism. So far as their system, in comparison with yours, is a system of negations, they rejoice in the fact; because they believe that your faith is encumbered with doctrines of human invention, not sanctioned by the word of God. Bear in mind here, that their system is one of negations only when compared with your creed, and not when compared with the Bible. They have as much right to assert that their system is the scriptural one as you have; and, as no human being is infallible, the question still remains a question, which each individual must decide for himself, according to his opportunity and ability to examine and understand the infallible word of God.

But Unitarians by no means admit that they do not believe in Christ's divinity and atonement. It is true that their belief on these points is different from yours, but it is just as real and valuable. They believe in the divinity of the Son of God, because God gave to his Anointed his Spirit without measure.* They believe in his atonement, because it is declared that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nor do they deny the Lord as having bought them, any more than they deny that God redeemed the Israelites out of the hand of Pharaoh by providing the means for their escape. They believe that they are "bought with a price"—even the precious blood of Christ, as a Lamb without blemish and without spot. They believe that the sinner is "reconciled to God by the death of his Son." And they believe with St. Paul, that if, when they were enemies, they were reconciled to God by the death of his Son, much more, being reconciled, they shall be saved by his life. I will give an illustration of my meaning. Suppose a civil community to be in a state of rebellion against their lawful sovereign. It would be just in that King to visit them with summary vengeance; but he is a compassionate King, and is not willing that any should perish. After trying various means to reconcile them to his government, last of all he sends his Son; saying, "They will reverence my Son." The Son willingly undertakes this mission of mercy. It is the aim and object of his life to persuade the rebellious subjects of his kind and gracious Father to be reconciled to him, and submit themselves to his just and reasonable authority. Many and various are the proofs he gives them of his Father's long suffering and tender love; and in his own person he gives them a wonderful example of filial veneration and obedience. Such an example of filial devotion, of patience under suffering, and of unwearied compassion, the world has never seen. The same untiring love which fills the bosom of the King, his Father, dwells in his own. To these rebellious subjects he represents his Father as their Father, long suffering, slow to anger, ready, upon certain reasonable conditions, to forgive iniquity, transgression, and sin.

Some are touched by this exhibition of his own and his Father's love, and willingly resign themselves to his authority, and follow his guidance; for he comes with "all power" to fulfill the objects of his mission. But the great majority reject his authority, and will not even credit the genuineness of his credentials. The more he presses his claims upon them, the more violent becomes their opposition. Finally, their madness and fury rise to its height, and they put to death, in the most shameful and painful manner, the only and well beloved Son of their

* On this point one of them, the Rev. A. B. Muzzey, thus writes: "The popular theology tells us that Jesus Christ is 'both God and man,' that he has, accordingly, 'two distinct natures.' In one aspect, this representation is correct. It is true that two natures, a human and a divine, met in our Saviour. But it is not true, that they constituted one being. Christ, the man, was not united with a Christ, who is God, but with God, a separate, independent being, one who, unlike himself, is eternal, omniscient, and almighty. He was in God, and God was in him. The apostle Paul incites the Christian to become a partaker of the divine nature. Christ, in this sense, did partake of the divine nature. God was manifested in him; he was gifted with his spirit without measure; it is his connection with God that makes him our Saviour; destroy that, and we have no Saviour left. So is it that two natures met in Christ." The following remarks are from an article from the pen of Dr. Channing, entitled, "Objections to Unitarian Christianity considered." He says: "It is objected to us that we deny the divinity of Jesus Christ. Now what does this objection mean? What are we to understand by the divinity of Christ? In the sense in which many Christians, and perhaps a majority, interpret it, we do not deny it, but believe it as firmly as themselves. We believe firmly in the divinity of Christ's mission and office; that he spoke with divine authority, and was a bright image of the divine perfections. We believe that God dwelt in him, manifested himself through him, and communicated to him his Spirit without measure. We believe that Jesus Christ was the most glorious display, expression, and representative of God to mankind, so that in seeing and knowing him, we see and know the invisible Father; so that when Christ came, God visited the world, and dwelt with men more conspicuously than at any former period. In Christ's words we hear God speaking; in his miracles we behold God acting; in his character and life we see an unsullied image of God's purity and love. We believe, then, in the divinity of Christ, as this term is often and properly used."

"The meaning of this charge," says Dr. Gannett, namely, that Unitarianism is a negative system, "may be that our faith embraces few positive or affirmative propositions. This is doubtless the sense in which we should take the remark, that 'it is a system of negations.' It has been said, with an attempt at smartness, that it 'consists in not believing.' The ground of this assertion is the fact, that the Unitarian Christian does not receive certain doctrines of the Calvinistic or Orthodox theology. With equal reason therefore might the Calvinistic faith be said to consist in not believing, because the disciple of this school rejects the peculiar dogmas of other still larger divisions of the Christian Church. . . . A cursory survey of what we do believe, may show how far the assertion is correct, that our faith is of a negative character in respect to its doctrines.

