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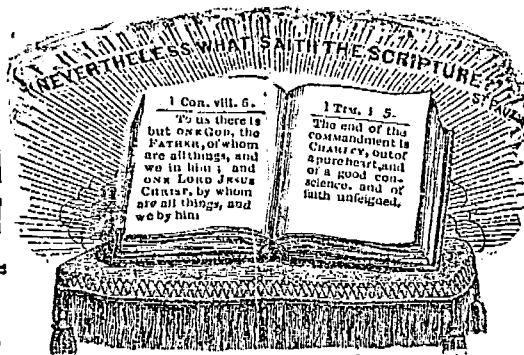
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THE BIBLE



CHRISTIAN.

TRUTH, HOLINESS,

LIBERTY, LOVE.

VOL. IV.

MONTREAL, JULY, 1847.

No. 7.

TESTIMONY OF STATESMEN, JURISTS, PHILOSOPHERS AND OTHERS AGAINST THE DEATH PUNISHMENT.

The following valuable collection of opinions relative to Capital Punishment we take from the columns of the *Universalist Watchman*, published at Montpelier, Vermont:—

"Sanguinary laws are a bad symptom of the distemper of any State, or at least of its weak constitution. Life is the immediate gift of God to man, which neither he can resign nor can it be taken from him, unless by the command of him who gave it."—*Blackstone*.

"Let there be no rubrics of blood."—*Lord Bacon*.

"Crimes are more effectually prevented by the certainty than the severity of punishment."—*Beccaria*.

"Such is the situation of the majority of malefactors, that their existence is only a melancholy combination of all kinds of wretchedness. In all such cases, then, the dread of death has been ineffectual."—*Bentham*.

"The laws of the early Christians prohibited their adjudging capital punishment."—*Milman's History*, p. 356.

"I shall ask for the abolition of capital punishment until I have the infallibility of human judgment demonstrated to me."—*Lafayette*.

"The system (capital punishment) is worthy only the rudest savages, barren in expedients, and pursuing their object by the shortest course."—*Dr. Southwood Smith*.

"Whatever is worthy to be loved for anything, is worthy of preservation. Blocks and gibbets are the nearest objects with legislators, and their business is never with hopes and virtues."—*Landon*.

"I am of opinion that hanging is an advantage only to the executioner who is paid for putting men to death; if punishments are intended for the benefit of society, they should be useful to society."—*Montaigne*.

"I believe every thief will confess that he has sometimes ventured upon capital crimes, because he knew that those whom he injured would rather connive at his escape than cloud their minds with the horrors of his death."—*Dr. Samuel Johnson*.

"It were to be wished that instead of cutting away wretches as useless, that we tried the restrictive arts of government. We should then find that few minds are so base as that perseverance cannot amend; that man may see his last crime without dying for it," etc.—*Dr. Goldsmith*.

"We cannot be too cautious in depriving our fellow-creatures of that which God alone can give, and which, it seems to me, he alone has the right to take away."—*Dr. Hooper*.

"It is vain to suppose that jurors will enforce laws which are repugnant to the best feelings of our nature."—*Canning*.

"It is most discreditably to any men intrusted with power, when the governed turn round upon their governors and say, Your laws are so cruel or so foolish that we cannot and will not act upon them."—*Lord Brougham*.

"The power over human life is the sole prerogative of Him who gave it. Human laws, therefore, rise in rebellion against this prerogative, when they transfer it to other hands."—*Dr. Rush*.

"Laws which inflict death for murder are, in my opinion, as unchristian as those which justify or tolerate revenge."—*Dr. Benj. Franklin*.

"In my early visits to Newgate I had formed no opinion upon capital punishments; but my intercourse with the prisoners led to a decided conviction of their evil tendency."—*Elizabeth Fry*.

"Let him who advocates the taking the life of an aggressor, first show that all other means of safety are vain; then he will have adduced an argument in favor of taking life, which will not indeed be conclusive, but which will approach nearer to conclusiveness than any that has yet been adduced."—*Dymond*.

"Fellow-citizens,—Your invitation to me to attend the anniversary meetings of the National and of the New York State Societies for the Abolition of Capital Punishment, is duly received. Under circumstances which would admit of my attendance, it would give me great pleasure to meet you and the many humane citizens who will be in your city on that noble occasion. My heart is with you."—*Richard M. Johnson*.

"The principal, and in truth the only plausible ground, which advocates for capital punishments endeavor to derive a right to inflict them, is the authority of the Sacred Scriptures. But as the laws of Moses were merely local in their operation, it is vain to attempt to justify capital punishment under their authority."—*Elisha Williams*.

"Thou shalt not kill," and "Whoso sheddeth man's blood by man shall his blood be shed," are laws found in the code of that people, who, although disposed and distracted, trace their history to the Creation. The first of these precepts constitutes a tenth part of the jurisprudence which God saw fit to establish for the government of all mankind, through all generations. The latter, of less universal obligation, is still retained in our system, although other States, as intelligent and refined, as secure and peaceful, have substituted for it the more benign principle that good shall be returned for evil."—*William H. Seward*.

"The experience of mankind has fully proven, that a largely bloody code of laws has not been the most effectual to prevent crime; while the growing objections to capital punishment, and the positive refusal of juries to convict, in many instances, warn us that some other remedy ought to be tried."—*Cassius M. Clay*.

"The State teaches men to kill. If you destroy the gallows, you carry one of the strong outposts of the Devil."—*Theodore Parker*.

"It affords me much pleasure to observe that my own views on capital punishments are the theme of the best men of our nation. I have, in every legislature of which I have been a member, pressed the subject, and used every effort, publicly and privately to redeem my country from this barbarous sin. As an advocate, I have never received a fee for the prosecution of one capitally charged, and without reward I have defended, almost to the utter prostration of my health, nine-tenths of the capital cases of my circuit. As a judge, I have condemned a convict to death, only to besiege the executive chamber, several hundred miles from the court, to obtain his pardon. No vanity prompts that statement. No discouragements, no scoff nor scorn, so help me God, shall turn me back. If there is a God in Justice, so also is there a God in Mercy."—*Judge Porter, Prof. of Law in Univ. of Ala.*

"As it is now perfectly well established that the private "avenger" stays his hand the more readily when the law ceases to deal vengeance, and that the subject reveres God's image in his fellow man the more devoutly when the law displays no longer to his view its wholesale slaughters; as it is proved that we need not violate the Divine command—THOU SHALT NOT KILL, in order to protect society against the increase of crime; nay, that the blood we shed will but cause the shedding of more blood, in an endless, vicious progression, is it not natural to pause, and inquire whether the struggle of one of our fellow-creatures is a spectacle of so great a moral beauty, such an exercise of the finer feelings of nature, that society must provide for its occasional exhibition, a choice and private exhibition, now, even at the expense of the infinite evils which flow from it, as implicitly as crime begets crime?"—*Robert Rantoul, Jr.*

"The innocent and the insane have suffered on the gallows; and although this was not intended yet the best men in society upheld the State in inflicting the punishment of death. It is unfortunate, said they, if any but the guilty suffer; but this punishment is necessary and rightful, and the State must be careful in determining the question of guilt. Now, if it should turn out that this mode of punishment is neither necessary nor rightful, then the sooner a State abstains from the murder of its prisoners, and declares by the constitution that it will so abstain, the sooner will it approach

the standard of rightful government."—*E. P. Hurlburt*.

