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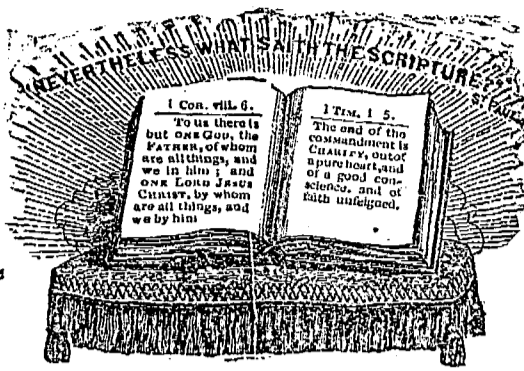
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# THE BIBLE

TRUTH, HOLINESS,



# CHRISTIAN.

LIBERTY, LOVE.

Vol. IV.

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No. 6.

## BOSTON RELIGIOUS ANNIVERSARY MEETINGS.

### BOOK AND PAMPHLET SOCIETY.

On Sunday evening, May 23rd, a meeting of this Society was held in the Federal St. Church, (Dr. Gannett's,) for the purpose of hearing a Sermon in its behalf preached by the Rev. H. W. Bellows, of New York.—The preacher took for his text Colossians iv. 16. He spoke of the Bible as a collection of books and tracts; and showed how the need of the written word sprang up and the success of the Gospel depended upon it. Christianity had owed its uncorrupt preservation to the art of printing. He next traced out the separate offices of the written and spoken word. He argued that the time had not come—never would come, when preaching could be dispensed with. The pulpit would always be necessary to make *known-truths felt*, to give, through the power of eloquence, expression to personal convictions and the feelings of the heart. He described what advantage the living voice had in certain respects over the printed page. There was no competition then between the pulpit and the press; but a division of labor; each having its own work. He then dwelt upon the necessity for the wide-spread circulation of books by our denomination. There never was a time when careful and discriminating statements of the evidences and simple doctrines of Christianity were more necessary. This was proved by the infidel and licentious tendency of the cheap literature of the day. He thought also that the strong action, at this time, of the spirit of philanthropy—running into ultraisms, was another reason, for recalling attention to the fundamental truths of the Gospel. Here the preacher, with much force, pointed out the connexion between liberal Christians and the radicalism of the times. It had grown up with us—a necessary part of the contest for liberty. It was for us to Christianize the somewhat rampant spirit of humanity. The charge that our views are only negative—was next met and the originality, depth and positiveness of the great truths of pure Christianity, ably set forth. Mr. B. spoke of the fitness of our opinions for dissemination, through a religious literature, because they were calm appeals to the reason, and need not be stated, could not be, in technical language. He urged the duty of laymen to engage in the preparation and spread of works, containing liberal opinions in a distinctly religious form. He recommended a system of Colportage; spoke of the efforts of Barker in England, and closed, after showing that the Unitarian movement was not sectarian, with some account of the Book and Pamphlet Society—what it had already done and the more it was capable of doing.

The discourse was characterized by remarkable earnestness, and was listened to with great attention. A collection was taken up in aid of the funds of the Society.

### THE BOSTON PORT SOCIETY

Held its anniversary, in the Federal street Church, on Monday evening, May 12. The attendance was good, but not as large as the interest of the occasion and importance of the object deserved. Rev. E. B. Hall, of Providence, R. I., offered the prayer. The music was introduced at intervals by a select choir, unaccompanied by the organ, and occupying a front pew. The President, Albert Fearing, Esq., alluded to the propriety of putting this meeting among the anniversaries of the week. He then referred to the peculiar claims of seamen, and the indebtedness of this city to the sailor for its wealth and means of doing good. He briefly showed that without the aid of mariners, civilization would go back—the invalid sigh in vain for the balmy airs of southern climes—the missionary be unable

to carry abroad the Gospel, and two nations prevented the one from giving and the other from receiving Christian beneficence. He then referred in fitting terms to the presence of him who had been the agent of all New England, to carry food to those stricken by famine in Ireland. In obedience to the associations of the place, he spoke of Channing: and expressed the desire that his all-embracing spirit of humanity, might be in and bless this society. Mr. F. concluded, by welcoming the members of the Boston Port Society, and their fellow laborers, the Ladies of the Seaman's Aid Society.