"We do then believe in the existence of a God; a Being of infinite perfection—a pure Spirit—the Author, Sovereign, and Father of the Universe—the spring of peace and joy. We believe in a moral government of the universe; by which all intelligent creatures are made subject to wise and immutable laws. We believe in a righteous providence; within which all things are included. We believe in the moral nature of man; in his freedom of choice, his capacity of improvement, and his liability to err. We believe in the divine mission of Jesus Christ; in his miracles, his perfect character, his authoritative teaching, his voluntary death, and his triumphant resurrection. We believe in the necessity of obedience to the will of God, and of repentance for sin; and in the inseparable connexion between goodness and happiness on the one hand, and wickedness and misery on the other. We believe in the immortality and accountability of man; in spiritual judgment and future retribution. We believe in the authority and sufficiency of the Scriptures in respect both to faith and to practice. We believe in the forgiveness of sins, in the efficacy of prayer, and in the importance of a deep and permanent change in them who lead vicious or careless lives. To sum all in one line, we believe in God, in Christ, in duty here, and in recompense hereafter.

"Now if this exposition of our belief does not contain enough which is affirmative or positive in its character, it would be useless to collect any further evidence to the same effect. We are neither atheists nor infidels. We disbelieve a great deal that has been believed; and we thank God that we have escaped the contagion of many errors which have prevailed in the world. But we also believe a great deal; nothing which is unintelligible or contradictory to sound reason, but much which reason alone would not have taught us. What we do believe, we find in the Bible. What we find in the Bible, as a revelation from God, we believe."—*Christian Unitarianism not a negative system.* Tract No. 94, 1st series. pp. 4, 5, 6.

merciful King—him who came only to do them good, and reconcile them to his Father's kind and reasonable rule. This bitter cup he drinks; this dreadful death he meekly endures for the enemies of his Father and himself, crying in his agony, "Father, forgive them, for they know not what they do."

At this wonderful consummation men stand amazed. One exclaims, "truly this was a righteous man;" and all the people that came together to that sight, beholding the things that are done, smite their breasts, and return. Those who would not listen to him in life, now become reconciled by his death. And, being reconciled, they will naturally remember his wonderful example, his precepts, his commands, and thus be saved by his life. In after ages the story of his death will be read with wonder and gratitude, and will still be efficacious for the reconciliation and salvation of mankind.

Those who had been appointed by the Son to spread the glad tidings of pardon, and to carry on the Father's benevolent design—the work of reconciliation—would now naturally preach the cross; would know nothing among men, but the Son and Him crucified. This would be, emphatically, their theme. In this would they glory. For this, in imitation of their Master, would they rejoice to suffer and to die. By believing in the cross, as held up to view by its ministers, all could still be rescued who are willing to be saved on the terms proposed by their sovereign.

Other foundation can no man lay. This is to save us. The death of Christ reconciles us to God, and his life teaches us how to live. Therefore we, Unitarians as well as Trinitarians, belong to the Lord Jesus Christ, who has bought us with his blood. Eternal life is the gift of the Father, through him. Oh, what a price he paid for us! Herein is love! Now hath the Father given him power over all flesh, that he should give eternal life to as many as he hath given him. If Christ, under God, hath given to us eternal life, to Christ, under God, we belong. We are Christ's, and Christ is God's. Christ says to his Father, "all mine are thine, and thine are mine." Now, my dear Sir, is it correct to say that Unitarians reject the atonement, only because they do not admit your view of it? If they believe that the death of Christ is efficacious in procuring their salvation, in this sense they believe that it was thereby purchased. They believe that his death was necessary to produce such a change in us, that our heavenly Father could pardon our sins according to his promise. Without the death of Christ we should not be so likely to be wrought upon to repent and reform, and without repentance and reformation we could not be pardoned. Thus is our redemption purchased by the blood of Christ, who, in a sense, and by a figure, bore our sins: in his own body on the tree; just as, in a sense, and by a figure, he took the infirmities, and bore the sicknesses of those whose maladies he removed while he sojournd among men.

THE SCRIPTURES HONOR CHRIST.

MY DEAR SIR,—You ask me to "consider deeply whether the whole strain of the New Testament, and of a great mass of passages in the Old, do not seem constructed on the principle of honoring Christ as much as possible. One," you say, "calls him 'Rabbi'; one, the Son of God, the King; another, 'one who knew all things'; another, his Lord and his God. There seems," you continue, "to have been no fear of overcharging the epithets of honor, or the ascriptions of power bestowed. Now the charge of Unitarianism is, plainly, that we think too much of Christ, and honor him too highly. But to honor him very highly is the spirit of all the New Testament."

I freely grant that epithets of honor and ascriptions of power, are, throughout the Bible, lavished upon our blessed Master; but that is no reason why we should confound him with the Supreme God, who is constantly spoken of as a distinct Being from the Messiah. How can the Son be the Father? We are nowhere told that they are two distinct persons in one being. It is true that Christ says, "I and my Father are one;" but he also, in prayer to his Father, explains his meaning by these remarkable words; "and the glory which thou gavest me, I have given them, that they may be one, even as we are one." And how could this be? Let our Lord reply; "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be"—not one in each other, but—"one in us."