"The time has passed when criminals were looked upon as bound to make an atonement for their offences, as if man should atone to man, and not alone to God. It is for us to imitate God rather in his mercy than in his judgment."—*Judge Edmonds*.

"Gladly would I co-operate with any society whose object should be to promote the abolition of every form by which the life of man be voluntarily taken by his fellow creature, man. I do heartily wish and pray for the success of your efforts to promote the abolition of capital punishment."—*J. Q. Adams*.

"Thank God that I have lived to see the time when the great truth at last begins to find an utterance from the deep heart of mankind, earnest and clear, that all revenge is crime!"—*Whittier*.

"Upon the practical abolition of the punishment of death, totally and without reserve, my views coincide with the advocates of the measure."—*O'Connell*.

"Time and reflection have confirmed the opinion cherished by me for many years, that in our country at least, no just cause exists for the infliction of death punishment, and that its abolishment will hereafter be looked upon as evidence of the moral character of nations, as they successively shall blot it from their criminal codes."—*Vice-President Dallas*.

"I have been about thirty years in the ministry, and have never yet discovered that the founder Christianity has delegated to man any right to take away the life of his fellow man."—*Father Mathew*.

"What a lamentable thing it is to see so many Christian men and women strangled on that cursed tree, the gallows."—*Sir Edward Coke*.

"At the present day, the infliction of capital punishment is mainly confined to the crime of murder; and it is on that account that the chief difficulty is presented against its abolition. It will not, however, take many words to show, that if capital punishment is unsuitable as a remedy for other descriptions of crime, it is, above all, the most unfit to be applied as a corrective in the case of homicide."—*M. B. Sampson*.

"I have considered the subject (capital punishment) long, patiently, and carefully, on Bible principles, and I have deliberately adopted the opinion that the death penalty ought to be abolished."—*Rev. James Murphy, D. D. (Dutch Reformed)*

"Those who think that the law which takes away human life should be abolished, contend that this law conflicts with the spirit of the religion of Jesus Christ, and that it is not in accordance with his precepts."—*Rev. Hosea Ballou (Universalist)*.

"The time is coming when it will be seen that it is not our duty to hang men, nor necessary to do so for our own security. And when that time comes, and the gallows shall be abolished, we shall look back upon it with the same horror with which we now regard the auto-da-fe, or the trial by torture; and our children will be astonished that such barbarities could have been so long tolerated in Christendom."—*Rev. Jas. F. Clarke, (Unitarian)*.

"The difficulty of procuring capital convictions is increasing; and it is confidently anticipated that capital punishments must cease in this country, if for no other reason, because they cannot be carried into effect."—*Prof. T. C. Upham, D. D., Bowdoin Col., (Orthodox)*.

"We join our voice in condemnation of a system (capital punishment) barbarous and condemnable, and at once unworthy of the religion we profess and the civilization we boast."—*Rev. J. Maffit, A. M., (Methodist)*.

"When I first approached the subject, I felt perfectly persuaded that the punishment of death inflicted by the civil magistrate, was not only of Divine appointment, but of universal obligation. It has been gradually and slowly that this persuasion has been changed. That it is an error, I have no longer any doubt."—*Rev. Henry Christmas, A. M., F. R. S. (Episcopalian)*.

"I am well pleased with the opportunity of signing the petition for the abolition of capital punishment. I feel well persuaded that there is nothing contained in the gospel

of Christ authorizing the infliction of capital punishment."—*Rev. B. T. Welch, D. D. (Baptist)*.

"It behoves, and well becomes the State of New York to take the initiative step in this wise and sacred philanthropy—the State from whose example and lead have already proceeded two of the greatest reforms of the age, namely, the temperance reformation and the abolition of imprisonment for debt; the State, too, that has given birth to many noble sons who have advocated this reform, (the abolition of capital punishment,) of whom two alone need here be referred to—a Tompkins and a Livingston; and to whose memories no worthier monument could be erected by a proud and grateful country, than the proposed law."—*O'Sullivan's Report*.

SOME MEN ARE UNITARIANS WITHOUT KNOWING THAT THEY ARE.

[From the New York Christian Inquirer.]

In 1821 the controversy between Unitarians and Trinitarians was perhaps, at its height. Those of your readers, who had at that time attained adult age, need not be reminded how bitter that controversy was, at least on one side.

I had just then left the Divinity School at Cambridge, and came to New-York to preach to the Church then recently gathered in the neat little chapel in Chambers street. I could fill the sheet, that now lies before me, with an account of things that were said and done by the Orthodox, while I was in your city, that evinced the suspicion or dread with which they had brought themselves to regard Unitarians. And yet it was not unfrequently the case, in that day, that we met with intelligent men in the bosom of the so-called Evangelical Church, who, could they be prevailed upon to venture a statement of their faith in their own language, not using the words of their creed, would find themselves declaring opinions very much in accordance with those denounced as heretical. Let me give you an example.

At the termination of my first engagement in Chambers street Church, it seemed good to me to occupy a few weeks, that were to transpire before the commencement of my second term of service, in visiting friends in some of the Southern cities. I was a young traveller then, and my recollections of that journey are more distinct than of any that I have taken since. Questions of doubtful dispute not unfrequently arose between my fellow travellers, which showed that the New England heresy had been pretty generally heard of, though not understood.

On the morning that we started from Fredericksburg, in Virginia, for Richmond, there got into the stage coach a gentleman between fifty and sixty years of age, with a thoughtful, intelligent, but rather genial countenance. We soon entered into conversation, which anon became so "free and easy," that he said with a significant intonation, "I guess, sir, you are from New England." To which I promptly replied, "I reckon, sir, that I am." This led to a brief, but animated discussion of the relative merits of our sectional idioms, which if it failed to improve the language of either of us, evidently increased our mutual kind regards.

After awhile, he said, "I hear there is an important religious controversy going on in your part of the country." To which, of course, I assented, at the same time exerting myself to suppress the emotion, which even an allusion to the subject, at that time, very naturally awakened in the bosom of a young man, far away from that region where the faith he held dear, was countenanced and defended by many of the wisest and best.