Mr. Andrew, the Secretary of the Society, now read the report, a remarkably well written and interesting document, which embraced many matters connected with the cause of seamen, calculated to awaken a deep interest in behalf of this noble, but too much neglected class of men. He gave a short history of the Society, which was established in 1823, its object being to secure moral and religious instruction to the seamen of Boston and vicinity, and this object had never been lost sight of. Its labors had been directed to the preaching of the Gospel to seamen in its purity and simplicity—*tolerant* being a fundamental principle of action. The Boston Port Society was established by the merchants of Boston, to ameliorate the discomforts of seamen, and raise them from their destitute and degraded condition, and to place them within the pale of society from which they had previously been virtually excluded. For this purpose large sums had been contributed to build the Bethel Church and the Mariner's House. It was computed that the number of seamen was about two millions—five hundred thousand of whom had attended the Bethel, since that church was established, where was found every Sunday assembled a numerous, but orderly and sedate assembly, who listened with deep interest to the exhortations, of their excellent pastor. They were solemn and serious men, devout worshippers in their own church. The report also spoke of the good fortune of the society in securing for so many years the services of a pastor in Rev. E. T. Taylor, eminently zealous and successful in advancing the interests of the society. The Report next spoke of the Mariner's House, a large and commodious building recently erected in North Square, for the special accommodation of seamen. Such an edifice became necessary. They could not be sufficiently accommodated without it. The people of Boston and vicinity were called upon, they cheerfully answered the demand, and generously contributed a sum sufficient to cause the object to be accomplished. The cost of the Mariner's House was \$35,000, \$21,000 of which was advanced by our citizens, and a debt of only \$14,000 remains, which is secured by a mortgage on the property. The building is leased to the Seaman's Aid Society for \$1,500 a year, and under the superintendence of Mr. Broadhead, who is remarkably well qualified for the business, is now in successful operation. This House and the Bethel were peculiarly fortunate in their location, and doubtless instrumental in doing a vast deal of good to the seafaring community.

In the course of the evening, the meeting was addressed by Capt. Jordan, T. B. Curtis, Esq., Capt. Forbes, who lately had charge of the Jamestown on her benevolent mission to Ireland, and Rev. E. T. Taylor, the Minister of the Society.

### THE COLLATION.

On the afternoon of Tuesday, 25th May, this social and cheerful gathering took place in the immense hall over the depot of the Maine Railroad.

The day was fine and the attendance large; nearly 1000 tickets being issued.

The company, after being seated, were welcomed heartily and warmly by Wm. D. Coolidge, Esq., Chairman of the Committee of Arrangements.

The blessing was asked by Rev. F. T. Gray, of Boston.

Thanks were returned by the Rev. J. I. T. Coolidge.

After the company had partaken of the excellent repast provided by the Unitarian laymen of Boston, G. S. Hillard, Esq., who occupied the chair, delivered a lengthened and interesting address on some of the relations subsisting between the clergy and the laity. Several appropriate original hymns were sung at different stages of the proceedings. Dr. Parkman, of Boston, read extracts from a letter of Dr. Montgomery of Ireland, regretting his inability to attend the anniversaries this year, as he had been invited. The Chairman also, in the course of the afternoon, read the interesting communication addressed (from Ireland) to the Mayor and Aldermen of the city of Boston, connected with a present of a flag, which was exhibited in the hall. The flag represented the American Eagle supporting a wreath of shamrock, bound together by the "stars and stripes." In the centre was the Irish harp. Addresses connected with a variety of topics and sentiments, were delivered by Rev. Dr. Pierce, of Brookline, Rev. Messrs. Sanger of Dover, Farley of Brooklyn, N.Y., Fisher of the Independent Irish Protestant Society, Boston, Captain Forbes, Rev. Messrs. Corder of Montreal, Bellows of New York, Waterston of Boston, Rev. Dr. Nichols of Portland, and Rev. E. T. Taylor of Boston.

### AMERICAN UNITARIAN ASSOCIATION.

The business meetings of this body were held on the mornings of Tuesday, Wednesday, and Thursday, in the chapel of the Church of the Saviour, in Bedford Street.

The following gentlemen were nominated as the officers to be reported at the first legal meeting under the Act of Incorporation, viz:

President.—Rev. Dr. GANNETT.

Vice-President.—Hon. Stephen Fairbanks.

Secretary.—Rev. Wm. Eliot.

Directors.—Rev. Ephraim Peabody, Rev. F. D. Huntington, Rev. J. W. Thompson, Isaiah Bangs, Esq., Lewis G. Pray, Esq.

At the meeting on Wednesday, Rev. Samuel May, jun., introduced three Resolutions, which were afterwards condensed into two, of a declaratory character upon the subject of slavery; the first of which, after a discussion which continued into Thursday, was adopted; viz:

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

The second Resolution was laid upon the table.

The general public meeting of the American Unitarian Association, was held in the Federal Street Church, on Tuesday evening, Honble. Richard Sullivan in the Chair. Prayer by Rev. Mr. Furness, Philadelphia. The Annual Report was read by the General Secretary, Rev. Charles Briggs.

