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THE BIBLE

TRUTH, HOLINESS,



CHRISTIAN.

LIBERTY, LOVE.

Vol. III.

MONTREAL, DECEMBER, 1846.

No. 12.

A SKETCH OF THE HISTORY OF THE DOCTRINE OF ATONEMENT.

BY THE REV. JAMES FREEMAN CLARKE.

(Concluded from our last.)

1. In tracing the history of this doctrine, we have seen that it divides itself into three distinct periods, in each of which a different idea has characterized the prevailing and orthodox theory. During the first and largest of these periods, this leading idea was of a conflict between good and evil, and the death of Christ was a ransom paid to the powers of darkness to redeem men from their dominion. During the second period, the main thought is of a debt which the sinner owes to God, which it is impossible for him to pay except by the aid of Christ. And in the third period, the notion which gives its character to the doctrine is that of a government, and a necessity which makes it impossible to forgive sin, except by such a display of the indignation of God, as will prevent the evil consequences which might otherwise occur. According to each theory, Christ dies to satisfy divine justice; but in the first, this justice has reference to the rights and lawful claims of the devil; in the second, to the rights and honour of God himself; in the third, to the order of the universe, and the claims of God's creatures. There is also a necessity for Christ's death according to each theory; but in the first, this necessity is founded on God's supposed relations to the supernatural world; in the second, on his relations to himself; in the third, on his relations to his creatures. Each of the theories implies a limitation of the Divine attributes. In the first, the Divine power is limited by the opposing power of evil, which is a dualistic view allied to Manicheism; in the second, the Divine goodness is limited by the demands of the Divine justice, which implies a conflict in the Divine mind; in the third, the Divine wisdom is limited by difficulties inherent in the government of free beings.

2. We have before remarked, that the direction taken by the theory of the atonement during each period seemed determined in some degree by the prevailing ideas of the time, and the tendency of the age. The first theory was warlike; the second, legal; the third, governmental. It was natural during those terrible centuries in which the church was exposed to so many forms of outward evil, that the theory of redemption should assume the form of a conflict with outward evil, and a victory over the Prince of darkness. It was an age in which persecutions tormented the Christian church, in which the Emperors of the world seemed to rival the Evil One in atrocious wickedness; in which the legions of the empire bound with their iron chain the whole earth in military subjection. Then came the dreadful inroads of the barbarians, the destructive famines, and awful pestilences, which were thought to have consumed in a few years half of the human race throughout the civilized world. What wonder that redemption from outward evil and sin should seem to be the chief work of Christ, and the passages of Scripture which indicate a conflict with evil be taken as the basis of the theory of redemption?

But when a thousand years had passed, these tumults had gone by. The barbarous nations having conquered every part of the Roman empire, had been converted to Christianity, and became fixed in their new homes. The tide of Mahomedan conquest, checked at the Pyrenees, had begun permanently to recede before the deeper life of Christendom. The conquerors of Rome, feeling their want of better institutions, accepted her splendid code of laws, and began to modify and apply them to their own needs. Hence the study of Roman Law sprang up suddenly in the twelfth century, and appeared in new glory. Thousands of students crowded the universities, attracted by the fame of great jurists. We read of

the celebrity of the University of Bologna, and of the Four Doctors. The civil and canon law were taught together at all the ecclesiastical establishments. Many distinguished scholastic theologians were also eminent as writers on civil law, and among them Lanfranc, the teacher of Anselm. Just at this time appeared the new theory of the atonement. Is it surprising that it should partake of the character of thought belonging to this time, and be founded, not on warlike, but legal ideas, on the rights of property and persons, on the notion of debt and payment, on a wrong done to God's honor by sin, for which a full recompense was to be demanded? Those passages of Scripture in which sin is spoken of as an injury inflicted on the Divine character, and the work of Christ as freeing us from the debt incurred by disobedience, were now made the basis of the doctrine.

With the Reformation came new ideas of human rights in civil as well as in ecclesiastical affairs. Reform in the church prepared the way for reform in politics, and men now began to ask for what purpose was government instituted, and what were the duties of the governor? The new theory of the atonement partook of this tendency also, and was founded upon ideas of government. Hugo Grotius laid the basis of this doctrine in the necessity imposed on God, as a ruler, to prevent mischief and preserve order in his government. And Hugo Grotius also was the founder of the modern international law, by his book on "The Laws of War and Peace," the object of which was to teach rulers to substitute a sense of justice toward the citizen and regard for the peace of society, for caprice and reckless ambition.

3. Thus we see that each age has developed that particular view of the doctrine which was suited to its circumstances, and to its prevailing tone of thought. We are not, however, to infer that these theories are merely arbitrary speculations, wholly destitute of reality and truth. Their error seems to lie in their one-sidedness. In their logical form they are all probably false, yet each may contain its leaven of truth. Thus the fantastic and mythical doctrine of a conflict with the devil, may be founded in reality. As long as the origin of evil remains unexplained, so long evil must appear to the intellect a hostile power contending with God. Only by self-sacrifice and willing endurance can we redeem ourselves and others from its slavery, and lead captivity captive. The sufferings of the good, and the death of martyrs, is the necessary price which must be paid in order to secure the progress of humanity. This price Christ paid on the cross, to redeem mankind from the power of evil. So also there is a truth in the idea of an atonement to be made to the Divine justice. The justice of God is his holiness as displayed in action. If God has a moral character, it must make him, not only by his will, but also by the very necessity of his holy nature, averse from sin. There is then, a law of the Divine nature, which seems necessarily to separate him from the sinner. God is separated from the sinner by the necessity of his nature, no less than the sinner from God by the voluntary act of disobedience. The work of Christ therefore was not only to remove the obstacle to reconciliation on the side of the sinner, but also that on the side of God. The first, he removes by making the sinner penitent; the second, by making him holy. When penitent, he is reconciled to God; when holy, God is reconciled to him. A similar truth may be detected in the theory of Grotius. But the error in all these systems is to make that a limitation of God's will, which is in reality a manifestation of his nature.

4. Nor are we to suppose that this succession of theories is merely a change from one error to another, merely a substitution of one defective statement in the place of another as defective. There has been not only change but progress. Through the whole history of the doctrine we see a steady advance of thought, and what each age has gained, that it retains. The doctrine beginning at first as a transaction in the super-

natural world, beyond the sphere of human experience, comes at last into the region of human ideas and relations. Beginning in a fantastic realm of images, and passing through a metaphysical world of abstractions, it enters at last the domain of spiritual experience. Its course is not yet ended, nor has it as yet taken its complete and perfect form, in which it can satisfy the demands both of the reason and of the religious nature. But it cannot go back to any of its previous forms. Their defects having been once fully seen, the possibility of their recovering their former influence is forever prevented. The course of this doctrine, like that of all theology, is forward, tending toward the time which shall see realized the harmonious union of reason and revelation, of faith and works, of the supernatural and the natural, of the spirit and the understanding, of the faith of the heart and the faith of the intellect.