The gentleman continued, "I am a lawyer, and so much occupied with the studies and labors of my profession, that I have little time for any reading, but such as appertains to the law. I am, however, interested in religion. I revere its authority, and acknowledge its paramount importance. But as I have not had time to investigate thoroughly the questions in dispute between the differing sects, I have thought it more fair for me not to read the publications of either side. I know not that I have ever read a controver-

sial book. It has seemed to me the wiser course, in my situation, to devote what time I have had to the careful study of the Bible. To this volume I suppose all Christian sects appeal as an ultimate authority. I have thought therefore that if I could learn what the Bible teaches, I should learn the truths which make one wise unto salvation. Now however, that I happen to be in the company of one who has come, I suppose, from the midst of a controversy, that seems to be regarded as a very important one, I shall be much pleased to learn what are the precise points at issue between Unitarians and Trinitarians."

"It will be very agreeable to me, sir," I replied, "to answer your inquiries, but before I do so, allow me to hear from you a full statement of your own religious opinions." He rejoined, "Why do you wish me to give you a statement first; why not as well afterwards?" "I have, sir," said I, "a good reason for pressing this request, which I will give you, if it does not appear before the close of our conversation. I have never before met with an intelligent person, who could say, as you have done, that he had studied the sacred Scriptures alone in order to learn the doctrines and precepts of our religion. I am, therefore, particularly curious to know to what conclusions you have been brought."

He consented to gratify me, and after a few minutes, evidently spent in collecting and arranging his thoughts, he gave me, at considerable length, a full and lucid statement of his religious belief. He permitted me to guide him somewhat by my questions, in the order of his exposition, so that I drew from him his opinions upon all the principal points then in controversy between "rational Christians" and "the orthodox." When he had finished, I said to him, "You will probably be surprised, sir, at what I am going to tell you, but it is true. You are a Unitarian!"

The announcement disconcerted him. He was offended; and his countenance fell. "I am disappointed," he said with considerable emotion. "I took you to be a gentleman and a Christian—too serious-minded to trifle upon a subject like this. I did not suspect that you meant to entrap me. I thought you were one from whom I might draw information upon a subject, to which I have not been able to give any personal examination. But I find I was mistaken. I am disappointed."

After a minute's silence, I resumed. "It is not unaccountable to me, sir, that you should be affected as you are, by what I have told you. Your displeasure shows plainly enough how much of the current prejudice against Unitarians, you have unconsciously imbibed. Although you have not read any books of the controversy, it is evident you have heard so much unfavorable to Unitarianism, that you deem it a reproach to have it said, that you hold that form of doctrine. I thought it might be so, and that was the reason why I urged you to give me your system of belief before I answered your inquiries. I wished that your statement might be wholly unaffected by a feeling of unwillingness to be found in the rank of the New England heretics. I am a Unitarian—a preacher of Unitarian Christianity—and I do assure you that the opinions you have just now expressed, are very similar to those that I suppose to be generally entertained by the people called Unitarians, or Liberal or Rational Christians." I then went on to give him some account of the rise of the sect, then and since known by one or all of the above appellations. I stated to him the doctrines of the Humanitarians, not at that time numerous, of the Arians, who constituted the greater portion of our sect, and of some other minor subdivisions respecting the nature of Christ. I also stated to him the doctrines of Pelagius and Arminius, with the opinion of Dr. Priestly, and of the prominent Unitarian divines of our own country, on the nature and destiny of man. He asked me many questions; listened with great attention and increasing kindness—until he became pretty well satisfied that his own opinions resembled very nearly that of Arius and Arminius, or the opinions that were then very generally held by the people called Unitarians.

"But, sir," said I, "as you do not know me, I cannot insist upon your receiving my statements as true. If you will favor me with your address, I will ere long send you copies of our best publications, that you may see for yourself what are the doctrines which we are endeavoring to disseminate." He immediately gave me the name of "Hon. John Greene, Fredericksburg." He was a Judge, if I remember correctly, the Chancellor of Virginia. Our conversation had occupied several hours. We soon after reached Richmond, and there parted, to meet no more on earth.

Immediately on my return to Baltimore, Mr. Sparks kindly furnished me with copies

of the best tracts then extant, and I sent them to Judge Greene.

Some months afterwards, I received in Boston, a very cordial letter from him, informing me that he had read the tracts, and found his own views of divine truth on the whole well expressed in them. We exchanged several letters afterwards, respecting the education of his sons, whom he proposed to send to school in Massachusetts. But his plans, and our correspondence, were in the course of a year or two, terminated by his death.

Here you have one instance of an intelligent man, who had become a Unitarian from the study of the Bible alone, and had lived honored in the midst of an orthodox community, without being suspected or suspecting himself, that he held opinions that were elsewhere denounced as a fearful heresy. Nor was this, by any means, a solitary instance of the kind within my own acquaintance. And I doubt not, if we should go the country through, we might hear of thousands of men and women who had lived or are living respected and beloved in the bosom of orthodox churches, whose religious opinions, when stated in their own plain language, (divested of the technicalities of "the creeds,") would be found very similar to the opinions of Unitarians.

S. J. M.

A HOLY LIFE THE MOST PERSUASIVE ARGUMENT.

For a short time after the ascension of Christ, God wrought with his apostles by signs and wonders; but the arm of power was soon drawn back into heaven, and the work of propagating the gospel was then left to human charity. Now there is nothing that tends so much to retard the progress of the Christian religion as the unholy lives of its professors; on the other hand, there is nothing so well adapted to aid its propagation as the holy lives and conversation of its professors. To show this, we have only to glance at the history and present state of the Christian Church.

The conversation of the Apostles was worthy of the Gospel. They were blameless in the sight of enemies as well as of friends. Malice itself could find no charge against them, except that they were defenders of a faith everywhere spoken against. Their first disciples were imitators of them. "See how these Christians love one another!" was the remark even of the Pagans concerning them. In an accusation brought against the early Christians by the celebrated Pliny, he states that it was a part of their regular religious service to bind themselves by an oath to lead pure and honest lives. While this was the character of the Christian Church, it grew in spite of the rage of the persecutor. The blood of its martyrs was a seed from which sprang a most abundant harvest. The purity with which the Christians lived, the fortitude with which they suffered, the triumphant hope with which they died, called forth the admiration of their enemies, and often changed them from enemies to friends. The very men who bound the martyr to the stake often left it Christians. The name of Jesus was, ere long, preached throughout the then known world. Christianity soon mounted the throne of the Caesars. But its elevation was a curse to its prosperity. Its ministers, when they put on purple and scarlet, dropped the garment of righteousness; and, when they began to fare sumptuously in kings' palaces, they forgot the example of the meek and lowly Jesus. Corruption and spiritual death brooded over the church; and then its borders ceased to be enlarged, except by the power of the sword. There was then nothing to draw unbelievers into its fold. The conduct of Christians was no better, and hence there was no reason to suppose their faith any better, than that of the surrounding heathen. And from that time to the date of the Reformation, hardly any accessions, except by force, were made from Paganism to Christianity. Since the Reformation, the moral character of Christendom has been constantly improving; and the prospects of the missionary enterprise have been in the same proportion constantly brightening.