The acceptance of the report was moved by Dr. Nichols, of Portland, Me. He expressed his gratification at seeing so large an assembly of his brethren. He could not look around without deep emotion in consideration of the nature of their work. Here were collected men to whom was allotted one seventh part of the time, in which to address the community on subjects most important and most deeply interesting to society and to individuals. Here was the only class of men the whole object of whose duties was entirely of a moral and religious nature. And this meeting was one of peculiar importance, on account of the stand here taken in the ministry of religion. It was composed of those who aimed to preach the gospel of moral and religious freedom. He knew that those who took such a stand were thought to be peculiarly exposed to error; yet he felt it to be the true ground, the only method by which to attain to the truth. Man in pursuit of truth demands freedom. Our motto should ever be, "Think and let think." Providence has made a

manifest arrangement that truth should be so presented to the human mind that every individual shall entertain his own views on all subjects; therefore there must be a variety of such views. This variety of thoughts and opinions was indeed but one form of the great principle of the subdivision of human labor. This principle must secure the same improvement and advancement in all moral and religious subjects, which it has already promoted in the various arts of life. There must ever be a variety of minds, thoughts, interests. Let all the different aspects of truth be fairly seen and presented. This liberty and variety should be recognized in every department of moral and religious instruction. Moral and religious progress has ever been visible in proportion to the freedom with which the human mind has acted on moral and religious subjects. He could assert that in no portion of the Christian world was moral and religious progress so apparent now, as in that portion which has asserted and maintained this freedom.

Dr. Nichols then spoke particularly of the progress made in this direction since the days of Buckminster, Thatcher and others; of the numerous and beautiful expressions in support of this liberty from the very ranks which were then utterly opposed to the new freedom of thought. Such expressions as are now common with the Orthodox party would have surprised and delighted Buckminster could he have heard them in his day. What was then urged as the danger of each one's thinking for himself is now maintained on all sides as a fundamental principle. Progress indeed is written on the very face of our undertaking. He noticed the stand that had been taken by this body with reference to intemperance, slavery and war, especially the last; and the general and strong moral sentiments,—so profound and deep-rooted, with regard to the doctrine of international peace. He considered the great feeling of the community as essentially moral. He spoke strongly in favor of movement, and for strong and earnest action from the pulpit in favor of philanthropic reform. He thought comparatively little could be expected from legislation, and that the last place we should look to for strong moral and religious action was government. The last flight of Christianity would be from the high places of the earth. He would have the position of the Unitarian body, and their influence in this respect more thoroughly estimated. He longed to have individuals so impressed with the importance of their movement, that new and liberal appropriations should be made for it. The clergy should return to their posts with new interest and zeal. They had in their hands a great charge. They should recommend their movement by uniting with Christians of all denominations in the progressive work. Mind should act upon mind, the minds of the laity upon those of the clergy; the former should not neglect to enlighten the latter. With a proper spirit, there could be no fear for the result.

Our friends everywhere should put on more power of action. There should be the greatest variety of views and of mind all working together. Their mission assumes a new importance every day. Let them go home to their pulpits and work in full assurance that the seed they were planting and tending would produce an abundant harvest; and that they should receive their reward in a better world.

The following resolutions were then presented, as offering topics for remarks, by Rev. Mr. Huntington, from the Executive Committee:

Resolved, That the position and principles of the Unitarian body should lead them to manifest an active interest in all the human enterprises of the present day, which promise to remove the great evils under which mankind now suffer.

Resolved, That for the correction of many false tendencies which may be exhibited in the public measures and governmental policy of the nation, hostile to the establishment of freedom, righteousness and peace, demoralizing to the community, we saw

look to no surer means, than the infusion of the elevated sentiments of the Christian faith into the minds and hearts of all public men, and the officers of the Republic.

*Resolved*, That one of the most effective methods of extending the knowledge and the spiritual influence of Liberal Christianity, is by the distribution of the printed works of able Unitarian men, writers, scholars and preachers; that the state of the times, the reading habits of all classes of the people, the extensive diffusion of a corrupting literature, and of an erroneous theology, lay an especial demand on the friends of truth to give new prominence and importance to this instrumentality, in order to counteract the vitiating effects either of an unprincipled or a prejudiced press; while the multiplied facilities of communication, and the abundance of excellent tracts and volumes now in the possession of our body, as well as of living authors among us, afford the most favorable opportunity for its enlarged exercise throughout the country.

*Resolved*, That the wide limits and the ever-increasing population of the newly settled districts of our western country, as well as the active and zealous efforts of our fellow-citizens in the Old World, and especially in England and Ireland, furnish the most conclusive reasons for renewed exertions to bind together all liberal Christians, from East to West in an united brotherhood, and for the cultivation of a cordial, affectionate spirit between them.