NOTE.

The sketch of the history of the Atonement, contained in the foregoing tract, is confined to the three great forms which the doctrine has taken in the church, and does not undertake to treat of more recent developments. It may, however, be safely said, that the ancient and Orthodox form of the Government is now seldom received or taught by those who consider themselves the most Orthodox. The object of the death of Christ is now said to be, not the satisfaction of Divine Justice, but the exercise of a moral influence on the human mind. Christ did not die in order to appease the wrath of God, nor to pay the debt of obedience due to the Deity, but to manifest the evil of sin, and so to impress the human mind as to make it safe for God to pardon. He died then to reconcile man to God; not to reconcile God to man. Although the more Orthodox language is continually used, yet if we look through it, we see that this is the meaning really intended.

One or two instances will be given, in order to illustrate the truth of these remarks. These instances will be taken from books, the professed object of which is to teach the Orthodox theory of the Atonement, in opposition to the Unitarian theory.

Our first extract is from Archbishop M'Gee, and is taken from his large work on the Atonement. This book throughout is a violent polemic against Unitarianism, and the author evidently regards himself as highly Orthodox. But in his statement of the doctrine he virtually surrenders the Orthodox view, and makes the Atonement only a manifestation, or a declaratory act on the part of God.

"Had they (the objectors) more accurately examined the true import of the term in Scripture use, they would have seen that a sacrifice for sin, in Scripture language, implies solely this.—'a sacrifice wisely and graciously appointed by God, the moral Governor of the world, to expiate the guilt of sin, in such a manner as to avert the punishment of it from the offender.' To ask why God should have appointed this particular mode, or in what way it can avert the punishment of sin, is to take us back to the general point at issue with the Deist. With the Christian, who admits redemption under any modification, such matters cannot be a subject of inquiry."

"But even to our imperfect apprehension, some circumstances of natural connection and fitness may be pointed out. The whole may be considered as a sensible and striking representation of a punishment, which the sinner was conscious he deserved from God's justice: and then on the part of God, it becomes a public declaration of his holy displeasure against sin, and of his merciful compassion for the sinner: and on the part of the offender, when offered by him or for him, it implies a sincere confession of guilt, and a hearty desire of obtaining pardon: and upon the due performance of this service, the sinner is pardoned, and escapes the penalty of his transgression."

"This we shall find agreeable to the nature of a sacrifice for sin, as laid down in the Old Testament. Now is there anything in this degrading to the honour of God, or in the smallest degree inconsistent with the dictates of natural reason? And in this view, what is there in the death of Christ, as a sacrifice for the sins of mankind, that may not, in a certain degree, be embraced by our natural notions? For according to the explanation just given, is it not a declaration to the whole world of the greatness of their sins, and of the proportionate mercy and compassion of God, who had ordained this method, whereby, in a manner consistent with his other attributes, his fallen creatures might again be taken into his favour, on

their making themselves parties in this great sacrifice; that is, on their complying with those conditions, which, on the received notions of sacrifice, would render them parties in this; namely, an adequate conviction of guilt, a proportionate sense of God's love, and a firm determination with an humble faith in the sufficiency of this sacrifice, to endeavour after a life of amendment in obedience! Thus much falls within the reach of our comprehension on this mysterious subject. Whether in the expanded range of God's moral government some other end may not be held in view, in the death of his only begotten Son, it is not far as to inquire; nor does it concern us to know. What God has been pleased to reveal, it is alone our duty to believe."—M'Gee on Atonement, page 50, Appleton's edition.

On examining this statement, it is apparent that—

1. M'Gee gives up the necessity of Atonement. He calls it an appointment; that is, something which results from the choice of the divine will not the necessity of God's nature. He even goes farther, and denies that we have any right to entertain the inquiries which alone can show it to be necessary. "Why God has appointed this mode, or in what way it can avert the punishment of sin," he says, "cannot be a subject of inquiry" with the Christian.

2. M'Gee makes the atoning sacrifice a mere declaratory act on the part of God. It is merely teaching. God expresses by it his displeasure against sin, and his compassion for the sinner. It is designed then to act on the human mind alone. It has nothing to do in relation to God. It is to remove a difficulty existing in the human mind, not one which exists in the divine mind.

3. M'Gee asserts that this view is the only view we have a right to take of the Atonement. No other end but that of a declaration, he says, has been revealed. The Orthodox view, therefore, which makes the death of Christ not a mere declaration of God's feelings, but the actual payment of a sinner's transgression,—this, M'Gee maintains, is not revealed, and it is not our duty to believe it. "It is not for us to inquire, nor does it in any way concern us to know."

Our next reference is to the views of the Atonement expressed by that popular and excellent writer, Jacob Abbott, in his book called "The Corner Stone."

Mr. Abbott illustrates his view of the nature of the Atonement by a story of some school-boys, one of whom has thrown away his companion's cap into the snow. The master perceives that the boy is penitent, and accordingly forgives him. But, says Mr. Abbott, if the matter were left here, it "would bring down the standard of justice and kindness among the boys." The master accordingly goes out into the cold and snow himself, to find the lost cap, and brings it back with him. And when the boys saw him returning, "there was not one whose heart was not full of affection and gratitude toward the teacher, and of displeasure at the sin."

"Such a case," adds Mr. Abbott, "is analogous in many respects to the measures God has adopted to make the forgiveness of human guilt safe." He indeed adds, in another place, that no human transaction can be entirely analogous to the great plan of redeeming man from sin and misery by the sufferings and death of Jesus Christ. Yet as the only view which he presents of the nature of the Atonement has reference exclusively to its influence on the human mind, we may take it for granted that this is with him the essential feature of the transaction.

But how far this is from the Orthodox view of satisfaction! It is the theory of Grotius, not of Anselm. The death of Christ is not a debt paid to God, but an influence exerted on the world to maintain the dignity of the law.

Another example of the way in which modern Orthodoxy departs from the ancient theory of Atonement may be found in a book, which has been widely circulated among the Orthodox in this country, called "The Philosophy of the Plan of Salvation."

The author of this book contends, that man can only be made to love another being by seeing that being making self-denial and enduring sorrow for his sake. The object of the death of Christ was to awaken this affectionate gratitude in the human heart toward Christ and God.

