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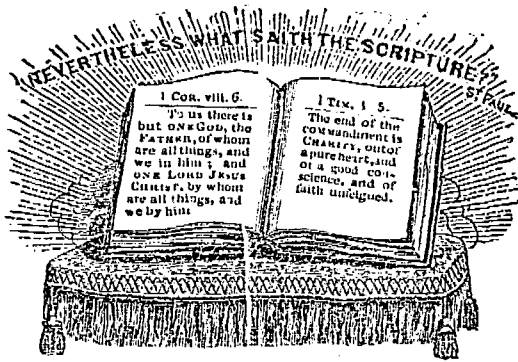
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THE BIBLE



CHRISTIAN.

TRUTH, HOLINESS,

LIBERTY, LOVE.

VOL. III.

MONTREAL, JUNE, 1846.

No. 6.

PREACHING OF THE APOSTLES.

I have always considered the fundamental doctrines of Christianity to be obvious truths, which no one, who reads the Bible, can mistake. It is not denied, that there are many difficulties not easily solved, and many truths, which must be sought after as hidden treasure, before they can be found; yet I do not believe that any of these can be reckoned among the essentials of a christian faith.

Doctrines of inference may be true, they may be useful and important, but not such as can affect the conditions of salvation. It is not to be admitted, that Jesus came into the world with a special mission from heaven, relating to the condition and duty of men, and neglected to make known in the clearest possible manner the terms of that salvation, which it was his great and only purpose to bestow. One of the best methods, it appears to me, of ascertaining what the Apostles themselves deemed the prominent articles of christian doctrine, is to examine the manner of their preaching, and observe upon what topics they chiefly dwelt in teaching the religion of Jesus. No one can doubt, that they were explicit and full in declaring all the counsel of God, and in preaching every thing requisite for a true christian convert.

In the Acts of the Apostles, is given a historical narrative of the travelling and preaching of the Apostles, in converting heathens and Jews to a belief in the gospel. Several of their discourses are preserved at considerable length; and from these I will select a few passages particularly illustrative of this subject.

In Peter's sermon on the day of Pentecost he said to the people, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Acts, ii. 38. And again, "Repent ye, therefore, and be converted, that your sins may be blotted out." iii. 19. "And daily in the temple, and in every house, he ceased not to teach and preach Jesus Christ." v. 42. At the beginning of his discourse to the family of Cornelius, it is said by Peter, "Of a truth I perceive, that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted with him." x. 34. 35.

To the people of Antioch Paul declared, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." xiii. 38. At Athens this same apostle "preached Jesus and the resurrection." xvii. 18; and to the jailer at Philippi, he said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." xvi. 31. The eloquent Apollos "convinced the Jews publicly, showing by the Scriptures that Jesus was Christ." xviii. 28. To the elders of the church at Ephesus, Paul declared, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ." xx. 20, 21. To Felix he preached faith in Christ, and "reasoned on righteousness, temperance, and judgment to come." xxiv. 25. He also "showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." xxvi. 20. And lastly, during his bondage at Rome, he was "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." xxviii. 31.

In these short extracts we have the entire substance, so far as doctrines are concerned, of all, which the apostles are recorded to have preached in promulgating the christian religion. By examining these passages, we shall find three particulars insisted on; namely, the Messiahship of Jesus; the doctrine of repentance; and the resurrection of the dead. If we may judge from all we know of their preaching, these were the topics upon which they mainly dwelt.

First, they preached that *Jesus was the Christ*, or the person foretold by the Patriarchs and the Prophets, as coming to release the Jews from the bondage of their ceremonial law, to make known the will of God, and es-

tablish a religion, whose blessings should extend to the whole human race. The Evangelist John tells us, that his gospel was written for this express purpose, that they, who should read it, "might believe that Jesus was the Christ, the Son of God." John, xx. 31. Mr. Locke has written to prove from the Scriptures, that this is the only essential article of christian faith. A sincere belief of this truth implies a belief of every thing else relating to Jesus, which can promote the objects of his mission. Whoever preaches Jesus to be the Christ, must demand a belief in the divinity of his character and commission, and in the truth of all his instructions. Such a belief necessarily implies an acknowledgement of his absolute authority, and of the necessity of a perfect obedience to the laws of his religion.

Secondly, the apostles preached *repentance*. The religion of Jesus has one grand object, to which all others tend as rays to a centre, and that is, the holiness, or moral perfection of men. The whole system of his doctrines and precepts is a combination of means to attain this end. No man can be holy, till the ill effects of his past sins are removed, and he ceases from those of which he is now guilty. The former depends on the mercy of God, the latter on the exertions of men. God has promised to pardon the sins of which we repent by sincere contrition and sorrow. If we continue the work of repentance, and turn from our sins, and forsake them, in compliance with the principles and commands of our religion, no crime will be laid to our charge, and we shall escape the evil of sin by resisting the cause. There can be no true repentance, in fact, without a thorough change of character from bad to good, and an implicit obedience to every divine command. Hence it is, that repentance, in a practical view, is vastly the most important doctrine of religion.

Thirdly, the apostles preached the *resurrection of the dead*. This truth was revealed by Jesus Christ, and confirmed by his own death and resurrection. With this is connected the doctrine of a future state of retribution, where every one will be judged according to his character in this life. The resurrection of Jesus was a convincing evidence and sure pledge to his followers, that they also should be raised and live again according to his declaration. No truth can more deeply interest every mortal, than the certainty, that in the present state of being we are preparing for an immortal existence, where rewards and punishments, enjoyments and sufferings, will be in proportion to our good or evil deserts in this life. This doctrine is most solemn and imposing, both as it vindicates the justice of God, discloses the destiny of man, presents the most powerful motives to a holy practice, and brings to light the primary object of the christian religion.

In reviewing this subject, it cannot escape our notice, how different was the preaching of the apostles from that adopted by many preachers of later times. It cannot but be observed, that numerous doctrines, of which no mention is made in the apostolical discourses, have since been zealously preached as vitally important. Nay, entire systems of divinity have been erected on foundations, and constructed of materials, which seem not to have made any part of the knowledge or conceptions of the primitive christians. They preached, that Jesus was the Christ, or a divine person empowered to make a communication from heaven to earth respecting the will of God, the duty and prospects of men; they preached the necessity of repentance as a means of attaining that freedom from sin and positive holiness, which should secure the divine pardon, and qualify the soul for the felicities of the blessed; they preached the doctrine of a resurrection and a future state, as a proof of the truth of the Gospel, a sanction of its laws, and a motive to obedience.

These doctrines the apostles preached as prominent doctrines of the christian religion; but in no single passage of their discourses, or in the narrative of their travels and preaching, is anything said of a Trinity, nor of three persons in the Godhead, nor of an equality between the Father, Son, and Holy Spirit. Nowhere is it said, that Christ had two natures, one divine and the other human. Not a hint do you find concerning

that great doctrine of Calvinism, by which we are taught, that a certain number of the human race has been arbitrarily elected to be the heirs of glory, and that the remainder are doomed to perdition without cause or remedy. Not a word is said about the soul being totally depraved, and worthy of infinite misery from the moment it comes into the world, and before it has either capacity or opportunity of committing a single voluntary act. So far from it, that we meet with perpetual exhortations to repent, and be converted, and turn to God, which would be only a mockery of our wretchedness, if we have not the freedom and ability to comply with these exhortations. In the apostles' preaching, not a word do they say about the vindictive justice of God, which requires the sufferings and death of an innocent being to assuage his wrath, and make him compassionate to his erring creatures. They inculcate the mercy and love of God as necessary attributes, which make him always ready to show compassion to the penitent, and forgiveness to all who heartily repent of their sins, and seek his favour by fervent prayer for his guidance, humble submission to his will, and a constant obedience to the command and precepts of the Gospel.