*Resolved*, That the condition of our Treasury and the unusual opportunities now offered for spreading liberal Christianity through our various agencies, require more strenuous endeavors on the part of ministers and laymen, to increase the funds, and the annual income of the association.

*Resolved*, That the foremost design and adaptation, of the Unitarian faith, is to awaken and regenerate from sin the individual heart, to form the individual character, to guide the individual life, and to educate religiously and morally a generation of wise, generous, devout, high principled Christian men.

Rev. W. H. Furness of Philadelphia, observed that he considered the time for mere doctrinal preaching, was past among the Unitarians. He thought that they as a denomination had a great practical work before them. Their mission was a reformatory one. They were surrounded by gigantic social evils—by slavery, intemperance, licentiousness, and war—and they should apply themselves with solemn earnestness to the removal of these.

Rev. Mr. Frost traced the moral evils of the age to the corresponding false theology which represented God as a great despot, and made the great aim of life to curry favor with this despot, and thus to secure happiness. Our report of this and the remarks of the remainder of the evening is unavoidably omitted for want of room.

Rev. James Freeman Clarke followed, remarking that he believed that this theology had done more evil in turning men's minds away from the truths contained in its creeds, than in the error itself. After a few further remarks, he spoke in favor of a wide distribution of Channing's Works. Whether the object was to form correct theological opinions, or to awaken moral feeling upon the subjects of slavery, education, temperance or peace, he knew of no way in which more good might be done.

Rev. Mr. Bellows, of New York, remarked upon the question which had arisen. He believed the pulpit to be the place for moral preaching, while the object of the Association and of the distribution of Unitarian works was to disseminate correct theological opinions. Both were necessary. In conclusion he remarked that he should wish the works of Norton and kindred works to be circulated as well as those of Dr. Channing.

Rev. Mr. Bulfinch spoke of the too common opinion that Unitarians were intruding upon other denominations, and that their interests were antagonistic to them.

Rev. Mr. Hall, of Providence, spoke upon the first two resolutions. He had never been half so much amazed at any doctrines held by other denominations as at their apathy with regard to positive evils. He alluded to the existing war as an example, which no Christian could deny to be a positive evil, and asked what denomination said so. He believed that the Unitarians, feeble as their voice had been, had said more than any other. He concluded with some remarks upon the last resolution.

It was now ten o'clock, and after the singing of the doxology the meeting was adjourned.

### SUNDAY SCHOOL SOCIETY.

The anniversary meeting of this most valuable institution was held on Wednesday evening at Federal Street Church. Hon. STEPHEN C. PHILLIPS, the President of the Society, upon taking the Chair, announced that the meeting would be opened with prayer by Rev. Dr. KENDALL. After prayer, the report of the Corresponding Secretary, Rev. CHAS. BROOKS, was read. Of this report we are sorry we have not sufficient time to speak, as we certainly wish to, in terms of the strongest approbation. It will soon be printed, when we shall take great pleasure in publishing its prominent features. After the report was read, the President of the Society made a few very pertinent remarks, when a general discussion of the following questions was invited:

1. Must the primary truths of Christianity be implanted in the young mind by instruction, before we can reach the affections and move the soul to the highest action?

2. How can the scriptural idea of Christ be most clearly imparted to the pupil's mind?

3. How far should oral and textual instruction be separated? And what is the value of text books and story books in Sunday School instruction?

4. Do general lessons or addresses by the superintendent or by a stranger promote the highest advancement of a Sunday School?

5. What, on the part of teachers and pupils, should be the home preparation for the Sunday School?

6. Are there not peculiarities in the present religious state of the community, which call for extraordinary efforts on the part of Sunday School teachers?

These questions were spoken to by Mr. Congdon of New Bedford, Rev. Mr. Peabody of Boston, Mr. Harlow of Medford, and Rev. Mr. Willis of Walpole, N. H.

Mr. Phillips, the President, summed up the doings in a manner most graphic and emphatic, and proposed the acceptance of the report; which was agreed to.

After a very sweet musical performance by a select choir of children connected with Warren Street Chapel, by whom the whole of the music had been performed, the meeting of the Society was dissolved, after the usual benediction.

### THE LORD'S SUPPER.

On Thursday evening, the various and important doings of the week were brought appropriately to a close by a numerous meeting for the purpose of joining in the Lord's Supper. It was a solemn and touching spectacle to see the Federal Street Church crowded on that occasion. An appropriate Sermon was preached by the Rev. Alonzo Hill of Worcester, Mass. Mr. H. selected for his text—Acts 1, v. 14, and began by contrasting the first meeting of the disciples in the upper chamber of Jerusalem with the gathering of this evening. They were few—but strong through the fresh remembrances of the Great Teacher. We in our strength may be weak unless we are sustained from the same source. It is a happy arrangement, then, in the disposition of the services of the week to terminate them all by the Lord's Supper.