As our object is not to criticise this work, we pass by the enormous psychological error of declaring that love can be produced only by the sight of self-denial in a benefactor. We merely call attention to the fact, that here, as in the other instances referred to, the object of the death of Christ is to remove a difficulty in the human mind, not one in the divine mind. Its necessity arises from the laws of human nature, not from the laws of the divine nature. The death of Christ is necessary, because men cannot other-

wise love; not because God cannot otherwise pardon.

Our last extract, to show the altered views of modern Orthodoxy concerning this doctrine, shall be taken from a late number of the "New Englander," an Orthodox periodical, published at New Haven.

"The system of truth, so denominated, is indeed what it was in substance, but not in form. The science of theology has made great advances since the Unitarian controversy began, and was nearly concluded in this country. New philosophical theories have made plain and unobjectionable to reason those doctrines of the Orthodox, from which, owing to bungling explanations, the common sense of Unitarians revolted. Some objections to their restoration have also been removed by the comparatively light estimation in which the Orthodox have come to hold the philosophy of dogmatic theology. Hypotheses relating to the mode of divine existence, to the origin of evil, to the Atonement, to regeneration, and the nature of human depravity, designed to make these doctrines clear to reason, but adapted more or less to obscure them, are now recognized by the Orthodox as mere philosophical speculations, and not as matters of faith. All that is essential, for example, to Orthodoxy, in respect to the vital doctrine of Atonement, is, that we should ascribe the salvation of man to something which Christ has accomplished by his incarnation and sufferings, and without which salvation would be impossible. Whether this necessarily consists in the indispensableness of his death as a means of ransoming mankind from Satan, or of appeasing divine anger, or of maintaining the authority of the Lawgiver while the penitent is pardoned, or in some other principle, Orthodoxy requires only that we should believe in the necessity, and ascribe to Christ's death our salvation and the glory of it."—*New Englander*, Oct. 1815.

"These instances are specimens of the entire alteration which has taken place in modern times in relation to this doctrine. There are few anywhere who maintain the theory of the entire satisfaction in its ancient rigor. It may even be asserted that some modern Orthodox writers have gone too far from the ancient doctrine, and that there is a meaning and reality in it which they fail of perceiving. It would not be surprising if the Unitarian theory of the Atonement, in its further development, should accept more of the theory of Anselm than is now generally received by the graduates of the Calvinistic Theological Schools of New England.

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The Bible Christian.

MONTREAL, DECEMBER, 1816.

PROGRESS OF RIGHT VIEWS.

We do not believe that the most enlightened friends of Unitarian Christianity look for its very rapid and extensive diffusion as such. Unitarianism is an unpopular faith, and a great number of persons, although they may sympathise with Unitarian views, are very slow to identify themselves with a denomination cast out of the pale of popular favour. Yet, notwithstanding such obstacles, Unitarianism, as a system, is making a steady and satisfactory progress. But the progress of right views in Christianity is not to be estimated merely by the extent of increase of the Unitarians as a denomination. The essential principles of Unitarianism are finding their way into various bodies of what are styled Orthodox Christians. A free and generous spirit of enquiry has been introduced, the result of which has been to modify many of the tenets of rigid Orthodoxy, and open the way for the adoption of more liberal and scriptural views. Important modifications have taken place with regard to the Trinity, total depravity, the eternity of punishment, the atonement, the value of creeds, &c. Professors in Orthodox Colleges can now publish to the world that "the different stones in the temple of Orthodoxy will be more minutely scrutinized" than heretofore, and that it will be a "benefit" to have this done. Half a century ago this temple was thought to be complete. Half a century ago the world of Orthodoxy was as well satisfied with it, and had as high an opinion of it, as had the Free Church of Scotland a short time since, when in the simplicity of its confidence in its symbols it forwarded the Westminster Con-

* Dr. Davidson, of the Lancashire Independent College.

fession and Catechisms as models of a perfect faith to the Reformers of the German Catholic Church. And in connection, too, with the scrutiny of the stones of the temple of Orthodoxy, learned Professors of that ilk can now boldly affirm that "God is not honoured by an unintelligent adherence to time-honoured dogmas." And, again, when Orthodox Professors evince a disinclination to keep pace with the progress of the age, we hear of them vacating their chairs to make room for those who will. The venerable Dr. Woods, of Andover, in the United States, has lately resigned, and the current report among all parties is that this was the cause. All this affords evidence—ominous evidence—that Orthodoxy is undergoing an important modification.

As a farther proof of the point before us, we would adduce the fact that in the early part of the present year, the Rev. Charles Beecher, a Presbyterian Clergyman, son of the well-known Dr. Beecher, preached a discourse at the dedication of a Presbyterian Church at Fort Wayne, Indiana, in which he utters some very plain truths, and speaks quite as unpalatably to the popular taste as the most thorough Unitarian. The title of these dedicatory discourses (for there are two of them), is "The Bible a sufficient Creed," and the aim is to show that creed systems are pernicious; enslaving to the mind of man, and unfavorable to the free and proper development of the truth of the Bible. Such is the manly and truthful tenor which pervades them, that they have been printed entire in one of the Boston Unitarian newspapers, and a large impression of them struck off at the same office for general distribution. We here present our readers with an extract from one of them, and we ask them to bear in mind as they read it, that the language thereof is that of a Beecher, and that the occasion on which it was spoken was the dedication of a Presbyterian Church in one of the Western States of America:—

"There is nothing imaginary in the statement that the Creed Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the course of seven years study the Protestant candidate for the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom? 'The liberty wherewith Christ maketh free?' Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty? 'Hence I say that the liberty of opinion in our Theological Seminaries, is mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of claims—a choice of handkerchiefs—whether he will wear the Presbyterian handkerchief, or the Methodist, Baptist, Episcopal, or other Evangelical handkerchief. Here it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

"Thus are the ministry of the Evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature, to shut up the truth and bow the knee to the power of apostasy."

Reader, we ask thee still to remember that this is the testimony of an eminent Trinitarian Clergyman, brought up amongst the people of whom he speaks. Is there not leaven of the right kind there—the leaven of freedom and truth? Do we not perceive there the pledge and promise of progress? The principle of Mr. Beecher's discourses is just the fundamental principle which the Unitarians have been insisting on ever since they assumed the attitude of a distinct denomination.