There is not, I repeat it, in all the preaching of the apostles, a single phrase nor word, which points to a trinity of persons in the Supreme Being, or to the doctrine of two natures in Christ, or to the notion of an unconditional election of some and reprobation of others, or to a total depravity and natural inability of moral action in human nature, or to the cruel demand of God, that his justice should not be satisfied, nor his wrath appeased, without the sufferings and sacrifice of the innocent for the guilty. Yet these have been preached, as the fundamental doctrines of christianity, a belief in which is necessary to salvation. If they are true, they certainly are not obvious truths, like the attributes of God; and why should not the apostles have preached them? Is it to be credited, that they would have entirely passed over so many doctrines, the very belief of which was necessary to salvation, and thus ensnare the souls of their hearers by omitting essential points, without which their preaching as far as it went availed nothing? This is not to be credited, unless you would impeach not only the qualifications, but the honesty of the apostles.

What inference shall we draw, then, but that they had no knowledge of these doctrines? And if what they preached was christianity at that period, why should not the same be christianity now? Who is willing to desert these primitive teachers, and their pure faith, for other masters and other systems? For my part, I am contented with the sermons of Peter and Paul, because I believe they spoke the truths taught by the Saviour, and as they were moved by the Holy Spirit, and because the sentiments they convey are in perfect harmony with every other part of the sacred writings.

THE WORKING CLASSES.

(From an Address by J. Berker.)

It was a subject of complaint among the orthodox ministers generally, at a late convention in London, that they had lost their hold of the working classes. And such is the fact. The orthodox ministers of England have lost their hold of the working classes. The working classes want a religion which they can understand, and they cannot understand the doctrines of orthodoxy. The working classes want a religion of charity, of freedom, of peace, of brotherly equality; and the orthodox ministers preach a religion of bitterness and strife, of bigotry and intolerance, of pride and uncharitableness, of caste and tyranny. The working classes want a religion that they can understand, a religion that is rational, a religion that is consistent with itself, a religion that is in harmony with truth and human nature, a religion that is worthy of God and friendly to the best interests of men; and the orthodox ministers preach a religion of mystery, a religion of absurdity, a religion of contradictions, a religion that defies common sense and the plainest matter of fact, a religion which wars with man's noblest faculties, a religion which throws the darkest and

most blasphemous reflections on God's character, a religion which sanctions the most barbarous and cruel institutions of society. It is true: the orthodox ministers have lost their hold on the working classes, and it is well they have. The working classes are the better prepared to listen to more Christ-like teachers. They are less likely to be prejudiced against a reformer by priestly calumnies. The orthodox ministers of England are the great enemies of truth, and the chief calumniators and persecutors of those who preach it. In proportion to their hold of the working classes, the prospects of the religious reformer are dark and discouraging; and in proportion as they lose their hold of the working classes, do the prospects of the reformer become bright and cheering. The working classes are then prepared for you, if you are prepared for them. They are prepared for the purest and highest views of christianity you have to offer them. They are more prepared for truth, than the men who are lost in business or panting after rank and honours. They have natural powers of mind as strong as other people, and their hardships have not ruined them. Notwithstanding their long hours and hard work, the men in the factories still read, and think, and talk. There is scarcely a subject either in politics, in science, or religion, which they do not discuss at dinner hours. Let one of them have a new tract or a new book, and it is discussed from beginning to end by almost every man in the factory. And even the younger, who are not permitted to talk, stand by and listen. It is so in our neighbourhood, and it might be so in every neighbourhood. There is no want of capacity among the working classes; it is books, and tracts, and plain and artless lectures, that they want. It is not a capacity that is wanting, but supplies of plain and useful information. If preparation be still wanted, it is such a preparation as can only be given by the supply of suitable tracts and books, and by plain and popular addresses.

As a proof that the working classes are prepared for the reception of sound principles, I may state the following facts. There are in England and Wales not less than from two to three hundred churches, which have been formed within the last few years, on the broad principle of requiring nothing as a condition of church fellowship, but a belief in Jesus as the *Christ*, and a determination to obey God's will. They ask each other no questions about opinions, they bind each other to no particular forms, they leave each other perfectly free. In connexion with these churches, there can hardly be less than six or eight hundred persons who preach. Yet none of these preachers subscribe any human creed or confession. Not one of them has been bound either to Trinitarianism or to Anti-Trinitarianism, Pelagianism or Calvinism; yet the whole of them, or nearly the whole of them, have become Anti-Trinitarian. Among these people, a very considerable portion of the People's Edition of Channing's Works, published in Belfast, were circulated; and since then, there have been, I suppose, from fifteen hundred to two thousand copies of my own edition of Channing's works circulated among them. Amongst those same persons, and amongst those with whom they have intercourse, no less than from ten to fifteen thousand tracts have long been circulated every month. They have also purchased considerable numbers of the works of Ram-mohun Roy and other Anti-Trinitarian writers, besides many copies of English translations of Griesbach's Greek Testament. Yet almost the whole of these persons are of the working classes. I feel persuaded that upwards of twenty thousand persons of the working classes have of late embraced purer, more rational, and more practical views of christianity. And I know that in the orthodox sects themselves there are great numbers that are reading and thinking matters over, and not a few that have become thoroughly heterodox. In fact, in some parts of England the younger members of the orthodox sects are infected in great numbers, and such is the influence that has been exerted on the minds of people generally, by lectures, tracts, and other means, that the orthodox sects cannot make any way at all. In short, only let those who profess and prize a purer theology, act as becomes their profession,—only let them

drink deep in the spirit of Christ, and devote themselves as zealously and unreservedly to the work of spreading truth, and righteousness, and joy, among their fellow-men, as he did, and we shall before long see a revolution of such vastness, and of such worth and glory, as the world has not beheld for many ages. I am no wild dreamer; I expect no return of ancient miracles; I expect no personal coming of the Saviour; I look for no arbitrary or partial effusions of spiritual influences: but I read the signs of the times. I know the state and feelings of many of my fellow-men, both in this and other countries; I know what zealous, and faithful, and vigorous exertions in a good and godly cause can accomplish; I know something of the weakness of false orthodoxy; I know something of the miseries of infidelity; I know something of the power of simple preaching, and of a plentiful supply of plain and truthful tracts and books; and it is from these that I judge. And I repeat it: only let those who love the truth and long for a Christian reformation, labour and live as the Gospel requires, and as their leader toiled and lived before them, and there will as surely a brighter and holier age arise, as there is truth in the Gospel of Christ, or reason in the souls of men. But let me add: Only let those who have clearer light, put it under a bushel, or attempt to confine it to a circle of respectable or wealthy people,—only let those who have been favoured with clearer light become a separate caste or sect, and entertain the thought of enjoying their superior light alone, while they leave the masses of their fellow-men to darkness and oppression; and their light is as sure to go out, and their influence is as sure to be lost, and they themselves are as sure to become a proverb for contempt and infamy, as there is righteousness in heaven. Everything may be accomplished, if we are faithful; and nothing can be accomplished without. Let us do our duty, and we shall shake, and rouse, and regenerate the world; let us neglect our duty, and we shall come to nothing.

I say the working classes are prepared for the pure and primitive Gospel, and they ought to be supplied with it without delay. The working classes need the pure Gospel. They need it to promote the unfolding of their spiritual faculties,—they need it to preserve them from infidelity and profligacy,—they need it to lighten their toils, and to cheer them in their sorrows and afflictions,—they need it to fit them for the duties of home, and to prepare them for being useful to their country and to their kind. The Gospel is man's life; it is man's salvation; it is his strength, his freedom, his glory, and his bliss; and he ought to possess it in its fullest purity. He needs it both for life and death; for time and for eternity.