What objects should now employ us? 1st, Christ the author and finisher of our faith, not merely the truths and institutions of his religion—but the loving benefactor and friend. This gives power and persuasiveness to his doctrine. Think then of Christ, what he was, what he did, and what he suffered, what an impression he has left upon the world, and drawing from him as from a fountain what nourishment and support may be obtained. 2d, It is an hour for renewed self-consecration. So the Apostles regarded it. They did not pause over their privileges but girded themselves for their duties. So the earlier Christians were thereby the better enabled to meet the trials of their faith. So now, if we were about to go into the midst of Heathenism and encounter its privations we should see the propriety of nourishing ourselves here with high spiritual strength. Are there not now in the spirit of society perils fully as great? Is there less need to renew our vows of fidelity? 3d, We commune with each other and are encouraged by the sympathy of multitudes—of the living who are devoted to the same great work, of the dead who, in our own Church, seem to throng around us. We are animated to go on in the path of fidelity and Christian duty.

After the sermon, the ordinance of the Lord's Supper was administered by Rev. Messrs. Hosmer of Buffalo and Thompson of Salem.

### CONFERENCE AND PRAYER MEETINGS.

During the time of the Boston Anniversaries, Conference and Prayer Meetings were held regularly every morning, at half-past 7 o'clock. Concerning these meetings, the *Boston Christian World*, has the following remarks:—

"It is by no means undervaluing the various gatherings of this week, characterised as they have been by wise thought and earnest utterance, to say that the *brightest* beams of Divine favor, the most glad tokens of a spiritual harvest during the coming year, were manifested at the morning prayer meetings. O it was good to look upon Zion's courts, thronged with those who had resolved to begin each of our important days with prayer! Never have we witnessed so large an attendance at these conferences as this week has made our heart joyous. Say not the Unitarians are becoming weary of them, have weighed in the balance of judgment and experience and found them wanting in enduring vitality. The earnest multitude of clergy and laity, whom the earliness of the hour could not debar from attendance, and who, when the last song of praise and word of exhortation was finished, still lingered as though loth to depart, prove to a demonstration the falsity of such a charge. The mere novelty has passed, yet the deep interest increased. From the country, now lovely with its flowery fields and noble groves, came many to offer upon the altar of faith their sacrifice of love and gratitude; from the busy exchange those came who declared earth's wealth nothing, except more permanent riches were gained.

'Tis time our orthodox brethren, and some among ourselves had ceased to regard Unitarianism as a cold or formal belief. Our conferences have demonstrated that when *received to the heart* it is the power of God, and the wisdom of God, into the salvation of every soul so believing; it is devout and fervent as well as rational, and satisfies the spirit quite as surely as the intellect."

### AMERICAN PEACE SOCIETY.

The 19th anniversary of this Society was held Monday evening, in the Winter Street Church, Deacon Samuel Greele in the Chair.

The Rev. Mr. Adams, of Brunswick, opened the meeting by reading the 72d Psalm, and followed it with a fervent prayer.

The President of the Society said that they had much to encourage them, notwithstanding the gloom which hung over us by the war. Public sentiment was not dead, but slumbering, and when it does wake up, we be to that administration, whatever one it might be, whose policy is bent on war. Heroic virtues, if virtues they could be called were destined to come down. The world was now changing its judgments in regard to war. Mausoleums and Monuments would be erected to promoters of peace, and not of war. A vessel of war had recently been disencumbered of its instruments of destruction, and been freighted with food for the famishing in a distant land. He hailed this as an omen of peace. That treaty which had been negotiated by an eminent statesman, would tend to promote the bonds of peace between us and the parent country. He trusted that ere long all vessels of war would be devoted to peaceful purposes.

The Secretary, the Rev. George Beckwith, then read the annual report. After some remarks upon the Mexican war, which he thought would, in the end, do good to the cause of peace, by increasing the detestation of the curse and horrors of an infamous and wicked war, he added that the great body of Christians loathed this war, and would throw the responsibility on those politicians who caused it.

The condition of the Society was auspicious. Twelve years ago they had not a single tract. In 1845-46, they had fifty tracts stereotyped, making a volume of 600 closely printed pages. They had distributed tracts among two hundred Missionary stations among the Indians. The American Home Missionary Society had sixty stations to which they had been requested to send tracts.