What is the greatest obstacle to the christianizing of the world? It is the unchristian conduct of those who call themselves, or are called, Christians. Our North American Indian will point to his white neighbors, and say: "These are the men who first taught us the vice, and who gave us the means, of intoxication. These are the men who cheat us and lie to us, and teach us to cheat and lie. They call themselves Christians, and want us to be Christians too. But our religion never taught us to take advantage of each other's ignorance, or to take by violence or fraud the property of those at peace with us. Our great Spirit approves not of such deeds nor of those who practice them, nor will He permit his children to embrace your religion." The Hindoo will point to the European or American sailors, and say: "These are your Christians—men who blush

not to wallow in vices which we abhor even to name. Better that a few devotees should crush themselves beneath Juggernaut's car, better that a few widows should fall victims to their nuptial vows, than that our people should be stained with such crimes as these Christian sailors commit." The African will point with a tearful eye and an aching heart to the slave-ship, as she leaves his shore. "There were men here," he will say, "not long since, who tried to persuade us to become Christians. That cursed ship was manned by Christians. The religion of our fathers did not teach them to send their prisoners of war into bondage in a strange land. These Christians taught us this lesson. It is Christians who send their ships across the deep hither, to lade them with the living spoils of war and treachery. We want not the religion of such men; our own is better." And to those heathen who are so situated as to behold the internal state of the Christian Church, what a picture must it present! "How can they," might an intelligent heathen justly say, "how can these Christians call theirs a religion of peace and love? Is it not rather one of strife and dissension, of pride and vain-glorious? When we go up to worship, we reach forth the hand to every fellow-worshipper, and should disdain to feast upon a sacrifice of strife. But these men quarrel, and rail at each other, and abuse each other, even in the temple of their God. Let us keep peace among ourselves, and not endanger it by changing our religion.

Such are the wounds which Christ receives in the house of his professed friends. His avowed enemies have done his cause comparatively little harm. That cause can never flourish, till those who call themselves his friends are his friends indeed, and show themselves such by keeping his commandments. The word of God gives us reason to expect the universal supremacy of Christianity. But before that can take place, there must be a revival of pure and undefiled religion throughout Christendom,—all the inhabitants of Christian countries must exhibit such a conversation as becometh the Gospel; and then the Gospel will have free course and be glorified. Then every ambassador, every traveler, every sailor, will be a missionary of the cross. Those who now sit in darkness will not be long in learning that justice and truth and mercy govern the hearts and lives of all who dwell in Christian lands, and they too will court the beams of the Sun of righteousness. But this moral renovation in Christendom is to be produced by individual effort, by individual holiness. Let every one live as the Gospel requires, and he does vastly more towards the diffusion of the Gospel, than he could otherwise do, by bestowing upon benevolent objects all his time, or the whole of his property, however large.—A. P. Peabody.

RELIGION AND SCIENCE.

The opinion that religion and morality are revealed only in the Bible, and that science is "godless," has led to great practical evils. The religious world has, in consequence, too much neglected the teaching of science as the basis of conduct; and the men of science have too much overlooked the religious element with which all science is imbued. One hears in many pulpits God's terrestrial creation, including man himself as he naturally exists, decried and degraded; while, in the halls of science, we may study for years without hearing God referred to as the fountain of the truths expounded, or any practical inferences drawn regarding what they teach concerning His will. Many divines are either too intent upon the truths of Scripture to study and appreciate Nature and her record, or they are jealous of her. There are, indeed, enlightened exceptions to the truth of this remark, but I speak of the general character of pulpit teaching. The man of science, on the other hand, although not ignorant that he is expounding the "doings of the Lord," is yet too little alive to the practical nature of the truths which he unfolds, as guides to human conduct; and he is also afraid of trenching on the domain of the divine, and perhaps of teaching something which the latter might regard as not altogether doctrinally sound. He will thrill our highest faculties by his descriptions of the stupendous magnitude of creation, and demonstrate to us one God, and one law, ruling in every sphere. After having stretched our imaginations to their utmost limits, and deeply excited our wonder and veneration by these solemn gigantic truths, he will direct our attention to the minutest insect, and show us the same power, wisdom, and skill, employed in combining and regulating the minutest atom of matter to constitute a living and a sentient being. Our souls expand and glow under such contemplations. But here the man of science too generally leaves us. He either does not perceive, or is afraid to announce, how the truths of science bear a direct relation to

the human mind and body, and prescribe certain courses of practical action or restraint. Every function of the body, and every faculty of the mind, has probably received from the Creator a sphere of action, as certainly defined and as wisely appointed as is the orbit of every planet. Each is liable to aberrations by the disturbing influence of the other powers; but limits are prescribed to its deviations, and counteracting forces are instituted to draw it back into its normal course. Sound expositions of these laws of mind and body constitute at once science, religion, and practical wisdom; yet how rarely are the teachings of science thus applied! Scientific discoveries are employed with promptitude and vigor to increase wealth, to improve the arts of destruction, and to augment our sources of recreation and amusement, (all proper in due season and proportion) but they are too much shut out from the school and the pulpit as rules for human conduct, and themes for human devotion.—Combe.

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The Bible Christian.

MONTREAL, JULY, 1847.

SLAVERY.

THE BRITISH UNITARIANS AND THEIR AMERICAN BRETHREN.

We have seen by the *London Inquirer* that the British and Foreign Unitarian Association, at its last Annual Meeting, which was held at Hackney, in May last, had rather a smart discussion on the subject of Slavery in connection with American Unitarianism. The topic was introduced in quite an unlooked-for manner. A friendly invitation had been sent by some of the Boston Unitarian ministers to their brethren in Britain, to attend the approaching anniversary meetings of the denomination in the capital of New England. A notice of this invitation appeared in the Secretary's Report of the British and Foreign Unitarian Association, which caused the enquiry to be more particularly made concerning the source of the invitation itself. It was thought by some persons present, that no invitation whatever should be accepted from American Unitarians, so long as they maintained their present position in relation to slavery.