LIBERAL SENTIMENTS OF WESLEY.
(From the Boston Christian Register.)

In a letter on occasion of the conversion of a friend from the Protestant faith to the Catholic, he says, "I doubt not both—and you are in trouble because . . . has changed his religion." Nay, he has changed his opinions, and mode of worship, but that is not religion. Religion is quite another thing. It is faith working by love, producing righteousness, peace and joy. It is happiness in God, in the knowledge and love of God. It is a heart and life devoted to God. It is communion with God the Father, and [with] the Son. It is the mind that was in Jesus Christ, enabling us to walk as he walked. Now either he has this religion, or he has it not. If he has, he will not finally perish, notwithstanding the absurd, unscriptural opinions he has embraced, and the idolatrous modes of worship."—Vol. 10, p. 312.

Of Pelagius he says, "by all I can pick up from the ancient authors, I guess he was both a wise and a holy man, that we know nothing but his name, for his writings are all destroyed." So of the heretics of an earlier age—"By reflecting on an odd book which I read, I was fully convinced of what I had long suspected—that the Montanists in the second and third centuries were real scriptural Christians."—Journal, Aug. 1750.

He prefaces the life of Thomas Firmin in his magazine with these words: "I was exceedingly struck at reading the following life, having long settled it in my mind, that the entertaining wrong notions concerning the Trinity, was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man."—Southey's Wesley, vol. 2, p. 89.

Of a heathen philosopher he thus speaks—"I read to-day part of the meditations of Marcus Antoninus. What a strange Emperor! and what a strange heathen! giving thanks to God for all the good things he enjoyed; in particular for his good inspirations, and for twice revealing to him in dreams things whereby he was cured of otherwise incurable distempers. I make no doubt but this is one of those many who shall come from the East and the West, and sit down with

Abraham, Isaac, and Jacob in the kingdom of heaven."—Journal, October, 1745.

The following in regard to Calvinism, may possibly be regarded by Calvinists as not quite so Catholic. Concerning the Calvinistic doctrine of God's passing by, in his sovereignty, all save the elect, he says, "I could sooner be a Turk, a Deist, yea an Atheist, than I could believe this. It is less absurd to deny the very being of God, than to make him an Almighty Tyrant."—Vol. 10, p. 201.

Again. It "destroys all the divine attributes at once. It overturns his justice, mercy and truth. It represents the Most High God (he that hath ears to hear let him hear,) as more cruel, false, and unjust than the devil! This is the blasphemy clearly contained in the horrible decree of Predestination. Here I fix my foot. On this I join issue with every assorter of it.—But you say, you will prove it by Scripture.—Hold! Prove what? That God is worse than the devil? It cannot be. Whatever the Scripture proves, it never proves this. Whatever it mean beside, it cannot mean that the God of truth is a liar, that the judge of the world is unjust. No Scripture can mean that God is not love: that is, whatever it prove beside, it cannot prove Predestination."—Vol. 6, p. 122.

The principle of Wesley's argument at the close of the last passage, sustains the rejection also of a Tri-personal Godhead, a vicarious atonement, and whatever else under the name of "evangelical" religion, has been inferred from the Scriptures, while it has been contradictory to the reason. It is an argument occasionally adopted by every sect against doctrines which they have rejected, but which others have maintained. Those who judge liberal Christians as "exalting reason above Scripture," do the same thing which they condemn. And though the sects forbear to use the weapon in warring against liberal Christianity, they use it abundantly in contending with one another.

The Bible Christian.

MONTREAL, JUNE, 1846.

BOSTON ANNIVERSARIES.

The last week in May is always a season of great interest in the capital of New England. At that time, it is usual for the various religious and philanthropic Societies to hold their yearly meetings. At these meetings, the operations, progress, and prospects, of the several Societies, are set forth and discussed. From this annual "troubling of the waters," new health is derived, and fresh energy imparted.

The various anniversary meetings connected with the Unitarian denomination were pregnant with interest and importance. The attendance throughout was very numerous, and the subjects brought under review were discussed with remarkable earnestness and ability. The American Unitarian Association commenced their meetings for business on Tuesday morning May 26, in the chapel of the Church of the Saviour, in Bedford Street. This body formerly held their annual meetings in Berry-Street vestry, but they found it necessary this year to avail themselves of the superior accommodation afforded by the newly-erected chapel of the Church of the Saviour. At this session, the attention of the members was directed by Rev. S. May to the Address lately forwarded by the Irish Unitarian Society to the churches of their faith in the United States on the subject of Slavery. A Committee was then appointed to prepare a suitable reply; but on re-consideration, this appointment was rescinded. This step was taken on the ground that the Address was not sent to them as an Association; and it seemed to some more consistent with propriety that the reply should emanate from them (or such of them as sympathised with the Address) as individual Unitarians. To this end, at the close of the business meetings of the Association a special meeting was held for the purpose of taking the Address of the Irish Unitarian Association into consideration. At this meeting, a Committee was appointed to prepare a suitable reply.

In the afternoon of the same day, the annual festival given by the Unitarian Laymen of Boston to the Clergy of their denomination, took place. This entertainment was laid out in the new and spacious hall over the Maine Railroad Depot. There were about eleven

hundred persons, ladies and gentlemen, assembled round the tables, which were plentifully furnished and tastefully decorated. The Chair was occupied on the occasion by the Hon. Josiah Quincy, late President of Harvard University. After the repast, Mr. Quincy delivered an address on Unitarianism,—its meaning, its value, its dangers, and its duties. Several beautiful and appropriate original hymns were sung during the evening, and many animated addresses were delivered. Those who spoke at this delightful social gathering were principally friends from a distance. Here might be seen men, young and old, rising up to utter a fervent feeling, or speak a page of their experience—men, who, though separated from each other by many a lake and river, many a forest and prairie, are seen to be close to each other in faith, and labouring amidst similar obstacles for the promotion of the same great end.

The public and general meeting of the American Unitarian Association was held in the Federal-Street Church (Dr. Gannett's) on Tuesday evening, at half-past seven o'clock. The church was filled in every part. The Chair was taken by Hon. Samuel Hoar, one of the Vice-Presidents. A series of Resolutions were offered, which may be seen in another part of our present sheet. The speaking was very animated and impressive. The address of Mr. Hillard was universally and justly admired for its high moral tone and the elegance of its style.

The Anniversary Meeting of the Sunday-School Society was held in the same place on Wednesday evening. The Hon. Stephen C. Phillips, President of the Society, in the Chair. The attendance here was large also, and the addresses delivered were of a highly-useful and practical character.

On Thursday evening, the closing meeting was held in the same church for the administration of the Lord's Supper. On this occasion, likewise, the congregation was numerous. The discourse was preached by the Rev. A. P. Peabody of Portsmouth, and the Rev. A. A. Livermore of Keene performed the services at the table. It was a solemn and touching service—the fitting close to a season of so much interest and importance.

During the week, conference and prayer meetings were held regularly every morning, beginning at half-past seven o'clock. These were sometimes in the chapel of the Church of the Saviour, and sometimes in the large vestry of Mr. Gray's church in Bulfinch street. They were very numerously attended, and the exercises were marked throughout by great earnestness and fervency of spirit.

For the brief account of the proceedings of the Anniversary Meetings of some of the more prominent Societies in connexion with the Unitarian denomination, we have availed ourselves of the reports given in the *Monthly Religious Magazine*. To the same valuable periodical we are indebted for several other items under the head of "Religious Intelligence."