As a still farther evidence and illustration of what we now refer to—that liberal views of Christianity are making progress among Orthodox denominations, and that they are therefore approximating more closely to Unitarianism, we copy the following article from the *Presbyterian*, a religious paper representing the denomination whose name it bears. It will

be seen that it is mainly a comment on a paragraph which had appeared in the *New York Christian Inquirer*. The celebrated "Theological Seminary" referred to, is that at Andover:—

"UNITARIANISM.—The *Christian Inquirer*, a Unitarian paper recently established in the city of New York, copies an editorial from the *Presbyterian*, referring to the decline of Unitarianism, and accompanies it with comments. We refer to the comments chiefly with a view of copying the following pregnant paragraph.

"Unitarianism is not on the decline. The manifestations of her influence are somewhat changed. Orthodoxy has relented. Mild and reasonable views of Christianity are now to be heard in Calvinistic pulpits, and liberal Christianity is doing her work under other names, and with more efficiency than ever. We care not how soon the denomination is disbanded when the holy war is over. If Orthodoxy throws down her arms, and quietly and unconsciously turns her face and fights on our side, we are willing to look defeated. We do not stand out as prominently as we once did. The tide of Christian truth has risen about us, and our rock is submerged; not broken, abraded, or sunk. If 'Unitarianism is a heartless system,' we shall begin to mourn that its general principles are spreading so fast. From the general tenor of the best Orthodox literature, we are beginning to feel that our 'occupation is gone'; that our 'peculiar' views are no longer characteristic of us. The great point of difference has generally been accounted that which is created by our opposite views of the atonement. But a writer in the *Methodist Quarterly Review* of October, labours with learning, argument and eloquence, to show that every other view of the atonement than that which ascribes to it a moral influence over man as its essence, is unscriptural, unphilosophical, and irrational. And Orthodox works are every day coming out in opposition to the doctrine of vicarious punishment. Unitarians believe in the vicarious sufferings of Christ, not in the technical, but the only real sense of those words, as fully as any Christians."

"It is lawful to be taught by an enemy. There is too much truth in the remark that many, professedly Orthodox, are unwittingly aiding the cause of Socinianism. The views of atonement, taught in a celebrated theological seminary in New England, but not confined to the region or Church with which it is associated, are in a very slight degree better than Socinianism, and are unquestionably an advance towards that system. We are not at all surprised that Unitarians should exult in the propagation of such theories, or that it should hail them as pioneers of a still more thorough disclaimer of the distinctive peculiarities of Orthodoxy. If the persons referred to, do not speedily resume their 'armour of proof,' the good old fashioned doctrine of atonement, they may as well give up the battle. They fight uncertainly as one that beatech the air, and while they deny Unitarianism, it, in turn, smiles on them, as efficient auxiliaries."

FARTHER EVIDENCE OF THE PROGRESS OF RIGHT VIEWS.

Since writing the foregoing article, we have seen the account of a remarkable and important religious movement which recently took place in New York. It is the organization of a new congregation of Germans, seceders from the Roman Catholic Church. Stimulated, no doubt, by the movement which has recently taken place in their native country, a large number of the Germans of New York, in connection with the Rev. Mr. Guistiniani, recently a Roman Catholic priest of the order of St. Francis, were led to reflect upon the validity of the claims of Rome; and the result has been the complete rejection of those claims and many of their accompanying doctrines. The new congregation was organized with great solemnity in the Tabernacle, which was crowded to excess on the occasion.

We subjoin their declaration of what they reject, and their confession of what they adopt:—

DECLARATION.

1. We reject the following:—
1. The doctrine, that the Pope is the visible head of the Church, standing in the place of Jesus Christ; and we repel in advance all concessions which may possibly be made by the Hierarchy to subject the Free Church again to her yoke.
2. We reject the doctrine that by ordination there is conferred upon the priests any special elevated dignity above the laity, and that by virtue of the same, authority is given them over faith and doctrine, over the consciences and the opinions of men.
3. We reject the constrained celibacy of the clergy, as an ordinance not founded upon the

Holy Scriptures, but rather a contrivance devised by the Popes for their domineering purposes.

4. We reject auricular confession.
 5. We renounce the invocation of Saints, the worship of relics and images.
 6. We reject indulgences, fasts, pilgrimages, and all such hitherto appointed church regulations, which can only lead to an empty self-righteousness.
 7. We reject the doctrine of purgatory.
- But we freely profess the following well established tenets of the Gospel:—

II.

Confession of Faith.

As the general substance of our belief we adopt the following creed:

1. We believe in God the Father, who through His Almighty Word created the world, and rules it in wisdom, righteousness, and love. We believe in Jesus Christ our Saviour. We believe in the Holy Spirit, a holy universal Christian church, the forgiveness of sins, and life everlasting. Amen.
2. We assign to the church individually the duty of bringing the import of our faith to a living Christian development adapted to the times.
3. We allow entire freedom of conscience, the free investigation and interpretation of the Holy Scriptures, with no recognized external authority; we abominate especially all coercion, all hypocrisy and all lying, and therefore find in the diversity of views and readings of our doctrinal basis no ground for division and denunciation. We hold our creed subject to a deeper scrutiny of Holy Scripture founded on the development and influence of the Holy Spirit.
4. We acknowledge on the authority of Holy Scripture only two sacraments instituted by Christ, *Baptism and the Supper*; but as Church institutions in the spirit of the Gospel; *Confirmation*, (reception into the congregation by a confession of faith on arriving at years of discretion;—the laying on of hands with prayer) *die Buss*, *Repentance* (prayer for the forgiveness of sins); *der Priesterliche* (ordination; laying on of hands with prayer.) *Marriage* and preparation for death (with prayer.)
5. Baptism shall be administered to Children, with the expectation that it will be followed by a ratification of the Confession of Faith (Confirmation) on their arriving at years of discretion.
6. The Lord's Supper shall be partaken of by the congregation as it was instituted by Christ, in both kinds.
7. We recognize marriage as a holy, binding rite, and attain for it the Church's blessing; yet we acknowledge no other conditions and limitations than such as are fixed by the laws of the State.
8. We believe and declare that it is the first duty of the Christian to manifest his faith by works of Christian love.