Now, whilst we are always gratified at seeing a free and open testimony given against the enormous evil of slavery, we are constrained to express our humble opinion that the manner in which the Boston letter of invitation, its signers, and indeed the Unitarians in general of the United States, were spoken of by some of the gentlemen at the Hackney meeting, was scarcely courteous or just. It would have been better, we think, if no formal or official notice had been taken of a communication, in itself so perfectly friendly and informal. It would have been better, we think, if Dr. Hutton, of London, to whom it was addressed, had replied to it, as Dr. Montgomery did to that which was sent to Ireland. But since it was noticed, and the topic of slavery introduced in connection with it, we think that more discrimination should have been exercised by some of the speakers. From the tone of some of the remarks, a person unacquainted with the circumstances would be led to suppose that the British Unitarians had been invited to mingle with "defenders and apologisers for slavery," and in some way to aid them in their very inglorious work. But such an impression would be entirely false. The American Unitarians, as a body, are as decidedly anti-slavery in sentiment as the British Unitarians are. They differ, however, concerning the modes of action to be adopted in opposing it. But the British Unitarians do the same. We have attended several meetings of the American Unitarian Association, both special and general, and we never heard a remark uttered of a higher pro-slavery character than one made by Rev. Mr. Madge, at the late meeting at Hackney. Yet we suppose none of our

friends on the other side of the Atlantic would consider Mr. Madge as leprous or unclean—none, we presume, would style him a defender of Slavery, or an apologist for it. And if he is not, neither is Dr. Gannett of Boston nor Dr. Parkman, both of whose names were brought before the meeting.

But it will be said, Did not the American Unitarian Association, in 1846, elect a slaveholder as one of their Vice-Presidents? This is true. But it does not deserve so much importance as some persons are anxious to attach to it. We can easily conceive how the avowed enemies of Unitarianism, as well as of slavery, could seize such a point, and ring the changes on it; but that those who should be friendly towards the Unitarian faith, should dwell upon it, and from "a cup so small" endeavour to draw forth as much "liquid black" as would cover the entire denomination is to us a matter of surprise and pain. The truth is, that Unitarianism scarcely exists in the Southern or Slave States. We suppose that in the entire Slave territory of the Union there are scarcely half a dozen organized worshipping societies of our faith. Now it is true that out of these few congregations there are some who are subscribers to the American Unitarian Association, and have a desire to obtain their very valuable tracts. In 1846, there were fifteen Vice-Presidents chosen; and certainly the name of one of them was taken from the South, without, as we believe, any thought having been given to the question as to whether he was a slaveholder. Even the Reverend Samuel May did not notice it. This gentleman is well known on both sides of the Atlantic for his open, consistent, and persevering opposition to slavery; and therefore if it passed unnoticed by him, it will surely be no great stretch of charity to suppose that it passed generally so. Mr. May, we believe, considers it unjust to affirm or presume that Dr. Whitridge of South Carolina was elected as one of the Vice-Presidents with the knowledge that he was a slaveholder.

By the new Constitution adopted by the American Unitarian Association during the present year, there are only two Vice-Presidents,—one of whom is a clergyman, and the other a lay gentleman,—both of Boston. The cry, therefore, can no longer be raised, by friend or enemy of the Association, against "the holder of one hundred and twenty slaves." We think it would be better, both for the cause of Unitarianism and that of Anti-Slavery, if our transatlantic friends would be a little more careful and discriminating. The language of one of the speakers, at the meeting at Hackney,—Mr. H. C. Robinson, (whom we do not know,)—seems to us to border very closely on insolence in point of tone, and error in point of fact. Where are the Unitarian pulpits he speaks of as having been disgraced by the presence in them of the defenders of slavery? We do not think he could substantiate his very rash and very grave charge.

From the manner in which the American Unitarians are sometimes spoken of on the other side of the Atlantic, the Unitarian public there might naturally be led to suppose that it was a common thing to find among them those who openly defend or apologise for slavery. Now we ourselves can bear our humble testimony in this matter. We have had some intercourse with American Unitarians. We have mixed with clergy and laymen, with old and young, and rich and poor, among them; and we never yet heard one voice to defend or apologise for slavery. We have always heard it deplored and condemned, when it was spoken of. It is true they differ in their modes of action concerning it. All do not take the same measures to oppose it. And it is by not doing them the justice of making this discrimination that some of the British Unitarians commit a great mistake. They would have them all yoked in the same fashion, and subservient to the guidance of a single rein. But Unitarians in general will scarcely submit to this. On this, as on all other subjects, they will take the li-

berty of thinking for themselves and acting according to their own notions. And surely they ought to be permitted to do so.

We think if our friends on the other side of the Atlantic had a closer intercourse with the Unitarians of the States they would understand them better, and be better enabled to do them justice. It is somewhat remarkable that on the very day when the American Unitarian Association was spoken of at Hackney as if it were a pro-slavery body, a resolution was introduced into one of its meetings at Boston, condemning slaveholding as a sin, which resolution was passed. And before the paper had reached this side of the ocean which conveyed the intelligence of the Unitarian speaking so unkindly, and as we conceive so unjustly of his Unitarian brother, the testimony of American orthodoxy was warmly uttered in his favor. The following paragraphs are from the New York Evangelist, a well-known journal of high orthodoxy:—

"The American Unitarian Association, at its meeting during anniversary week, added to the faithful and explicit testimony, already rendered by that denomination against slavery, by adopting the following resolution:—

"Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, entirely incompatible with the precepts and spirit of Christianity, and wholly at variance with a Christian profession."

"The Unitarians, thanks to the good influence of the noble-hearted Dr. Channing, have, from the beginning, deserved the greatest credit for their consistent and manly ground in favor of religion, civilization, and humanity against slavery."

We have written the foregoing remarks simply with the view of exhibiting, if possible, the necessity for discrimination on the part of British Unitarians when speaking of their brethren in America in connection with slavery. Of what use our writing may be we cannot tell. Probably not much. Possibly we shall be designed 'pro-slavery.' But this will not greatly disturb us, since we know that such designation would be unjust, as it has been in many other cases. We trust in God that slavery will soon be abolished from the face of the earth. The Unitarians of the United States have hitherto taken the lead of all the other religious denominations of their own country in protesting against, and opposing it. We hope they will not slacken their efforts in so great a work. We hope they will proceed more vigorously than ever, towards the removal of a system which offers the greatest possible insult to God, and the greatest possible wrong to man.

THE PREACHING OF CALVIN.

The following extract from the pages of a work on the Moral Sense by Dr. J. A. Smith, and published in New York, will enable us to form some idea of what the preaching of Calvin was not. The information it conveys is only negative, to be sure, but then it is highly instructive. It appears that Calvin in his time preached nineteen hundred and twenty-four sermons, and not one of them from either of the four Gospels! Surely Gospel Christianity and the religion of Calvin must have been somewhat different things when he was so careful during his whole career to keep them apart:—

"It appears that, in about twenty years he ruled Geneva, Calvin preached nearly two thousand sermons. Of these, some twenty have been printed; while, of the remainder, the texts only have been preserved. And, of a truth, with two, and only two barely possible exceptions, these texts are remarkable. They are as follow:—

OLD TESTAMENT.	
Genesis.....	123
Deuteronomy.....	200
Job.....	59
Psalms.....	94
Isaiah.....	343
Jeremiah.....	91
Lamentations.....	25
Ezekiel.....	174
Daniel.....	47
Ezra.....	65
Joel.....	17
Amos.....	43
Obadiah.....	5
Jonah.....	6
Micah.....	28
Zophaniah.....	17
	1337

NEW TESTAMENT.