RENUNCIATION OF TRINITARIANISM.

On the evening of Sunday the 17th ultimo, the Rev. Robert Hassall, formerly a preacher of the Methodist New Connexion, made a statement of the reasons which induced him to reject the doctrine of the Trinity, in the Unitarian Church in this city. The Rev. gentleman chose for his text John viii. 14, "Though I bear record of myself, yet my record is true." He stated in the first place what his views had been respecting the doctrine of the Trinity, and what views he had adopted since he had rejected that doctrine. He then stated how he was led to the enquiry which terminated in a change of his opinions, and concluded by alluding to the influence which that change had upon his character and happiness.

Mr. Hassall is an Englishman, a native of Staffordshire, and was deeply impressed with the importance of religion very early in life. He entered upon a course of study preparatory to his undertaking the duties of a preacher of the Gospel, under the superintendence of a venerable, aged Minister of the Methodist New Connexion. Whilst pursuing his studies, he felt the want of evi-

dence in the Bible to sustain the doctrine of the Trinity. He was struck with the fact that nowhere in the four Gospels is it recorded that Christ taught, or even once named, the doctrine of a tri-personal Deity. For some time he was disturbed in mind, read several books in support of the Trinity, and a small work of Dr. Carpenter's in refutation of that doctrine. Not being able to find such kind of proof as he was searching for, he finally came to the conclusion that though the doctrine of the Trinity was unsupported by proof positive, it was nevertheless capable of being sustained by a chain of inferential argument. This settled his mind for the time, and he resolved to receive the dogma as an admitted truth, and as an essential part of the Christian's faith. How his mind was again brought to the consideration of this subject, after a lapse of years, is stated by himself in the following words:—

"One day (oh, never shall I forget it) whilst engaged in prayer to God with more than usual earnestness for the outpouring of his blessing upon me and the church, I was perplexed beyond description (as many others have been) in endeavouring to address the true God, or, in other words, the Father, Son, and Holy Ghost. My faith taught me that each Person of the Trinity was an object of worship, inasmuch as each person was God; yet I found that I could not worship one Person without separating it in my mind from the other two. But I knew if I divided them, I should make three objects of worship; and I knew too, that if I worshipped one Person, that would only be a part or third of the Divinity. Still I found it impossible so to unite the three Persons in one, as to worship the Father and the Son and the Holy Spirit at the same time, or the Son and the Father at the same time. I say I found it impossible to do it, and I defy any human being under heaven to do it. If there be three Persons in the Deity, we can render supreme worship to one only at a time. From the constitution of the mind, it is impossible to do otherwise. Thus, then, I felt myself situated. I became agitated; I rose from my knees, and, in a state of confusion and perplexity, paced my room backwards and forwards. Question after question respecting my faith occurred to my mind. Can the Divine Being, I asked myself, be what I believe him to be? Is he divided into three Persons called Father, Son, and Holy Ghost? Is the Being of supreme worship such an one as to perplex the mind of the sincere worshipper? I doubted it. It appeared to me to be impossible. I resolved again, then, to examine the evidence of Scripture for the doctrine of the Trinity. That examination I believe was impartial, conducted with a simple desire for the truth. I read my Bible, and the best works I could find both for and against the doctrine; and the conclusion to which I felt myself obliged to come, as I have stated before, was, that it was not scriptural."

Mr. Hassall's case adds another to the numerous instances that have occurred of late of Trinitarian Ministers embracing Unitarianism. Frequently do the periodicals of our denomination bring us tidings of a similar kind. Nor is the progress of God's pure truth less perceptible among the laity. Every year adds to the number of those who have left the ranks of Trinitarianism, and especially the gloomy, unscriptural regions of Calvinism, and embraced liberal Christianity. Not a century ago, the American continent had not one avowed Anti-Trinitarian congregation within its bounds; now it has probably more than two thousand. Little more than a century ago, Emlyn was in chains in the common goal of the city of Dublin for avowing Anti-Trinitarian opinions. Now, Unitarianism has spread over the provinces of Ulster and Munster, has maintained its footing in the capital of the island, and two new houses of worship have been erected in the northern province within a year. In England, where Priestley's library, manuscripts, and meeting-house, were burned by a bigoted and infuriated mob, Unitarian congregations have been increased, and of late thousands have joined its ranks under the ministrations of Joseph Barker. The evidence of these events establishes the fact that the current of public opinion on matters of religion, in the present age, is setting in strongly from Trinitarianism towards liberal Christianity. May it continue so to make progress until God's pure truth takes the place of human-invented creeds, and mankind shall stand forth emancipated from the trammels of antiquated dogmatism and unscriptural opinions.

The Rev. Mr. Cordner, Pastor of the Unitarian Church of Montreal, left this city for Boston on the 20th ult. His pulpit is, during his absence, supplied by the Rev. Mr. Hassall, and ministers from the United States, travelling in Canada. Mr. Cordner is expected to return about the end of the present month.

RELIGIOUS SOCIETIES' RELIEF BILLS.—The several Bills for extending certain privileges to the "Unitarian Christians" of Toronto, to the "Christian" connexion and "Bible Christians" of Upper Canada, and to the "Christian Universalist Association," which were mentioned in our last as having passed the Legislative Assembly, were dropped in the Legislative Council, that body having decided on passing one Bill of a general nature for Upper Canada, authorizing ministers of all denominations to solemnize marriage, &c., and doing away with the necessity of individual Societies making application to the Legislature. This the Upper House did; and a Bill for that object, was sent down to the Assembly on the 23rd of May, but for want of time, it had only passed its first reading when the Legislature was prorogued. The attainment of the objects sought by these religious bodies was therefore for the present defeated. But it is gratifying to know, that not the slightest opposition was offered in either House, to granting to the petitioners the privileges they prayed for.

RELIGIOUS INTELLIGENCE.

Anniversary Meetings in Boston.

AMERICAN UNITARIAN ASSOCIATION.—The public meeting was attended by a crowded concourse of people, showing an increasing interest in the cause, on Tuesday evening, at half-past seven o'clock, in the Federal-Street Church. Prayer was offered by Rev. Dr. Ingersoll. The chair was taken by Hon. Samuel Hoar, of Concord, one of the Vice-Presidents, who made an appropriate address. At his call, the report of the General Secretary was then presented. It was full of interesting matter, and will be published. The following resolutions were offered by Rev. Mr. Clarke, of the Executive Committee:—

Resolved, That Unitarians are, by the Providence of God, in a position which qualifies them to conduct missionary operations to great advantage; inasmuch as they can go out untrammelled by creeds, and may dwell exclusively on those positive, practical, and fundamental truths which will create a new heart and awaken a new life in the human soul.

Resolved, That in our future action as a denomination, it is desirable to adhere to the principles of Christian Freedom and Progress, embraced and advocated by revered and leading Unitarians in past times.

Resolved, That it is the duty of Unitarians to feel and manifest an earnest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity.

Resolved, That in the present situation of our country, as regards its foreign relations, Unitarians are bound, in common with all disciples of Christ, to plead for Peace, with renewed earnestness; and we call upon our brethren, of all Christian denominations, to lift up a united remonstrance against that spirit and those measures which may tend to renew or perpetuate the horrors and sins of war.

Resolved, That we congratulate all our friends upon the success which has thus far attended the Meadville Theological School; and while we rejoice to witness the cordiality and confidence shown towards this institution by the Christian denomination, we assure that excellent body of our sincere desire that this institution may be the means, under Providence, of strengthening their hands and making them yet more useful in the service of our common Lord and Master.

Resolved, That it is desirable to take active measures to promote a more extensive circulation through the country of the works of standard Unitarian writers.