The *New York Spectator*, in speaking of this movement, seems to derive satisfaction from the fact that the New York German Reformers have kept clear of some of the errors of Ronge and his followers. The principal charge laid against Ronge is that of an inclination to extreme Rationalism. How far this charge may be well founded, we cannot undertake positively to say. We have seen it both asserted and denied. Under the term Rationalism, we understand, are included two or three shades of opinion. Rationalistic tendencies, we know, are widely spread in Germany, while, to borrow the language of a recent writer, "the adherents of strict orthodoxy are, if not extinct, yet few and far scattered." As far as we have been able to gather from the various detached accounts which we have seen published, the majority of German Protestants are to be found occupying a middle position between strict Orthodoxy and extreme Rationalism. The opinions of this majority would correspond in the main with those of the Unitarian Christians of Great Britain, Ireland, and the United States. We only express the feelings of the Unitarians of these countries, when we say, that with extreme Rationalism, or that system which rejects the supernatural element from Christianity, we have no sympathy. Yet we would neither abuse nor denounce its abettors. If, in the legitimate exercise of their right of thought, they have come to such conclusions, let God judge them, not us.

The *New York Spectator*, however, is scarcely to be relied on in his account of the opinions of the new congregation. As an evidence that they have not fallen into some of the more serious mistakes of their fellow-countrymen at home, he says that they have made a distinct enunciation of the doctrine of the Trinity. But there is some error here. We fear he has read the first article in their "Confession" with Trinitarian eyes, else he would not have made such a statement. This article is in fact substantially and almost literally the same as the 5th article of the

"Confession" issued by Ronge and his followers on their secession from Rome. Here is the 5th article of their Confession, and we ask our readers to compare it with the 1st article of the New York Germans, and judge for himself whether there is any thing in them to justify the opinion of a substantial difference between the two bodies on the doctrine in question:—

5. As the essential contents of our faith, we lay down the following symbols:—

"I believe in God the Father, who has created the world by his omnipotent word and who governs it in wisdom, justice, and love.

"I believe in Jesus Christ our Saviour, who by his doctrine, his life, and death, has saved us from bondage and sin.

"I believe in the working of the Holy Ghost on earth, a holy, universal, Christian Church, forgiveness of sin, and life everlasting. Amen."

There is surely a wide difference between the manner of stating their belief in the Father, Son, and Holy Spirit, and that of the Athanasian Creed or Westminster Confession. As we said of Ronge's Confession when it appeared, "it is in fact Unitarian in sentiment." It is known now that Ronge rejects the Trinity as commonly understood. And why may not the same be said of the New York Germans? Every Unitarian believes in "God the Father," in "Jesus Christ our Saviour," and in "the work of the Holy Spirit upon the earth."

The truth is, that the old doctrine of a trinity of coequal and coeternal persons in the Deity is fast sinking, because it cannot be sustained in this age of increasing light and enquiry. And while the article before us, constructed as it is, would, we presume, satisfy many minds who would still call themselves Trinitarians, it would also satisfy those who hold the belief of the simple Unity of God. We may venture to surmise that in the new congregation may be found a diversity of opinion on the doctrine of the Godhead. They admit indeed, in their 3rd article, that their "doctrinal basis" will allow of "diversity of views and readings." But they find in such diversity "no ground for division and denunciation." In this they show themselves enlightened and wise. They have made a bold step in the right direction. They have shown themselves lovers of truth, toleration, and progress.

MONTREAL UNITARIAN CONGREGATION.

During the last month an aggregate meeting of this congregation was held in the school room of the Church, for the purpose of taking into consideration certain suggestions to be submitted to them by one of the Committees belonging to the body. During the past year an encouraging increase has been made in members, and as these have come from various sources, it was thought desirable to adopt some measures to consolidate the worshipping society with the view of securing its permanency, and rendering it more profitable to all connected with it. The meeting was well attended, and the following suggestions were submitted:—

"1st.—We believe it is the sacred duty of all rational beings to cultivate the exalted gift of understanding which the Almighty Parent has given to them, and we believe that it is incumbent on us particularly, as the professors of liberal and enlightened views of Christianity, to attend to the business of mental improvement. We would therefore suggest that in view of the obligation thus resting upon us, some means should be adopted for creating and cherishing a taste for useful reading, more particularly among the younger members of this congregation. It is thought that a class for mental improvement might readily be formed, which would be highly useful in promoting the desired end. Such a class might meet weekly in one of the rooms connected with this Church, at which select passages from standard authors might be read and conversed upon. Here, also, essays might occasionally be produced, if found practicable, and other exercises of a useful character might be devised.

"2ndly.—Believing that man is a religious being as well as an intellectual, we hold it to be of cardinal importance that earnest attention should be paid to the cultivation of the devotional sentiment. A religious society in which devotion is neglected resembles a sta-

ue. It has the form but it wants the life. It may have external beauty, symmetry and grace, but intrinsically it is a mass of cold lifeless stone. No religious body can be said to be in a healthy state unless its members be given to serious thought and stated prayer. The example of our Saviour leaves us no excuse on this part of duty. And if we would be his faithful disciples we must imitate his example, and nothing appears more prominently in his character than frequent and earnest prayer to God. With the view of cultivating the spirit of social devotion, it is suggested that meetings should be held for the purposes of familiar religious conversation and devotional exercises.

"3rdly.—Regretting that much misconception and prejudice still exist in the community regarding our distinguishing views of Christianity, it is suggested that every proper means should be resorted to for removing these. We think that a better acquaintance with our real views would soften asperity and mitigate the ill-grounded prejudice which exists in society at large. For the purpose of promoting a better acquaintance with them, it is thought that a special committee should be formed, who would take charge of the congregational library, of all the tracts that we can procure from abroad or print at home, and of the *Bible Christian*, in its publication and distribution."

In accordance with these suggestions, classes and committees were then formed, which have since held their meetings with very encouraging prospects of success.

BOOKS.

We would direct attention to the advertisement of Books which appears in another column. Several of them have only lately arrived in this city, after a tedious passage from the other side of the Atlantic. Among those which came from Great Britain, we received the first eight parts of the *People's Dictionary of the Bible*, by Dr. Beard of Manchester. This we regard as an extremely valuable work, embracing within a convenient compass, a great amount of information on matters referred to in the Sacred Text. We regret that the great delay and expense connected with the procuring of books from Great Britain, will interfere with the subscription to the work in this place during its issue in parts; but we hope that on its completion it will be duly appreciated here, and meet with that encouragement which it so eminently deserves.

THEOLOGICAL SCHOOL, MEADVILLE.

The catalogue of Officers and Students for the current year, has reached us. The School is still prosperous. The advantages it offers to a certain class of students are manifold. The Board of Instruction is composed, as follows:—

REV. R. P. STEBBINS, *President*; Professor of Hebrew Literature, systematic Theology, and Sacred Rhetoric.*

REV. FREDERIC HUIDEKOPER, Professor of Hermeneutics, New Testament Interpretation and Literature, and Ecclesiastical History.†

REV. GEORGE HOSMER, Professor of Pastoral Care.