Acts.....	189
St. Paul, 1st Corinthians.....	110
Do. 2d do.....	46
Do. Galatians.....	43
Do. Thessalonians.....	46
Do. 1st Timothy.....	55
Do. 2d do.....	31
Do. Titus.....	48
	589
	1337
	1925

Nineteen hundred and twenty-five sermons, and not one of them from either of the Gospels!

"Now what may be the effect produced upon the minds of others, by this strange enumeration, is more than I can say; but, when first brought to my knowledge, the emotion it excited was one of unmixed amazement. I had not supposed it possible, although, when connected with the religious sentiment, false conclusions might, as indeed I well knew they did, pervert and deaden the Moral Sense, yet that they could, in addition, as in the case of Calvin, so thoroughly chill all the kindlier feelings of our nature. It had not entered my imagination, that any man, viewing with reverence the Gospels, could preach, upon an average, very nearly two sermons every Sunday, for twenty years, without having even his fancy sufficiently warmed towards his fellow creatures, by the exalted morality everywhere diffused, and by the gushing affection bursting from almost every page written by the four Evangelists, without being coerced, during the whole of that protracted period, to bestow, at least, one single solitary discourse upon Mathew, Mark, Luke, or John."

NEW YORK CHRISTIAN INQUIRER.

The Christian Inquirer will be furnished to all new subscribers out of the city of New York at the rate of one dollar a year. This is considerably below the cost, but the Association anticipates under this arrangement such an increase of circulation as will justify this reduction of price. Our city subscribers will understand that the Christian Inquirer is not a newspaper speculation, and aims at no profits except the diffusion of sound doctrines. In paying the original subscription, they will regard themselves as sustaining an important organ of Christian truth, which for the present could not survive the withdrawal of any portion of their support. In making a distinction between city and other subscribers, we are governed by expediency. We know that the extent of our circulation elsewhere depends upon the lowliness of our terms; we are convinced that our friends in the city would not be materially increased by reducing the present reasonable rate. As our object is the widest circulation, we feel that every friend of the cause we advocate will concur in the wisdom and justice of this distinction. The moment we can offer the Inquirer to all our subscribers at one dollar per annum, we shall do it; and a circulation of 5000 copies would enable us to do this. Will not all Unitarians feel the importance of co-operating in this plan of distributing, weekly, through our country, 5000 copies of a religious and theological tract having the variety and attractiveness of a newspaper, to be read perhaps by 25000 different persons? Send us in from every parish, and from every isolated knot of liberal Christians, subscriptions to the Christian Inquirer!

We cut the foregoing paragraph from the New York Christian Inquirer,—a journal to which we have before directed the attention of our readers. We know of no paper which better deserves encouragement,—whether we consider the disinterested spirit in which it has been started, the extremely low terms on which it is offered, or the ability and judgment with which it is conducted. For the sum of one dollar a-year we are offered a superior religious weekly newspaper, as large in size as the Montreal Courier, and containing a rare variety of matter, calculated to enlighten the mind and improve the heart. Personally we feel just now that we cannot go out and seek subscribers; but it is not merely our will that prevents us. We may, however express the wish that some of our friends in this city would devote a few leisure hours to this object, and forward to our spirited co-laborers in New York City the names and subscriptions of some dozen or twenty subscribers. We think that quite many as we have named could be got for the asking, and we think that those who should subscribe would be amply recompensed.

Subscriptions received at the Reading Room of the Association, at the Bookstore of C. S. Francis & Co., 252, Broadway; or at 45, Irving Place.

All Orders, Communications, &c., to be addressed (post paid) to "Christian Inquirer," and left at 252 Broadway.

NOTICE.

The hours of Public Worship in the Montreal Unitarian Church are—ELEVEN o'clock a.m., and Half-past SEVEN, p.m. Persons desirous of renting Pews or Seats in the Unitarian Church are requested to make application to the Elders, after any of the public services.

BOOKS FOR SALE,

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

THE Entire Works of WILLIAM ELLERY CHANNING, D.D., in two volumes.

The Entire Works of the Rev. ORVILLE DEWEY, D.D., Pastor of the Church of the Messiah, New York, one volume, 8vo. pp. 857.

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

THE ESSENTIAL FAITH OF THE UNIVERSAL CHURCH, Deduced from the Sacred Records. By Harriet Martineau.

LA FOI DE L'EGLISE UNIVERSELLE; D'APRES LES SAINTES ECRITURES. Par Dlle. Martineau. Traduit de l'Anglais.

SCRIPTURE PROOFS AND SCRIPTURAL ILLUSTRATIONS OF UNITARIANISM. By John Wilson. 3rd Edition, revised and enlarged.

"Every text connected with the Trinitarian controversy on both sides of the question, is noticed in this volume. The book is divided into two parts. The first of these contains 'the Scripture evidence of Unitarianism;' the second, 'the alleged Scripture evidence for Trinitarianism.' In the first part, besides quoting the texts as they appear in the authorised version, Mr. Wilson furnishes us, in many cases, with a variety of renderings, by scholars of acknowledged eminence; and throughout the whole he presents us with a series of, forcible and pertinent remarks of his own. In the second part, he not only cites the controverted texts in full, but also gives 'illustrative texts' to throw light on the meaning of the prominent terms which appear in them."—Boston Christian Examiner

THE CONCESSIONS OF TRINITARIANS; being a Selection of Extracts from the most eminent Biblical Critics and Commentators. By John Wilson.

"We cannot conceive a Trinitarian looking this book in the face, without a decided sinking of the heart,—without a sense of the ground, which he had taken to be so solid shrinking from under him,—without the involuntary ejaculation 'Save me from my friends!' For here are six hundred pages of refutation of Trinitarianism, by Trinitarians themselves, drawn from over two hundred eminent writers of that denomination. In other words, it is a volume of extracts from celebrated orthodox writers of all ages of the church, in which they have have given Unitarian expositions of Trinitarian proof-texts. And it appears, from examining the work,—what, indeed, has often been loosely asserted,—that there is not one out of all the passages in the Bible brought forward in support of the doctrine of the Trinity, which, by one or more Trinitarian writers, has not been given up to their opponents, as admitting or requiring a Unitarian interpretation. Here, therefore, we have a perfect armoury of weapons for the destruction of the Great Error, furnished by the believers and defenders of the error themselves."

HISTORIC AND ARTISTIC ILLUSTRATIONS OF THE TRINITY; showing the Rise, Progress, and Decline of the Doctrine, with Elocutory Engravings. By the Rev. J. R. Beard, D.D., of Manchester, England.

PRAYERS for the use of Christian Families. With a Preface recommending the Practice of Family Worship. By the Rev. J. Scott Porter.