Resolved, That the increasing spread of liberal views among our brethren in Canada and Great Britain confirms our belief in the ultimate success, and our sense of the saving power, of Unitarian Christianity.

Resolved, That we remember with gratitude the labours of those great and good men of our denomination, in this country and Great Britain, who have, during the past year, gone from among us into the spiritual world; especially recalling, at this time, with solemn joy, the Christian character and exalted worth of Ware, Aspland, and our late President, Story.

Under the first of these resolutions, G. G. Channing, Esq., travelling-agent during the last year, made a few observations, and offered an interesting abstract of his doings, and the results of his efforts. Rev. F. W. Holland, of Rochester, N.Y., spoke to the same resolution, and adduced remarkable facts and circumstances to show especially the utility of diffusing tracts and books where our faith is little known; he also stated the cogent need of an earnest and efficient missionary to traverse the State of New York. The second and third resolutions were advocated by J. A. Andrew, Esq., of Boston, who appealed to the explicit example of Jesus Christ, as the one great, living argument for philanthropic and humane endeavours on the part of Christian disciples, and recurred to the benevolent earnestness of Channing, and the brave devotedness of our Pilgrim Fathers. Rev. W. H. Channing followed in a similar vein, or rather in a very different and peculiar vein, speaking powerfully, but in a somewhat accusatory spirit, of the short-comings of the denomination, in regard to its original and avowed principles, liberty, holiness, and love. George S. Hillard, Esq., took the tone of his observations, rather than from the words of any one of them; he directed his words with emphatic and surpassing eloquence to the connexion of Christianity with public concerns, with statesmen and the state. After a few observations from Richard Warren, Esq., made in behalf of the Unitarian Association in New York city, the Doxology was sung, and the services of the evening were closed.

The adjourned meeting of Thursday morning, was continued in the afternoon, when the following resolutions were adopted with great unanimity,—the first six being offered by Rev. Dr. Gannett, and the last one by H. H. Fuller, Esq.:—

Resolved,—That the business of this Association has so much increased, and the opportunities for an extension of its usefulness have so multiplied, that it is proper to create a permanent office, to be filled by a Travelling Agent, so far as this may be done without an alteration of the Constitution.

Resolved, That the trial of such an office which has been made last year, confirms us in the belief that it may become an important part of our operations.

Resolved, That such an office be now created till it shall be abolished by vote of this Association.

Resolved, That the appointment of a person to fill this office be vested in the hands of the Executive Committee, and that they be instructed to make such appointment annually as soon as possible after this annual meeting.

Resolved, That the salary of this officer be determined by the Executive Committee, subject to the condition that it shall not exceed one thousand dollars, exclusive of travelling expenses.

Resolved, That the Executive Committee be authorized to prescribe the duties of the General Secretary, and of the Travelling Agent, respectively, and so to distribute said duties, as to promote in the most efficient manner the great purposes of our Association.

Resolved, That it is expedient and desirable that a convenient room or rooms should be provided for the use of this Association, in some central place in Boston, which

shall be kept open as a Reading Room, and free of access, as such, during all the business hours of every week day, under the charge and care of the General Secretary, and in which shall be placed the books and library of the Association, and such tracts and pamphlets as they may possess, for sale or distribution.

A resolution was also introduced by N. A. Barrett, Esq., to the effect that the Executive Committee be recommended to publish a series of tracts on practical subjects, and to make arrangements for conventions in county associations.

UNITARIAN COLLATION.—The festival known by this title was observed this year with preparations and on a scale of even unusual extent and completeness. As before, it was provided by Unitarian laymen of Boston for the entertainment of the clergy, and of persons of both sexes, of the denomination generally. It was spread in probably the largest single apartment in the city, the hall over the extensive and newly built depot of the Maine railroad. The immense company sat down to the abundantly provided and elegantly decorated tables, on Tuesday, at 2 o'clock, P. M. A brief and appropriate speech was made by the Chairman of the Committee of Arrangements, E. Dale, Esq., and a blessing was invoked by Rev. R. C. Waterston. After the refreshments were disposed of, thanks were returned to Almighty God, by Rev. S. K. Lothrop. A hymn was sung; when the presiding officer of the occasion, Hon. Josiah Quincy, late President of Harvard University, whose presence gave added dignity to the feast, rose and addressed the assembly in a course of able remarks, alluding to the peculiar interest of the day, setting forth the distinguishing peculiarities of our faith, vindicating them as he went on by many forcible and sound arguments, and extending a cordial and affectionate welcome to friends present from all parts of the country. He was followed by Rev. Dr. Pierce, who protested against being called by the name Unitarian, and related an entertaining anecdote, in his best manner. Another hymn being sung, Rev. Mr. Hall of Providence, adverted to the infinite value of Christian love, Christian charity, and especially of the great need we have of that foremost grace under present exigencies. Rev. Mr. Hosmer of Buffalo, N. Y., continued this course of observation, and made especial mention of the growth, the religious necessities, and prospects of the West,—a region to which he said he had ceased to belong, through the multiplied facilities of communication between his city and this; and he bespoke a yet increased sympathy for the brethren there. The next speaker was Richard Warren, Esq., of New York city. He appeared in behalf of the recently organized Unitarian Association of the State of New York. With much spirit he declared the aims of that body, and besought the kindly regard and fellowship of the liberal Christians of New England. Elder Harvey of the Christian denomination of Pennsylvania, on the ground of common points of faith between his denomination and Unitarians, took the attitude of a fellow-worker and brother, in a very spirited strain, and paid a high tribute to the fraternal cordiality displayed by the latter towards the former. A response to the references made to the western country, was made by Rev. Mr. Conant of Geneva, Illinois, who also testified in terms of strong commendation to the zeal and efficiency of the preachers of the Christian connexion. A third hymn was sung, and the attention of the company was then engaged by Rev. Mr. Walter of Springfield, Ohio, another Christian, who brought evidence of the deep desire of his associates to gain a more thorough acquaintance and co-operation with our men and measures. His gratitude was eloquently expressed by Rev. Mr. Corder of Montreal, Canada, for the substantial expressions of sympathy hitherto received by his people from the Unitarians of the United States. The Doxology was sung, thanks were tendered to the Committee, who were re-appointed, and the company separated in the best possible humor.

ORGANIZATION OF A UNITARIAN ASSOCIATION IN THE STATE OF NEW YORK.—The strength of Liberal Christianity in New York is visibly growing. During the week commencing May 10, 1846, the Unitarians from all parts of that state came together in the city of New York, and with earnest deliberation and enlightened discussion organized themselves into an Association,—a body that promises to have a vigorous and efficient vitality. Meetings were held in the course of the week in the "Church of the Divine Unity," (Mr. Bellows'), at which Zebedee Cook, Esq. presided. Mr. Cook was chosen President of the Association, and James S. Cleveland, Esq., Secretary. Sermons were preached by Rev. Dr. Dewey of New York, and Rev. Mr. Osgood of Province, R. I. The following resolutions were then adopted:—

Resolved, That Unitarian Christianity seeks not primarily the diffusion of a creed, but the development and regeneration of man; and that it looks to the preaching of the life and spirit of Jesus as the great means for the redemption of the world.

Resolved, That we recognize our obligations as Unitarians to diffuse the distinguishing tenets of our denomination, because they are true and because they are deeply needed in the present state of religious opinion and of morals in the community.

Resolved, That the progress of Liberal Christianity in this State has been commensurate with the efforts made to advance it, and that there are no limits to its diffusion but those which the fewness of the labourers creates.