ELDER DAVID MILLARD, Professor of Biblical Antiquities and Sacred Geography.

The number of Students is as follows:—In the Senior Class 4; Middle Class 13; Junior Class 15; making a total of 32. Among the names of the Junior Class we observe that of Mr. Hassall, recently a Methodist Minister of this city.

The Library has been increased the past year by an addition of 900 volumes—making in the whole 2,300 volumes. There are also 1,000 volumes of Text books, the use of which is given to the Students during their connection with the School.

The course of study at this Institution will occupy three years, but students will be admitted for a shorter period, or can continue for a longer one.—Candidates for an advanced standing will be examined in the previous studies of the class which they

* Professor Stebbins also gives instruction in the Evidences of Natural and Revealed Religion, Mental and Moral Philosophy and Eloquence.
† Professor HuidEKOPER also gives instruction in Greek, Latin and German.

propose to enter. *It is very desirable that all who propose to enter, should be there at the annual commencement.* Those who come later must be ready for examination in the studies through which their classes shall have passed.

We are gratified to mark the continued prosperity of the Meadville Theological School, believing, as we do, that it is calculated to give efficient aid to the cause of liberal and scriptural Christianity.

Wellington and Father Mathew.—Wellington, the hero of blood, got more than two millions of the national money; and half the cities of the empire are decorated with pillars and statues raised to him whilst living. Who could compare a Wellington and a Mathew?—the victor of blood and the victor of peace? Who could place in the same class the leader who dried the orphan's tear and hushed the cry of widows, and him whose glory was erected on crushed and withering limbs—on thousands of stark, ghastly, mangled corpses—and whose praises were drowned in the shrieks of miserable mothers, wives and daughters? Who would contrast the man of blood with the man of peace? Why, then let it be written now, to be remembered in after ages, that a Wellington received a hundred times more from his country than a Mathew,—the one for slaughtering thousands of Frenchmen, the other for elevating and purifying millions of his own people. How posterity will scorn our boasted civilization.—*Scottish Temperance Review.*

Christian Effort.—Believe on the Lord Jesus Christ, and thou shalt be saved. Believe the testimonies of eternal truth, concerning man's rebellion and ruined condition, and the solemn realities of judgment and eternity, and you will at once shake off sloth, and be aroused to escape impending wrath and secure unfading glory. Do you love your ease and the pleasures of the world more than Heaven? You have your choice; but remember, the friendship of the world is enmity with God. Do you say, there is time enough for religion by and by! Behold, now is the accepted time! The Omnipotent One gives not the least encouragement for another day. Behold, now is the day of salvation! Do you say, then, you will in earnest seek salvation, but not have it known? This, too, is at variance with Heaven's design. Let your light so shine before men that they may see your good works. Whosoever is ashamed of me and of my works, of him shall the Son of Man be ashamed. Do you feel the overwhelming power of sinful habit, and your utter inability to rise in your own strength. Take hold of that mighty arm now reaching down from heaven; ready to raise you up, to strengthen you, to heal you. It is an arm of everlasting mercy for the chief of sinners. The same kind arm that rescued Augustine, after thirty years of rebellion and wallowing in sin, rescued him from the horrible pit and miry clay, and set his feet upon a rock, and put a new song into his mouth! Rise, then, in the might of that Omnipotent arm; seize the offer of Infinite love; run with patience the race now set before you; and you too, like Monica, and Augustine, and the countless multitudes before the throne, shall come off conqueror, and more than conqueror, through Him that hath loved us and washed us from our sins in his own blood.

Spring passes away, and so must thou. Is thy cheek of roses fairer than the rose which must also fade? Thy song, other than that of the nightingale, which is also silenced? Lie down calmly in thy dust, thou human flower. That dust will yet be the pollen of a fairer one; and earth has no more than it can do to thy blossoming soul.—*J. P. Richter.*

The Treasurer of the Montreal Unitarian Society acknowledges to the receipt of the following sums from friends in Great Britain towards discharging the residue of debt on their Church:—

From the High Pavement Chapel, Nottingham,.....	£5 0 sterling.
From James Yates, Esq.....	2 2
	£7 2
Less, advertising in <i>Christiana Reformer</i> ,.....	2s.
Mr. Horwood's commission on £7 2s. at 5 per cent.,.....	7s. 9
	£6 13 stg.
From Dr. Bowring, M. P.....	2 0 stg.
From Robt. Rowan, Esq. Ballynony, Ireland,.....	2 0 stg.

BOOKS FOR SALE, AT C. BRYSON'S BOOK-STORE, ST. FRANCIS JAVIER 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 Mlle. 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 given Unitarian explications 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 Elucidatory Engravings. By the Rev. J. R. BEARD, D.D., of Manchester, England.

TWELVE LECTURES IN ILLUSTRATION AND DEFENCE OF CHRISTIAN UNITARIANISM. By the Rev. J. SCOTT PORTER, Colleague Pastor of the First Presbyterian Congregation, Belfast, Ireland.

- CONTENTS:
- 1.—Unitarianism: What it is, and what it is not.
 - 2.—Unitarianism the Faith of the Old Testament
 - 3.—Unitarianism the Faith of our Lord Jesus Ch.
 - 4 & 5.—Unitarianism the Faith of the Apostles.
 - 6.—Unitarianism the Faith of the Primitive Ch.
 - 7.—Unitarianism a Rational Faith.
 - 8.—Unitarianism a Devotional Faith.
 - 9.—Unitarianism a Benevolent Faith.
 - 10.—Unitarianism a Holy Faith.
 - 11.—Unitarianism a Consolatory Faith.
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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.

THE ATONING SACRIFICE—a Display of Love, not of Wrath. By the Rev. Noah Worcester.

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.

THE RECOLLECTIONS OF JOTHAN ANDERSON. By the late Rev. H. Ware, Jr., of Cambridge University, New England.

SERMONS. By the Rev. F. W. P. Greenwood, D.D., Minister of King's Chapel, Boston. In two volumes.

A COLLECTION OF PSALMS AND HYMNS for Christian Worship. By the Rev. F. W. P. Greenwood, D.D. Montreal, December, 1816.

SIR ISAAC NEWTON.