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THE REMONSTRANCE OF A UNITARIAN. Addressed to the Right Rev. Thomas Burgess, D.D., Lord Bishop of St. Davids. By Capt. James Gifford, R. N.

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LETTERS ADDRESSED TO RELATIVES AND 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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JUST RECEIVED,

A SUPPLY OF
WARE ON THE FORMATION OF THE CHRISTIAN CHARACTER."

DOCTRINE.

JESUS KNOCKETH.

Behold I stand at the door and knock.—Rev. iii. 20.
Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—St. Matthew, xxv. 40.

Let your lamp be trimmed and burning,
Ever waiting for the Lord,
Standing ready when he knocketh,
Listening to obey his word,
Know ye not the holy influence,
That shall now create the earth?
'Tis the angels' peaceful chorus,
Chanted at the Saviour's birth.

Jesus knocketh—when the weary
Travel-worn, and wasted one,
Asks for rest, and food and comfort,
While his lingering sands may run—
Listen to his earnest pleading,
Christ himself hath said to thee,
"If ye help my weary brother,
Ye have done it unto me.

Jesus knocketh—when the sinner
Bowed with grief he cannot bear,
Seeks some gentle human bosom
To assuage his weight of care;
Ye in weakness tread the pathways,
Where this lone one stumbling fell,
Stretch a friendly hand to aid him,
For he is a brother still.

Jesus knocketh—when the prisoner
Begs of you to give him light,
Flesh and soul, by sin and error,
Bound in chains of darkest night,
Jesus speaks in tones of anguish,
"By my stripes I made him free,
Will ye slay again your Saviour,
On the Cross of Calvary?"

Jesus knocketh—when the warrior,
Soiled with streams of human gore,
From the field of carnage carried
Fights in dreams his battles o'er.
Pray—that swords be turned to ploughshares,
Tumults, wars, and fighting cease,
Nation rise not against nation,
But all hail the Prince of Peace.

For the last time, Jesus knocketh—
Death is near, the goal is won;
Ye shall sit with Christ in heaven
If like him ye overcome.
And as odors from the flowerets
Long remain, though hues decay,
So the influence of your labor
Will not pass with life away.

SPEECH OF SIR FRANCIS LE HUNTE,
As Chairman of the late Meeting of the Irish
UNITARIAN CHRISTIAN SOCIETY, held in Dublin
on the 9th of May last.

Dear Christian Friends, (for such I trust you will permit me to address you.)—You have, in the absence of the President of the Irish Unitarian Christian Society, placed me in a situation which, however honourable, I should, as a stranger, have declined occupying, were it not for the assurance which I feel that I shall receive from you the kind consideration due to a Christian brother and fellow-labourer in the good work of propagating the great truths which distinguish us as a body, and which, however opposed by superstition and bigotry, we believe, and, I trust, know, by our own personal experience, to be all-powerful in promoting "glory to God in the highest, and on earth peace, good will toward men." Whilst we freely and cheerfully yield to our fellow Christians of other denominations, the praise and honour which are their due.—whilst we admit that they have, each of them, such glimpses of divine truth as produce much of human happiness and virtue,—we are persuaded in our own minds, by our own experience, that the conceptions which we have, as Unitarian Christians, formed of the attributes of God are so elevated, so pure, so free from degrading superstition, that to disseminate them is a duty which we owe to our fellow-men, and the fulfilment of which we cannot decline, if we wish to preserve our own inward peace, our consistency as lovers of truth, and the character which belongs to the children of God and the disciples of Jesus. Far from us, dear Christian friends, be the indolence and indifference which would lead us to decline, through good report and through evil report, bearing our cheerful testimony to the gladdening truths which we have received: a testimony which requires each of us, my Unitarian brethren, to be a burning and a shining light, so that they who differ from us may, by seeing our good works and labours of love, not only glorify our Father which is in heaven, but be led to inquire into the true character of our pure and simple faith, at present little understood, and, in consequence, much reviled. In the present state of society, the silent teaching of a good man's life most effectively recommends the faith by which he is guided and governed,—may we, dear Christian friends, with our lips, when opportunities offer, and,

much more, in our lives, at all times, give abundant evidence that we hold fellowship with God, the Father of our spirits, and with his Son, our Saviour and Redeemer. Having received into our hearts, as we hope and believe, the faith once delivered unto the saints, let us contend for it, as God's dear children, with only those weapons which the armory of love supplies, and which the wisdom which is from above will allow us to handle. I cannot conclude this brief address without offering a few words of advice to the young persons who hear me. Allow me, dear young friends, in a spirit of gentleness and love, to urge upon you the calm yet earnest consideration of the great truths which distinguish the Unitarian Christian body, to which, I presume, most of you belong. Be assured of the vast importance of correct views of divine truth, in its widest signification, as respects the character of that great Being who created us in his own image, who sustains us by his power, and whose presence, if we are to enjoy true happiness, we must at all times feel. Is it, dear young friends, a matter of indifference whether the God whom you love and worship, whom you regard as the Creator and Ruler of the world, in which you live, and of the vast universe which you behold—is it a matter of indifference, I would ask you, whether this Almighty Being is regarded by you as a God of infinite love, whose mercy endureth for ever, or as a jealous and vengeful God, who condemns countless millions of his rational creatures to endless excruciating torments? No, of all the important truths revealed to us, this is the most important, that the God who made us is our Father, and that "like as a Father pitieeth his children," so the Lord our God "pitieeth them that fear him." Again—Consider, I pray you, what an important influence it must have on your peace and happiness through life, whether you regard the lovely creation by which you are surrounded as abiding and suffering under God's curse, and man, as born the heir of a corrupt and fallen nature, which can only be restored to the divine image by a mysterious operation from without; or whether (which I believe to be the truth) the world in which we dwell is no less replete with manifestations of its Creator's wisdom and love, than it is with forms of beauty designed to ravish our hearts, and to elevate and ennoble our natures; and man, as placed in this great theatre of action, that he may, by a right use of his powers, originally given him for this end, become, day by day, so purified in heart and life, as to be finally a fit inhabitant of that better country, a happy citizen of that glorious city whose Builder and Maker is God. Prove all things, hold fast that which is good, avoid all appearance of evil; especially avoid, as you value your peace of mind, and as you love virtue, appearing to be other than what you really are; hypocrisy is the blight of the soul, destroying its beauty, and polluting the sources of its purest joys. When circumstances require it, make a candid and manly confession of your faith, whatever may be the consequence of doing so. Finally, my dear young friends, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, and the peace of God shall be with you. In conclusion, dear Christian friends, partakers, I trust, in one common faith, sharers with me in the same joys and hopes, permit me, in the midst of you, to express the warm attachment which I feel to the doctrines which we, as Unitarian Christians, profess to believe; doctrines which enlightened reason approves, and which animate the best affections and sympathies of the heart; doctrines which, whilst they free us from a fearful thralldom, open to us such views of providence and love as fill our hearts with joy and peace in believing them. Let me add, dear friends, that to value these doctrines we must, in very truth, believe them, and so believe them that they form a part of our inner being. Be it ever kept in mind that the "Negation of error is not enough to secure a living foundation for the truth." To have renounced error is much, but not enough; far from it, many have done so who are now living without God in the world, having neither faith nor hope. May we, dear friends, never rest satisfied with the mere negation of error. Truth, lovely and immortal, invites us to search after her in the book of revelation, in the book of nature, in our own hearts, and in every way by which she reveals herself to those who diligently seek her. May God guide us unto the knowledge of all truth; and may we, by a holy life, devoted to his service and to the advancement of the dearest and highest interests of our fellow-men, so recommend the truths revealed to us, that others may be stimulated diligently to seek this pearl of great price! Amen.