They found the condition of the Society better than they expected. They had had no aid by legacies for their support, but the receipts had been sufficient to pay the expenses. There had been received during the year \$3,387 31, and there had been expended \$3,404 43, and there was a balance against the Treasury of \$17 12.

The report concluded with a series of Resolutions denunciatory of the Mexican war, and the last resolve was that it was "pre-eminently the policy as well as the duty of the American people to cultivate the principles of peace."

The resolutions were supported by the Rev. Mr. Clark, of Portsmouth, Rev. Dr. Baird, of New York, Rev. Mr. Kirk, and Amasa Walker, Esq. The denunciations of the Mexican war and the authors of it were in no measured terms by the speakers. The meeting was then adjourned.—*Boston Atlas*.

### NEW YORK UNITARIAN ASSOCIATION.

The Association met, May 13th, at the Church of the Divine Unity, the President, ZEBEDEE COOK, Esq., in the Chair.

After a prayer by Rev. Mr. May, of Leicester, Mass., the business of the evening was introduced by Rev. Mr. Bellows with the reading of a series of resolutions expressive of their views as Unitarian Christians in regard to the sufficiency of the Scriptures, the progress of their theological doctrines, the duties of the Unitarians of New York to the world and to each other, the Meadville Theological School, &c. Among their resolutions the following stands as the third, and will be read with interest by many persons:

*Resolved*, That while we sympathize heartily with those who in the spirit of Christian moderation and meekness are pressing the popular reforms of the age, we distinctly found our hope of the salvation of the world on the preaching of the gospel in the name of Christ, and that we regard obedience to his authority, and devotion to his person and character, as the source of all safe power and beneficent influence.

Rev. John Pierpont addressed the audience in a very lucid and often eloquent speech, setting forth the relation between truth and goodness. Truth, Mr. Pierpont urged, is only instrumental to goodness. After having settled for ourselves what is truth, the next question is, What shall we do with it? It is a lamp, a light, but if it is not to guide us anywhere, we may as well not have it at all. If we are to stand still, we may just as well stand in the dark. Mr. Pierpont dwelt upon this view at length, and enforced it with power and originality. He then went on to speak of the present state of the world and of practical Christianity, which he illustrated by the example of two of the most advanced nations—England and the United States. Speaking of the Irish famine, he said, that within the last ten months a quarter of a million of persons had perished in that unhappy island from famine, while at the same time breadstuffs enough to subsist 1,300,000 persons had been consumed there on the manufacture of intoxicating liquors—all that six or eight thousand pounds sterling might go into the fist of England from the tax levied on Irish whiskey! So too in this country we have the Mexican war, and, ourselves a Christian Republic by profession, are letting loose upon a neighboring Republic, blood, robbery, rapine, and murder! And all the while we declare ourselves disciples of the Prince of Peace.

Judge Greenwood, of Brooklyn, then addressed the audience in relation to the position which Unitarian Christians ought to assume, and the mode in which their views should be promoted, dwelling at the same time upon the bad influence of creeds and dogmas of schoolmen.

Rev. E. Buckingham, of Trenton, insisted on the practical character of Christianity. They must come back from a merely doctrinal theology upon the ground of the pure, the simple, the lovely, the holy religion of the Saviour. The views of Unitarians consisted not merely in belief of the Unity of God, and rejection of the Trinity and of total depravity, but they went far beyond all that was merely intellectual. The Unitarian religion was to be found in the words, the life, and the spirit of Jesus Christ. They went to Christ. All that belonged to them they laid down at those pierced and bleeding feet of his. Doctrines did not constitute their creed. They were Christians. It was in practical Christianity they maintained that Unitarianism consisted.

Rev. G. W. Hosmer, of Buffalo, said all that had been said there had conspired to concentrate his mind upon one thought, the thought of the work they were called upon to perform. That was a work of great importance. It was concerned with deep life principles. It was a work of great difficulty, because it presupposed the arresting of the public attention, the gaining of the public mind, and the carrying it deeper than it was disposed to penetrate. It was difficult, also, from the necessity of meeting other denominations not as co-operators, but in conflict of argument. The effect of this conflict upon the minds of those engaged in it was also unfavorable to the successful prosecution of the work he was speaking of, and rendered it still more difficult. In these straits they must draw near to the Saviour, take hold of his hand, rest upon his spirit, and be borne safely over all the difficulties, dangers, and hard-



ships that were to be encountered. They might learn much from the Catholic believers. The crucifix accompanied them every where, supporting and strengthening them. There might be a great falsehood connected with Catholic observances, but there was a great truth in its neighborhood. If they could but have Jesus with them, bearing him in their hearts, with what mighty energies he might inspire them. Again, there was another thought. Soon they would be gone from this scene of action. O that God might give them strength, so that when they met Jesus beyond the vale of death, he would recognize them as successors in the great work he began on earth, and say to them as fellow-laborers in the cause of human regeneration, "Come ye blessed of my Father, inherit the mansions prepared for you from the foundation of the world."