BY DR. CHALMERS.*

If you have gone along with me in the preceding observations, you will perceive that they are calculated to disarm of all its point, and of all its energy, that slipperiness of Voltaire; when in the examples he gives of the dotage of the human understanding, he tells us of Bacon having believed in witchcraft, and Sir Isaac Newton having written a Commentary on the Book of Revelation. The former instance we shall not undertake to vindicate; but in the latter instance we perceive what this brilliant and specious, but withal superficial apostle of Infidelity, either did not see, or refused to acknowledge. We see in this intellectual labour of our great philosopher, the working of the very same principles which carried him through the profoundest and the most successful of his investigations; and how he kept most sacredly and most consistently by those very maxims, the authority of which, he, even in the full vigour and manhood of his faculties, ever recognized. We see in the theology of Newton, the very spirit and principle which gave all its stability, and all its sureness, to the philosophy of Newton. We see the same tenacious adherence to every one doctrine, that had such valid proof to uphold it, as could be gathered from the field of human experience; and we see the same firm resistance of every one argument, that had nothing to recommend it, but such plausibilities as could easily be devised by the genius of man, when he expatiated abroad on those fields of creation which the eye never witnessed, and from which no messenger ever came to us with any credible information. Now, it was on the former of these two principles that Newton clung so determinedly to his Bible, as the record of an actual annunciation from God to the inhabitants of this world. When he turned his attention to this book, he came to it with a mind tutored to the philosophy of facts—and, when he looked at its credentials, he saw the stamp and the impress of this philosophy on every one of them. He saw the fact of Christ being a messenger from heaven, in the audible language by which it was conveyed from heaven's canopy to human ears. He saw the fact of his being an approved ambassador of God, in those miracles which carried their own resistless evidence along with them to human eyes. He saw the truth of this whole history brought home to his own conviction, by a sound and substantial vehicle of human testimony. He saw the reality of that supernatural light, which inspired the prophecies he himself illustrated, by such an agreement with the events of a various and distant futurity as could be taken cognizance of by human observation. He saw the wisdom of God pervading the whole substance of the written message, in such manifold adaptations to the circumstances of man, and to the whole secrecy of his thoughts, and his affections, and his spiritual wants, and his moral sensibilities, as even in the mind of an ordinary and unlettered peasant, can be attested by human consciousness. These formed the solid materials of the basis on which our experimental philosopher stood; and there was nothing in the whole compass of his own astronomy to dazzle him away from it; and he was too well aware of the limit between what he knew, and what he did not know, to be seduced from the ground he had taken, by any of those brilliancies, which have since led so many of his humbler successors into the track of Infidelity. He had measured the distances of these planets. He had calculated their periods. He had estimated their figures and their bulk, and their densities, and he had subordinated the whole intricacy of their movements to the simple and sublime agency of one commanding principle. But he had too much of the ballast of a substantial under-

* In his Preface, Dr. Chalmers makes the following allusion to Sir Isaac Newton and his theology:—

"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 misconstruction. The grand circumstance of applause in the character of this great man, is, that unseduced by all the magnificence of his own discoveries, he had a solidity of mind which could resist their fascination; and keep him in steady attachment to that book, whose general evidences 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 and the engrossment 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 a system, which has now nearly dwindled away from public observation."

Sir Isaac Newton was a Unitarian, and the Unitarians are but an inconsiderable body in Scotland. Hence this remark of the distinguished Scotch clergyman.

standing about him, to be thrown afloat by all this success among the plausibilities of wanton and unauthorized speculation. He knew the boundary which hemmed him in. He knew that he had not thrown one particle of light on the moral or religious history of these planetary regions. He had not ascertained what visits of communication they received from the God who upholds them. But he knew that the fact of a real visit made to this planet, had such evidence to rest upon, that it was not to be dispensed by any aerial imagination. And when I look at the steady and unmoved Christianity of this wonderful man; so far from seeing any symptom of dotage and unbecomingly, or any forgetfulness of those principles on which the fabric of his philosophy is reared; do I see, that in sitting down to the work of a Bible Commentator, he hath given us their most beautiful and most consistent exemplification.

I did not anticipate such a length of time, and of illustration, in this stage of my argument. But I will not regret it, if I have familiarized the minds of any of my readers to the reigning principle of this Discourse. We are strongly disposed to think, that it is a principle which might be made to apply to every argument of every unbeliever—and so to serve not merely as an antidote against the infidelity of astronomers, but to serve as an antidote against all infidelity. We are well aware of the diversity of complexion which Infidelity puts on. It looks one thing in the man of science and liberal accomplishments. It looks another thing in the refined voluptuary. It looks still another thing in the common-place railer against the artifices of priestly domination. It looks another thing in the dark and unsettled spirit of him, whose every reflection is tinged with gall, and who casts his envious and malignant scowl at all that stands associated with the established order of society. It looks another thing in the prosperous man of business, who has neither time nor patience for the details of the Christian evidence—but who, amid the hurry of his other occupations, has gathered as many of the lighter petulancies of the Infidel writers, and caught from the perusal of them as contemptuous a tone towards the religion of the New Testament, as to set him at large from all the decencies of religious observation, and to give him the disdain of an elevated complacency over all the follies of what he counts a vulgar superstition. And, lastly, for Infidelity has now got down amongst us to the humblest walks of life; may it occasionally be seen lowering on the forehead of the resolute and hardy artificer, who can lift his menacing voice against the priesthood, and, looking on the Bible as a jugglery of theirs, can bid stout defiance to all its denunciations. Now, under all these varieties, we think there might be detected the one and universal principle which we have attempted to expose. The something, whatever it is, which has dispossessed all these people of their Christianity, exists in their minds, in the shape of a position, which they hold to be true, but which, by no legitimate evidence, they have ever realized—and a position, which lodges within them as a wilful fancy or presumption of their own, but which could not stand the touchstone of that wise and solid principle, in virtue of which, the followers of Newton give to observation the precedence over theory. It is a principle altogether worthy of being laboured—as, if carried round in faithful and consistent application amongst these numerous varieties, it is able to break up all the existing infidelity of the world.

PHYSICAL LABOUR.

BY ELIHU BURRITT, THE BLACKSMITH.