RELIGIOUS REFORM ON THE CONTINENT OF EUROPE.

"THE PROTESTANT FRIENDS."

The following passage from Dr. Beard's Essay on Anti-Trinitarianism in Germany will convey to our readers an idea of the Progress of Religious Reform in that country. The "Protestant Friends" it will be observed are an Association of Religious Reformers:—

At the head of the "Protestant Friends" stands the Pastor Ullrich, of Pömmelie, near Schönbeck, in the Grand Duchy of Saxony, who, in the Spring of 1841, invited several brethren in the ministry to meet with him periodically, in order to take such measures as might seem best fitted to counteract the efforts of the partisans of religious reaction, and secure for a scriptural and rational Christianity the development it needed, and the reception it deserved. The first assembly took place at Gnadau, on the 29th June, 1841, when sixteen clergymen assembled. Another meeting was appointed for the ensuing Michaelmas, to be held at Halle, when the number present amounted to fifty-six. From this time two meetings took place yearly at Köthen, at which the numbers rose, by degrees, to above two thousand, composed of laity and ministers of religion, who enjoyed equal privileges in originating and supporting measures, and putting forth opinions. These periodical meetings, the proceedings and speeches in which were speedily disseminated throughout Germany, produced a great impression on the public mind, already to a great extent prepared to renounce the shadowy forms of a deceased orthodoxy. Its friends, however, grew alarmed, and began a very vigorous, unsparring, and, in some respects, unscrupulous attack on the maintainers of this effort for a popular religious reform in the Protestant Church, employing hard words, anathemas, and denunciations, as well as arguments. The power of the state was invoked against the mis-believers, and even the immediate succour of Heaven was implored. In the *Evangelischen Kirchenzeitung*, Guericke declared the "Protestant Friends" enemies of the Church, and demanded against them the intervention of the magistrate. Supported by this authority, a clergyman at a Missionary Meeting held in Berlin, June 6th, 1844, proposed that, in the name of the "Triune God," they should be excluded from the Church. The motion was lost. On the next day, after a violent speech against them, made by another minister, the whole assembly threw themselves on their knees, and prayed for the conversion of their peccant brethren. This new species of argument found acceptance, and was speedily imitated in many places, by small knots of orthodox believers. Ten clergymen put forth at Neuhaldensleben a species of excommunication. The excitement rose to a great height. Yet the majority, both of clergy and laity, kept themselves free from Trinitarian contagion. This was proved at the Synods of Prussian clergymen, which took place in the year 1844. At Magdeburg, out of 179 ministers, 150 declared for the New School, and only 29 for orthodoxy. The meetings of "the Friends of Light" became more frequented, more animated, and more influential. An assembly, held May 15, 1845, was so numerous (from two to three thousand), that it was adjourned to the open air. Herr Ullrich brought forward thirteen propositions which contained the principles of the new Reform. The numbers and respectability and social weight of this assembly, gave great encouragement and a new impulse to the "Protestant Friends," who forthwith shewed much activity and untiring zeal in holding district meetings. Meanwhile, Government had grown uneasy; and at length, encouraged by their orthodox assailants, issued its prohibition, commanding the Reformers to desist from these popular manifestations of their sentiments, power, and determination. The last assembly was held at Asse, a hill in the Duchy of Brunswick. This intervention on the part of Prussia and Saxony was met by obedience and protests. Ullrich and his associates turned all their energy to the Press, which is now their chief arm in the warfare against religious corruption. During the controversy, the established Confessions of Faith have been brought forward, on one side with the intention of enforcing their authority, on the other for the purpose of showing their contrariety to Scripture, and, in consequence, their invalidity. The most important position of the Unitarian party is, that in these Confessions of Faith the Scripture is set above all human declarations, and declared to be the only test of Christian truth. Thus the Smalkald Articles (ii, 2, 308), declare "the Word of God shall determine points of faith, apart from which

no one, not even an angel, shall have any authority;" and "the Formulary of agreement" says, "the Holy Scripture remains the only judge, rule, and test, according to which, as the sole touchstone, ought and must all doctrines be learnt and determined."

WHAT IS PREACHING?

What is preaching? is a question to which there would probably be as many replies as to, What is truth? Almost every minister, and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject. One man thinks, that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of scripture, bringing out from it all that is in it, and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon, if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the *odium theologicum*. This is the polemical idea of preaching. Another likes no preaching but what contains a string of appeals and queries and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishingly awake, or lull him into dreamy repose. This is the florid, or Corinthian idea of preaching. Another is content with exclamations: he is not pleased unless every other sentence begin with Oh; the interjection Ah, has to him a peculiarly pathetic sound: it seems to melt into his midriff like snow; and that preacher would be his Magnus Apollo, who should say, "Oh, we remark in the next place." This is the interjectional idea of preaching. Another desiderates chiefly delivery: no minister is a favourite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to indicate that interesting organ. This is the material or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour, or because it is only the half of the time. This is the arithmetical idea of preaching. One man abuses a sermon, because he does not understand it; another admires it, because he does not understand it; and a third admires it, because he does not understand it. One man constantly asks, ere giving his verdict, What do the best judges say? Another, with some favourite model in his eye, says, What is this to Hall, or Chalmers, or Thomson? One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass, is beat so thin, that it trembles before the zephyr. A third likes one great general idea to pervade a sermon, and to gather round it, by the force of attraction, a host of illustrations. One likes a discourse endlessly subdivided, all hedges and ditches. Another would have it limitless, free and unenclosed, as a moor or a mountain. One wishes it to be gemmed with Scripture, and with nothing else. Another likes to see the Cairngorm pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would hear a sermon in within very strict-laced limitations. Another would allow it a wide and varied range; to draw illustrations from the meaneast and from the loftiest objects—from the flower and the star—from the ant and the leviathan—from the glow-worm under the hedge, and from that final conflagration which shall whelm the universe in billows of fire. And so on, *ad infinitum*.—Geo. Gilfillan.

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