Resolved, That this Association should support a newspaper, and a missionary whose business it should be to teach throughout this State, scattering tracts and preaching in all the considerable towns, or supplying the pulpits of our brethren.

Resolved, That we feel the importance of uniting the great body of Liberal Christians of every name in the bonds of a common cause; that we owe to all Christians who reject human creeds and the Trinitarian and Calvinistic dogmas, an expression of our hearty sympathy and co-operation.

We understand that efforts will be made to establish a newspaper in New York, devoted to the spread of Unitarian Christianity, and also that Rev. Mr. Pierpont is in that city, with the hope of gathering a new Unitarian society.

CHURCH OF THE SAVIOUR.—The religious services connected with the laying of the corner-stone of the Church of the Saviour, in Bedford Street, took place on Wednesday morning last at six o'clock, in the following order: Introductory Prayer, by Rev. Mr. Hosmer, of Buffalo, N.Y.; Reading of the Scriptures, by Rev. Mr. Corder, of Montreal; Hymn; Address, and laying of the corner-stone, by the pastor, Rev. R. C. Waterston; Prayer, by Rev. Dr. Gannett; Hymn; Concluding Prayer, by Rev. F. A. Farley, of Brooklyn, N.Y.; Benediction, by the Pastor. The company was very numerous, and seemed to appreciate the considerate forecast of the minister and people, in having the interesting services to transpire on Anniversary Week.—*Boston Christian World*.

INSTALLATION AT SOUTH BOSTON, MASS.—On Wednesday afternoon, May 21, 1846, Rev. Moses G. Thomas, formerly minister at Concord, N. H., was installed as Pastor of the Broadway Unitarian Church in South Boston,—a newly formed church of our faith, organized in July, 1845, now in a very flourishing condition, and worshipping in a central and convenient room on Broadway. Sermon, by Rev. Dr. Gannett of Boston.

ORDINATION AND DEDICATION AT WORCESTER, MASS.—The growth of the town of Worcester, and of Rev. Mr. Hill's society, made it evident to the Unitarians of that place some months ago, that a new sanctuary must be opened for the worshippers according to our faith. Through the energetic efforts of several active gentlemen in Mr. Hill's society, and with the generous co-operation of that society generally, and of its minister, measures were taken for the organization of a new Unitarian church. A hall was obtained for the temporary accommodation of this body, and was soon filled. A meeting-house was soon projected; a lot of land was procured in a central position, and a structure of excellent proportions, commodious and tasteful, was erected, all the proceedings in the enterprise being characterized by a great deal of promptitude, economy and business-like sagacity, as well as by a generous foresight.

The dedicatory services took place April 28, 1846. Sermon, by Rev. Dr. Dewey, of New York City.

On the following day, April 29, Mr. Edward Everett Hale was ordained as minister of the church,—it being styled "The Church of the Unity." Sermon, by Rev. Mr. Lothrop of Boston.

LEVEE.—The Levee recently held at Faneuil Hall, Boston, for the benefit of the Meadville Theological School, was highly successful,—the net amount received being nearly 1500 dollars.

INAUGURATION OF THE PRESIDENT OF HARVARD UNIVERSITY.—Hon. Edward Everett, LL. D., was inaugurated at Cambridge, April 30, 1846. A procession of officers, invited guests, alumni, and undergraduates, moved from Gore Hall to the "First Church," where the usual ceremonies were performed. Prayer was offered by Rev. Prof. Walker, D. D., who has acted as President since the resignation of President Quincy. His Excellency Governor Briggs, on behalf of the Board of Overseers, inducted Mr. Everett into office in an appropriate address, investing him with the government and authority of the University, and delivering to him the charter, seal and keys. Mr. Everett replied. An oration in Latin was then delivered by Mr. George Martin Lane, of the Senior Class, and a hymn was sung. The Inaugural Address was then delivered by Mr. Everett. It was a very eloquent and comprehensive discussion of the great objects contemplated in a University education,—the acquisition of knowledge, the discipline of the mental powers, and the forma-

tion of character. It closed with an earnest, affectionate and thrilling appeal to the undergraduates. Prayers were then offered by Rev. Dr. Francis, a Doxology was sung, and a Benediction pronounced by Dr. Walker. At a subsequent hour, an entertainment was partaken of, which passed off with much animation.

DR. DEWEY.—At a meeting of the Church of the Messiah, N.Y., on Sunday, 24th May, it was voted unanimously to invite Dr. Dewey to preach three consecutive months in the winter season; and to settle a minister who should have the whole charge of the parish. This step was taken in accordance with Dr. D.'s request.

BRITISH AND FOREIGN BIBLE SOCIETY.—The forty-third anniversary meeting of this Society was held at Exeter Hall, London, on the 6th May,—Lord Sandon in the Chair. The following statement presents a complete view of the Society's receipts, issue, and expenditure.—The entire receipts of the year amount to £101,305 15s.; being an excess over the previous year of £3,550 4s. 2d. The issues of the Society have amounted to 1,411,661; the total issues of the Society have been 18,324,187 volumes. The expenditure during the past year has been £105,851 2s. 9d.; being £20,033 7s. more than the previous year.

UNITARIAN ANNIVERSARY.—The annual meeting of the Southern Unitarian, and Southern Unitarian Fund Societies, took place in Portsmouth, England, on Good Friday. After a sermon, and the business meeting, a tea party took place, at which were present about four hundred persons. The whole meeting must have been a very interesting one, and "any one who had been present must have felt that they were wrong who thought that there was anything chilling in Unitarianism. It was full of kindness, affection, and good will.

SERMONS BY REV. R. ASPLAND.—The family of the late Rev. Robert Aspland, of Hackney, purpose publishing by subscription a volume of his sermons, including some of his practical and doctrinal discourses. Price of subscription, 10s. 6s. 6d.

ELIHU BURRITT, THE LEARNED BLACKSMITH.—This individual, whose successful exertions in the cause of universal peace and Christian truth have done him so much honour, is about to leave America for England; and it is expected that he will be present on the occasion of the presentation of the steam-press to Mr. Barker, which has been deferred beyond the time originally determined on, in consequence of its having been found impracticable to complete it in time.

WARRINGTON—SUNDAY-SCHOOL UNION.—On Monday, May 4, a very interesting tea-meeting was held in this town, of members of almost all religious denominations,—Baptists, Independents, Unitarians, Quakers, Methodists, and Lady Huntingdon's Connection. N. Cooke, Esq., occupied the chair. It was, perhaps, the first cordial union of the kind, of so many different religious sects, that the town ever saw. The object of the promoters of the meeting was, to excite "to love and to good works," by showing how large a field of religious and moral destitution there was in the immediate neighbourhood, and urging the duty of personal effort to work out the improvement of all which each so earnestly desired. The meeting was addressed by Mr. Roberts, Independent Methodist; Mr. Wilkinson, Primitive Methodist; Mr. Robson, Unitarian; Mr. Leather, Secretary to the Union; Mr. P. Rylands, Independent; Mr. P. Philips, Independent Methodist; and Mr. M'Minnes, Independent,—on a variety of subjects connected with the moral state of the town, the objects of Sunday-schools, the duty of personal effort, the advantages of union, &c. &c.; and the meeting broke up at half-past nine, after an evening of almost unalloyed satisfaction to all present. Other meetings, where specific plans for Christian effort will be proposed, are expected shortly to take place; and much good, it is to be hoped, will spring from the Christian union here so auspiciously commenced.—*London Inquirer*.

SOUTHAMPTON, ENGLAND.—The Unitarians of Southampton are using endeavours for the formation and establishment of a chapel in that town, with every prospect of abundant success.

ERRATA IN OUR LAST NUMBER.