But the mere sustenance of animal life, and the gratifications of sense, are the humblest, meanest objects of physical labour. Its necessity was introduced into the organization of man for a higher destiny. Its chief work and dignity was to educate the immortal mind into a character and capacity of activity, which it should retain after its dissolution from flesh and blood. If man sustained a mere vegetable communication with the earth, and if his system might derive all its necessary nutrition by a process of capillary induction through the pores in the soles of his feet, even in that case, his mind would require for its development all the physical labour of which he is so disposed to complain. The divinity of this arrangement is even perceptible in the disposition of rivers, mountains, seas, and oceans, around the globe. Between us and the slightest gratification of sense, Divine Providence has interposed a condition of mental as well as physical action. Man was provided with no instinct or mechanical intuition to relieve his mind from action, in anything he did for his physical comfort. "The amorous bird of night that sang spousal over the nuptial bower" of our first pa-

rents, "and hid haste the evening star to light their bridal lamp," that bird built its first nest as perfectly as it did its last; and its offspring's first attempt was as successful as the maturest effort of the parent. No opposition of thought, no deduction of experience, ever improved their instinct. Every living thing endowed with an instinct, instead of a reasoning mind, came into the world with its tools already made, and it never added a new one to its stock. Every being endowed with a living, thinking soul, had to make his own tools; and Adam found that he could not even dress and prune the garden of Eden, without first exercising all his mental faculties in the invention and manufacture of some instrument to help him on his work. Every beast, and bird, and creeping thing, wherever it found its food, found it already prepared to satisfy its hunger. Not so with man. The provision for the constant occupation of his mind was so vitally incorporated with the necessities of his physical nature, that there was nothing that could sustain his animal life which he had not to change, combine, or prepare into food by some invention or artificial process. He found, therefore, that his hands and feet, and all his members and organs of sense, were merely a set of primary faculties, with which to make others of more powerful capacity to ameliorate his social condition. The first rude plough he made to turn the soil, the first rude axe of stone with which he felled the stalwart pine, the first rude canoe he scooped from its trunk, to cross the river which kept him from greener fields, were each a human faculty, that brought within his reach a physical comfort he never enjoyed before. Nay, they were more: they were a part of himself. He transferred to each of them a piece of his own body and part of his mind, which were never dissolved. We are taught by Divine authority, that *good works are the human body of faith*; and that they are as immortal, too, as "the substance of things hoped for." We have similar testimony that the invention of every implement that increases the capacity of labour and the comfort of human life, is the immortal body of a living thought, that will breathe and speak through all coming time. Adam died long before the flood, but his wooden plough survived the deluge. It never died, it never will die but on the grave of time. It has ploughed through the rubbish of fallen empires; it will plough on as long as there is anything left to plough on this planet; and when it stops in the last furrow to be made on earth, it will retain the living thought that Adam breathed into it, though a thousand generations may have forgotten the connection.

THE AGE OF PRACTICE.

The Age of Practice is now at hand. The true credentials are deeds. The genuine test is performance.

The doctrine of Works has been too much neglected in this Protestant age of sectarian opinions. "Faith without works," rightly said the Apostle James, "is dead." Mere expression of belief is not true faith. Simple assent to a verbal creed is of no avail. True faith is a practical confidence operating in good works.

The union of Church and State—not the formal worthless thing of politicians, but a truer, a diviner idea—is the societary actualization of the sacredness of good works. We should sanctify and hallow art, science, and industry. Our fields and our houses should become to us as portions of the common temple of God. Each effort should be a prayer; each rest as a thanksgiving. Every function of work should be holy; each department of labor honorable, each portion of industry attractive. The priesthood of industry should commence. The hierarchy of labor should be installed. Every one should be a worker; every one a priest. This would be the true union of Church and State. This is the required combined reform in temporals and spirituals.

The true practice of good works does not consist in mere alms-giving. Justice above charity, O, pharisaic and ever good intentioned but unenlightened alms-givers! Put that spade into the hands of yon beggar, take one in thine own, go there both together on that field and dig. This is better than putting money into a pocket full of holes. This is better than sending Charity with half-pence to the gin-palace. This is better than alms-giving. It is grander than Charity, for it is love and justice. It is as fraternity above patronage. It is as community, above slavery. It is the land and the tool; it is the spade and the acre which every Christian, every human being, ought to have with which to work. By the lazy rich and by the idle

poor, and by those unemployed, the Divine command is not obeyed: "by the sweat of thy brow shalt thou eat bread."

Wo unto those by whom this Divine and benevolent command is obeyed not. By the contracted chest, by the weak and undeveloped frame, by the flaccid muscle, by the hellish pang of ennu, are those who will not work punished. By increased pauper rates, by dread of incendiary torch and smoking homestead, by fear of red riot and flaming rebellion, are those damned who will not let others work. No sin under God's heaven escapes without a punishment. Those who transgress God's laws in human nature or in human society, are condemned by their transgression.

Mightily let us invoke the Age of Practice; its credentials, deeds; its test, performance. Nothing is too loving for the heart. Nothing is too thoughtful for the mind. Nothing is too powerful for the hand. There cannot be too much piety, too much patriotism, too much philanthropy. One cannot be too much a saint or a hero. "Be ye perfect as your Father which is in heaven is perfect." Never too high the kebla in the mosques of the true Islam. The higher the endeavor, the more likely the effort. Shoot at the rush candle, and thou shalt hit the table. Wing thy shaft at the Pole Star, and thou shalt pierce the Lion or the Great Bear. That which is most wanting should be the most tried after. All things are possible to faith. The thought of annihilation approximates Atheism. "Perhaps" should be banished the dictionary. The more we try, the more shall we gain. Trial itself is a gain. If we reach not at first the thing attempted, we shall yet acquire more strength for another endeavor.

Let the future era be the Age of Practice; we have had enough of mere doctrine. If we cannot, however, ourselves become practical, let us at any rate write in favor of practice. Let our poets sing its laud. Let our orators speak its praises. So sung and so spoken, assuredly it will then be done.—*Douglas Jerrold's Magazine.*

WAR.

What, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Drumdrudge, usually some five hundred souls. From these, by certain "natural enemies" of the French, there are successfully selected, during the French war, say thirty able-bodied men. Drumdrudge, at her own expense, has suckled and nursed them; she has not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red, and shipped away, at the public charge, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now, to that same spot in the south of Spain, are thirty similar French artisans, from a French Drumdrudge, in like manner vending; till at length, after infinite effort, the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with a gun in his hand. Straightway the word "Fire!" is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart, were the entirest strangers; nay, in so wide a universe, there was even unconsciously; by commerce, some mutual helpfulness between them. How, then? Simpleton! their governors had fallen out; and, instead of shooting one another, had the cunning to make these poor blockheads shoot. Alas! so it is in Deutschland, and hitherto in all lands; still, as of old, "what devilry soever kings do, the Greeks must pay the piper!" In that fiction of the English Smollett, it is true, the final cessation of war is perhaps prophetically shadowed forth; where the two natural enemies, in person, take each a tobacco pipe, filled with brimstone, light the same, and smoke in one another's faces, till the weaker gives in. But from such predicted peace-era, what blood-filled trenches, and contentious centuries, may still divide us!—*Thomas Carlyle.*

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