Rev. Mr. DeLange spoke in behalf of the Meadville Theological School, showing the necessity for additional clergymen of the Unitarian denomination in the West, and urging young persons to engage in the work.

Rev. Mr. Hermann, of the Christian connection, was invited to address the audience, but declined.

Rev. Mr. May spoke upon the resolution relating to the reforms of the day, objecting decidedly and earnestly to the form in which it was stated. We came away at ten o'clock, leaving the meeting still in session.—*N. Y. Tribune.*

Books may be obtained on loan from the Unitarian Congregational Library, on application to the Librarian, after any of the public services.

## The Bible Christian.

MONTREAL, JUNE, 1847.

### DOCTRINAL PREACHING.

At the late meeting of the American Unitarian Association held in Boston, there was some discussion concerning the relative importance of doctrinal preaching among Unitarians. It was there asserted by one of the speakers, a gentleman universally respected for his character and attainments, that he considered the time for the preaching of mere Unitarianism was now past. We are aware that a similar opinion is held by many excellent persons in our denomination, who think that the prominent statement of our distinguishing doctrines only tends to widen the breaches already existing among Christians, without producing any corresponding advantage.

Such a view, however, we are glad to say met with a prompt reply from more than one of the persons present. We are of those who believe that the inculcation of such an opinion has a tendency to generate an indifference to the interests of religious truth, and such an indifference we cannot help regarding as a serious evil. We believe that the pure Word of God—divine truth—is the agent and instrument of Providence for ameliorating the condition of the world—for enlightening and sanctifying the minds of the individual man—and for regenerating society in general, and redeeming it from the multiplied errors and sins which now disgrace and degrade it. In looking backwards on the world's history as far as it has been connected with the Christian church we think we can discover a degradation in morals corresponding with the corruption of truth. Between truth and goodness there is an intimate and necessary connexion, and therefore we would be careful to secure the one, in order that we might ensure a proper basis for the other.

But it may be said there is a sufficiency of truth in all sects to lead to goodness. It may be so, and we admit that good men have grown up and existed in every sect. Some of the best men the world has seen, have been believers in unconditional election and total depravity. But the views of God's character and man's capacity which these dogmas involve are certainly unfavorable to practical goodness. And where goodness is found in connection with such doctrines, it may be safely said to exist, rather in spite of their influence, than as their legitimate result.

If a man, then, in being good, can be shown to be unfaithful to the logical requirements of his creed, in that fact alone, we should see

reason to suspect its soundness, and dread its influence upon mankind, if consistently carried out. And a sense of duty in such a case should prompt us to use every proper effort to induce the modification or discard of such a creed.

True ideas of duty must be based on enlightened views of doctrine. If we would worship, we ought to 'know what we worship.' If we accept an authoritative teacher and guide, we ought to know who he is, and whence he comes. If we would make an effort to obey, we ought to know our capacity for obedience. Now all this involves doctrinal enquiry. It involves a doctrinal enquiry concerning God, and Christ, and man, and this just brings us to the difference between the Unitarian and the Trinitarian.

It has been said, however, that the Unitarians have now passed this stage of enquiry—that they have gone over the ground of doctrinal investigation so frequently that they are wearied of it. But this assertion cannot be truthfully made concerning the denomination as a whole. It is, we doubt not, true of a portion of it—of a large portion. But as applied to another portion it is entirely untrue. In many places such investigations are only commencing, and must still be vigorously carried on. Nor should we fail to remark that even in those communities where Unitarianism is established, and generally understood, there is still a necessity for distinct doctrinal preaching to meet the wants of the rising generation. For we cannot help regarding it as gross unfaithfulness to the young and growing minds in connection with us, to permit them to advance towards maturity without instructing them distinctly in the grounds of that faith which we hold to be the simplest, the purest, the most practical form of Christianity.

Whilst we feel bound to insist on the importance of doctrinal preaching we would not be understood as giving encouragement to a polemical or disputatious spirit. This we believe has often done harm as well as good. Circumstances may readily arise when controversy becomes necessary, and when these come, let it not be shunned, though it may be repugnant to our feelings to engage in it. Duty frequently demands of us services which are not in themselves agreeable. We do not think that in the matter of either doctrinal or controversial preaching, any special or even general rules can be laid down. Every minister must be guided by his own judgment carefully formed in view of the times and circumstances in which he may be placed.