In the hurry of printing off a part of last month's impression, several typographical errors were overlooked. Some of these were corrected before the whole was wrought off. We refer more particularly to the following:

- In 1st page, 3rd column, 29th line from bottom, for *expatiate* read *epitaph*.
- In 2nd page, 4th col. 28th line from top, for *Christian read Christianity*.
- In 3rd page, 1st col. 34th line from bottom, for *communi cated read consummated*.
- In 3rd page, 3d col. 30th line from top, for *are not read are they not*.

THE 'MONTREAL REGISTER'
AND THE
'TRACT FOR THE TIMES.'

Our attention has been directed to some remarks of the *Register*, a weekly religious newspaper published in this city, on the 'Tract for the Times,' the origin of which was referred to in our last number. The tract is spoken of in pretty harsh terms by that journal and the editor evidently thinks, and would have the public to think likewise, that its compilers are not very honest persons.

He takes exception to the term "Unitarian," as a distinguishing name for our denomination. He would be studiously exact in his distribution of denominational titles. He styles us "the Unitarian community" to be sure, but then he carefully protects his reputation for precision by the introduction of a parenthetical "(so-called)." "We say so-called (he continues) because we regard the word Unitarian as a misnomer. It implies that those who are not Unitarians do not believe in the Unity of the Godhead, which we need not say is contrary to fact." Now to our apprehension it implies no such thing. The *Register* we believe is conducted by a minister of the Baptist church. Now if we or any other party who put a different construction on the Christian ordinance of baptism from that of the Baptists, should in writing style them "the (so-called) Baptist community," and continue thus "we say so-called because we regard the word Baptist a misnomer. It implies that those who are not Baptists do not recognize the ordinance of Baptism, which we need not say is contrary to fact,"—if we were to express ourselves in this manner would the *Register* see any fitness or point in it? Or would the Baptists consider themselves justified in withholding the name "Congregationalists" from those who are generally called by that title, on the ground of its implying 'that those who are not Congregationalists do not uphold and practice the Congregational form of discipline?' Are not the Baptists themselves, Congregationalists? For our own part, we never stop to quibble about such matters. If we were disposed to be captious we could raise a controversy on every denominational title in Christendom. We are willing at all times to call every sect of Christians by whatever name they wish to be distinguished. In every such case there are certain conditions implied and understood, and these will be known and remembered by every one who takes any interest in the enquiry. There are also too many matters of serious import in controversy among Christians, without seeking to mar the peace of the church by disputations on such unimportant concerns.

It may be right to remark here, that Unitarian is properly a generic term usually employed to denote all those who deny the doctrine of the Trinity. Every body knows that the Trinitarians hold the doctrine of God's Unity, but every body knows likewise that it is a unity in which there is a trinity of persons. But besides being used in a generic sense, the term Unitarian is likewise employed in a more limited one—to denote a sect or class of *genus* Unitarian. By some of the English Unitarians we know it has been said that, the term Unitarian properly belonged to those only who hold the simple humanity of Christ, but this has long since ceased to be a matter of discussion, and custom has now given the term to all who deny the triune theory of the Godhead. In England, Ireland, and America, they are all styled Unitarians, though it is well known they differ in opinion concerning the rank of Christ. Amongst the Unitarians of England, the belief of Christ's simple humanity prevails. In Ireland, the belief in his pre-existence prevails. In America, the Unitarians are probably about equally divided in opinion on that point. But besides those called Unitarians, there are comprehended under the generic title several other sects. There are those who will accept no title but that of 'Christians,' of whom there are probably seven hundred congregations in the United States, many in England, and some (nearly 30 congregations) in Canada,—there are likewise Congregationalists, Presbyterians, Baptists, Universalists, Quakers, &c., all of whom maintain the strict unity of the Supreme Being.

The object of the *Register* more particularly in noticing the *Tract*, is "to make a remark or two on some historical statements." That publication contains "An Address" reported from a Tract of the American Unitarian Association, issued some twenty years since we believe, and republished more than two years ago in our own columns. But it was circulated in the United States and in this city at the period referred to, without any questioning as to its "historical statements." These statements are too generally admitted

to allow any reasonable cavil. But on their re-appearance here some weeks since they fell under the scrutinising eye of the *Register*, and then sure enough they were speedily called to account; our contemporary we perceive, keeps a vigilant eye on his neighbours generally, if we may judge from the number of his paper now under our notice.

The statements which the *Register* feels so strongly disposed to controvert, relate to the religious opinions of Newton, Locke, Milton, and Watts. "That they were Unitarians in the British sense of the word is not true," he says. "Whether they were all Arians remains to be proved." How studiously he preserves his exactness concerning the name! How carefully his negative is suspended upon a nice distinction! How rigorous, his demand for proof.

We might give our contemporary a summary answer by saying that the proof is on record, printed and published years ago, and if he, has not seen it, it is not our fault. But we will not do so. We shall offer a few remarks on the matter.

Concerning Sir Isaac Newton, the *Register* quotes Dr. Brewster, sustained by Mr. Biot, to the effect that there is nothing in Newton's writings "to justify or even authorize, the idea that he was an anti-Trinitarian." On this our remark will be brief.

Is there anything, we ask, in the writings of the great philosopher and Bible student to justify the idea that he was a believer in the Trinity? Nothing, we reply. And the *Register* must make the same answer. And now we ask all whom it may concern, did they ever read Sir Isaac Newton's elaborate treatise on the "two notable corruptions of Scripture"? In this he shows that the two texts 1 John v. 7, and 1 Tim. iii. 16, so long relied on as strong props of the Triune theory of the Godhead, and the Supreme Deity of Christ, are interpolations and corruptions. It may be said, that many other eminent critics whose Trinitarianism is unquestioned have done the same thing with regard to these texts. We know, however, that in doing so they have carefully left on record their belief in Trinitarianism, lest their reputation for orthodoxy should suffer by such a step. But Newton has done no such thing. Far otherwise indeed. He speaks in such a manner as to leave little doubt of his disbelief in the Trinity. When he has occasion to refer to the passage in Matthew's Gospel containing the baptismal commission, he speaks of it as "the place from which they traced at first to derive the Trinity." * Would a believer in the Trinity have thus expressed himself?

Dr. Chalmers cannot be supposed to have any partiality for Unitarianism, and he admits Newton's heresy. In his second astronomical discourse he bestows a glowing eulogium on that distinguished man as a student of the Bible. But to guard himself from being supposed to countenance the philosopher's well known heterodoxy, he thus qualifies that eulogium in his preface: "In the course of this sermon I have offered a tribute of acknowledgment to the theology of Sir Isaac Newton; and in such terms as, if not further explained, may be liable to misconception. The grand circumstance of applause in the character of this great man, is, that unseduced by all the magnificence of his own discourses, he had a solidity of mind which could resist their fascination, and keep him in steady attachment to that book whose general evidence stamped upon it the impress of a real communication from heaven. This was the sole attribute of his theology which I had in my eye when I presumed to eulogize it. I do not think, that amid the distraction of his other pursuits, he has at all times succeeded in his interpretation of the book; else he would never in my apprehension, have abetted the leading doctrine of a sect or system, which has now nearly dwindled away from public observation." The closing sentence we confess is not very complimentary to the Unitarians, but the fact in question is admitted, and by one, whose authority in such a matter should surely satisfy any Trinitarian.