Further, Unitarians do not charge their orthodox brethren with giving too much honor to Christ; they charge them with mistaking altogether the declarations of the Bible concerning him. The Christ in whom Unitarians believe; who is a distinct being from the Supreme God; the Son, and not the Father; you do not sufficiently honor; therefore the charge made against you, by Unitarians, is just the reverse of the one you have put into their lips. What you call the human-nature of Christ you certainly do not honor as the Unitarian honors his Master. When Christ declares, without qualification, that there was a certain day and hour of which he knew nothing, we, who are Unitarians, believe him. You, on the contrary, make him prevaricate, and, in one nature, deny what he certainly must have known in the other;

and yet these two natures you declare to have been in constant and intimate union. You continually make him contradict himself. This is, in my view, sadly to dishonor him.

It is very natural that the Scriptures should seem to labor to honor Christ. It was to reveal the way of salvation by Christ that they were written. Patriarchs, prophets, evangelists, apostles, all hold up the Messiah to the view of a suffering, sinful world. In the glowing language of the east, they reveal the promised Saviour of mankind. Now, all that the Scriptures say of Christ Unitarians joyfully receive. They are not afraid of honoring their Master, but they are afraid of assigning to him that place which belongs to God alone.

You go on to say, "had I heard of some great unnatural attack of my friend's upon her venerable parents, personally, it could not have surprised me more. She virtually attacks our common Lord and Redeemer, as I must testify, by this retrocession from her allegiance to Him; lessens infinitely his claims on her; lowers his title to her confidence—his right to command—her motives to love him. He did not leave His divine throne for her, she has discovered; did not take upon himself her nature; did not condescend to be a man. She has no duty to Him as 'Lord of all'; discards and repudiates all zeal for Him as once relinquishing and now wielding all power in heaven and on earth. Is this my once pious friend? The whole character, tone, and depth of her piety, how changed, if these tidings be true!"

My dear Sir, why should you seek to make my heart sad, when the Lord has not made it so? I thank God that such assertions cannot deprive me of that peace of conscience, which I feel at this moment; but such allusions to my venerable parents as the one you have made above, do make me sad indeed. God knows how it has wrung my heart to give them pain; but He also knows that I could not conscientiously act otherwise than I have done.

And what right have you to say that I have given up my allegiance to our common Lord? You require, before you will allow to me the title of Christian, far more than Christ or his apostles—the establishers of this religion—ever required. Now what right has any one to do this? In the New Testament I constantly find that men were commanded to believe: that the Messiah was the Son of God; but in the present day a very different faith is required of us. Instead of saying, "I believe that thou art the Christ, the Son of the living God," men are required to say, "I believe that thou art the living God himself." The former is the Unitarian faith, the latter the Trinitarian; which of them is the more scriptural belief, it appears to me is very plain.

You cannot produce one passage of Scripture in which the primitive teachers of Christianity required a belief in Jesus as the Supreme Being. They called upon men to believe and confess that Jesus was the Christ; that is, the Anointed; he who was to come; who was typified and promised throughout the Old Testament, as the great Mediator between God and man. He was to be received as the glorious Saviour of the world—annointed and sent of God for this purpose, and therefore clothed with the authority of God himself. A knowledge of his original nature was never made a requisite before men could receive the salvation he came to bring. It was enough that they recognized his divine authority, and joyfully submitted to it. And what right have modern divines to require more than their Master ever did?

Should a father send a messenger to a child in a distant country, would it be absolutely necessary for that child to discover the original standing and respectability of the messenger before he would receive and honor his father's message? Would not his chief inquiry be, does he really come from my father, with full power and authority to deliver and enforce his will? This point once satisfactorily ascertained, would not the message have equal weight whether the chosen messenger were originally rich or poor, honored or unknown?

I do not mean to say that the original dignity and importance of the messenger would be a matter of no consequence. Far from it. But I do mean to assert that his original character would not affect the abstract question of his authority, and of the child's duty implicitly to obey what he is convinced is his father's message.* Now Christ comes to us as the messenger of God. Through Him God was manifested in the flesh. He came to usher in the Christian dispensation. Well, if I acknowledge his authority—let it proceed from what source it may—let it be original, or derived from the Father, as he expressly teaches us it is—the effect upon me is just the same; and you have no right to take it for granted that I am no Christian, and that the whole character, tone, and depth of my piety are changed; when I acknowledge Christ as my spiritual Head and Lord just as fully and heartily as ever I did. "Who art thou that judgest another man's servant?" To his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand."

* The Trinitarian Bishop Watson says, "His (Christ's) authority as a teacher, is the same, whether you suppose him to have been the Eternal God, or a being inferior to Him, but commissioned by Him."