With regard to John Locke, the *Register* says:—"that he indulged in speculations on the subject of the Trinity, and has been charged with Arianism is well known." As the writer is so precise about names, we may inform him that he might have ventured to say "Socinianism." Here is a passage from the writings of his clerical antagonist:—"When he (Locke) proceeds to mention the advantages and benefits of Christ's coming into the world and appearing in the flesh, he hath not one syllable of his satisfying for us, or by his death purchasing life or salvation, or anything that sounds like it. This and several other things show that he is all over Socinian." Now Locke was a theological student and writer. To borrow his own words, "the little satisfaction and consistency that was to be found in most of the systems of divinity he had met with, made him betake himself to the sole reading of the Scriptures (to which they all appeal) for the understand-

* Newton's History of Two Corruptions of Scripture, sect. 1, par. 4.

ing of the Christian religion." In consequence of his theological writings he was assailed by his contemporaries, and charged with Unitarianism, in one or other of its forms. This, says the *Register*, is well known. But that he lived and died in Unitarianism, "where is the proof?" asks the writer before us. Such a demand is both unreasonable and improper, and the *Register* should have known this. Such cavilling is puerile. "Where is the proof?"—The fact admitted stands for proof until it can be shown that Locke changed his mind. His Unitarianism was not only admitted but charged upon him by the Trinitarians of his own time. The evidence that satisfied them in the matter, will satisfy us. And yet in the present day, we have a Trinitarian in the person of the editor of the *Register*, virtually charging his fellow Trinitarians with stolidity or misrepresentation, by insinuating that they had no proper grounds for their manifold accusations. The *Register* should either have been prepared to show that their charges, which he admits were made, were groundless, or else he should have raised no question about the matter.

And even John Milton, the *Register* seeks to throw a doubt over his Unitarianism, by suggesting a question fully as unreasonable and improper as that put in the case of Locke. We say unreasonable and improper, because in strict argumentation such questions deserve no answer. Our principal reason for noticing them is to give our readers some information on the points suggested by them. Thus writes the *Register* concerning Milton:—"That in his treatise on Christian doctrine he wrote as an Arian Baptist, need not be disputed. Will any one undertake to maintain that these were his maturer and final views? The absurdity of this question is perceptible to the commonest understanding. An Arian belongs to a class of Unitarians. If therefore it "need not be disputed" that he wrote as such, why is it disputed either openly or by implication, by the *Register* or by any one else, until he can show grounds for disputing it by producing subsequent writings of Milton to evince that he had changed his mind?

He wrote as an Arian Baptist. His works then show that he was an Arian Baptist, and until we have proof to the contrary we are to regard him as such. Does the *Register* mean to insinuate by his question that Milton's "matured and final views" were those of a Trinitarian Pedobaptist? His question has either this meaning or it has no proper meaning at all. The latter we think is the case. We should not be surprised after this, to find our contemporary starting some ingenious queries to throw a doubt over the Unitarianism of Priestley or Channing.

We have before us Milton's "Last Thoughts on the Trinity," from which we might make copious extracts if we had time and space. He speaks with not much favor of "the commonly received drama of personalities of the Godhead." And in his exposition of 1 Cor. viii. 4-6, he thus writes: "Here the expression 'there is none other God but one' excludes not only all other essences, but all other persons whatever; for it is expressly said in the sixth verse, that 'the Father is that one God; wherefore there is no other person but one.'" If this be not Unitarianism, we know not what Unitarianism is.

Respecting Dr. Watts, we have not much to say here. In our April number we quoted some extracts from his writings which prove clearly his departure from Trinitarianism. But we should not require to go farther than the quotation which the *Register* has given from one of his biographers, to maintain our point. We read there that Dr. Watts "was attacked by the Trinitarians." Now why was he attacked by the Trinitarians? Not surely because he was a believer in the Trinitarian theory. This we should naturally infer, and we are confirmed in our inference by a passage in the same extract, which informs us that "the Doctor certainly departed from the common hypothesis." Read this quotation from Dr. Watts's 'solemn address to the great and blessed God.'—"Hadst thou told me plainly, in any single text, that the Father, Son, and Holy Spirit, are three real persons in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased so to express and include this proposition in the several parts of thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity to have found out this inference, and engrafted it into my soul." From this it is plain he did not consider the doctrine of three persons in one God either expressly revealed in scripture, or fairly deducible therefrom. For a more lengthened extract to the same effect we refer our readers to our number for April.

Nor should we fail to state that we have the direct evidence of Dr. Nathaniel Lardner, to the effect that Dr. Watts was an Unitarian. His letters are published where he says that Dr. W. "was in the latter part of his life an Unitarian." Few, we presume, will venture to question the veracity of the author of "the Credibility of the Gospel History."

The remarks now offered are far from exhausting the subject. We may probably recur to the matter at some future and more convenient time.

On the last paragraph of the *Register's* article we shall say a word and then have done. "Even those who declaim most loudly against human authority in matters of religion, are fond of claiming the suffrages of great men for their peculiar sentiments."—This remark is levelled against the Unitarians. Let us be fairly understood here. We do protest against all human authority in matters of religion. We would accept no men, be they ever so great, as authorities, nor would we attempt to force any opinions upon others. Unitarians however are peculiarly situated. They are considered as fair game to be hunted down by any means, by almost all sects and persons. They are stigmatised as heretics, as 'deniers of the Lord that bought them,' as weak and wicked men dealing disingenuously with the Scriptures, and torturing them to suit their own purposes. They are proscribed and excluded here, and peremptorily shut out from all hopes of mercy hereafter. Timid minds are naturally alarmed by such denunciations and representations. Thousands are thus actually terrified from bestowing a moment's serious attention on the Unitarian system, or the grounds on which it rests. Under such circumstances, we say, it is perfectly competent and justifiable to make reference to the case of such distinguished ornaments of our race as Milton, Locke, and Newton,—men who, though educated under orthodox influences, did upon enquiry renounce the orthodox theology,—men who went to the word of God and read with their own eyes what was written there,—men who brought not only clear, powerful, and well disciplined minds to the investigation of the Bible, but meek and teachable dispositions,—men who could rise above all the common prejudices by which they were surrounded, and with soberness, patience and impartiality seek the precious pearl of divine truth, loving it for its own sake alone. We wish that every man would thus go to the Bible, and leaving all human authorities—all human creeds and confessions,—meekly learn from that most blessed book, what is so plainly written on its pages—that there is but one God; that God is one; and that the Father is the only true God.

CHRISTIANITY AND WAR.

In our age there can be no peace that is not honourable; there can be no war that is not dishonourable. The true honour of a nation is to be found only in deeds of justice, and in the happiness of its people, all of which are inconsistent with war. In the clear eye of Christian judgment, vain are its victories, infamous are its spoils. He is the true benefactor, and alone worthy of honour, who brings comfort where before was wretchedness; who dries the tear of sorrow; who pours oil into the wounds of the unfortunate; who feeds the hungry and clothes the naked; who unlooses the fetters of the slave; who does justice; who enlightens the ignorant; who enlivens and exalts, by his virtuous genius, in art, in literature, in science, the hours of life; who, by words or actions, inspires a love for God and for man. This is the Christian hero; this is the man of honour in a Christian land. He is no benefactor, nor deserving of honour, whatever may be his worldly renown, whose life is passed in acts of force; who renounces the great law of Christian brotherhood; whose vocation is blood; who triumphs in battle over his fellow-men. Well may old Sir Thomas Browne exclaim, "the world does not know its greatest men;" for thus far it has chiefly discerned the violent brood of battle, the armed men springing up from the dragon's teeth sown by Hate, and cared little for the truly good men, Children of Love, Cromwells guiltless of their country's blood, whose steps on earth have been as noiseless as an angel's wing."—Charles Sumner.

MRS. DANA'S LETTERS.

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

BY MARY S. B. DANA,

Author of "The Southern and Northern Harps," "The Parted Family," &c.

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