### UNITARIAN TRACTS.

Amongst the monthly tracts of the American Unitarian Association we have lately perceived the issue of a reprint of "John Milton's Last Thoughts on the Trinity." It forms a pamphlet of nearly a hundred pages. It is an extract from his valuable posthumous work, entitled "a Treatise on Christian Doctrine compiled from the Holy Scriptures alone." In this tract Milton deals mainly with the Scriptural argument, and it is valuable as showing how that master-mind in its freedom, its clearness, and its strength threw off the coils of an erroneous and complicated theology, and by means of Scripture guidance arrived at the grand truth of God's simple Unity.

In the same series of tracts we have also been presented with a compilation of extracts from the journal and letters of the late Blanco White. This we regard as an interesting and instructive pamphlet likewise, giving a brief outline of the various changes through which the inquisitive mind of that remarkable man had passed. He was born in Spain, and educated in the Roman Catholic faith. Whilst he was a priest in the Roman Catholic Church, his mind revolted from the system of Romanism, and fell into absolute infidelity. He came to England, and, after a careful re-examination of the grounds of Christianity, embraced that form of it held by the established church in that country. Having remained in the English Church for a number of years,

his mind again underwent a change which resulted in his avowal of Unitarianism. After a period of several years his religious convictions underwent another change, and he adopted a form of Rationalism in which he died.

It is, we presume, almost unnecessary to remind our readers who are subscribers to these tracts, that the Association in publishing this one does not mean in any sense to identify itself with the final opinions of Blanco White. It is issued simply as the remarkable history of a sincere and enquiring mind. The writer of the preface has been inelicitous, we think, in one of his expressions. "During the last six years of Blanco White's life his mind," he says, "continued active, and made much progress." Now when we speak of progress, we mean advancement towards mental and moral perfection. But we hold that to attain the perfection of our nature the Christian faith is necessary. In other words, we hold that it is the disciple of Jesus, alone, who can reach the true perfection. But it was during the last years of his life that Blanco White went into Rationalism. Under such circumstances it is quite proper to say that his mind was active, and underwent a considerable change, but it is scarcely correct to say that it made progress. His last change was a divergence from the true path of progress, rather than an onward march in it. And such we apprehend would be the view of the writer of the preface, himself, notwithstanding the phrase he has employed.

NOTE.—It will be perceived that a large portion of our present sheet is occupied with an account of the various Anniversary Meetings, lately held in Boston, connected with our denomination. Such an account will, we presume, be acceptable to our readers, who, for the most part, have no other means of reaching such intelligence than what this paper affords.

### JERUSALEM BY MOONLIGHT.

From Disraeli's "Tancred."

The broad moon lingers on the summit of Mount Olivet, but its beam has long left the garden of Gethsemane the tomb of Absalom, the waters of Kedron and the dark abyss of Jehosaphat. Fall falls its splendour, however, on the opposite side, vivid and defined in its silver blaze. A lofty wall, with turrets and towers, and frequent gates, undulates with the unequal ground which it covers, as it encircles the lost capital of Jehovah. It is a city of hills, far more famous than those of Rome; for all Europe has heard of Zion and of Calvary, while the Arab and the Assyrian, and the tribes and nations beyond, are as ignorant of the Capitoline and Aventine Mounts as they are of the Malvern or the Chiltern Hills. The broad steep of Zion, crowned with the tower of David; nearer still, Mount Moriah, with the gorgeous temple of the God of Abraham, built, alas! by the child of Hagar, and not by Sarah's chosen one; close to its cedars and its cypresses, its lofty spires and airy arches, the moonlight falls upon Bethesda's pool; further on, entered by the gate of St. Stephen, the eye, though 'tis the noon of night, traces, with ease, the Street of Grief, a long winding ascent to a vast cupolaed pile that now covers Calvary, called the Street of Grief, because there the most illustrious of the human, as well as of the Hebrew race, the descendant of King David, and the divine Son of the most favoured of women, twice sank under that burden of suffering and shame, which is now, throughout all Christendom, the emblem of triumph and of honour; passing over groups and masses of houses, built of stone, with terraced roofs, or surmounted with small domes, we reach the hill of Salem, where Melchisedek built his mystic citadel; and still remains the hill of Scopus, where Titus gazed upon Jerusalem, on the eve of his final assault. Titus destroyed the temple. The religion of Judæa has, in turn, subverted the fanes which were raised to his father and to himself, in their imperial capital; and the God of Abraham, of Isaac, and of Jacob, is now worshipped before every altar in Rome. Jerusalem by moonlight! 'Tis a fine spectacle, apart from all its indissoluble associations of awe and beauty. The mitigating hour softens the austerity of a mountain landscape magnificent in outline, however harsh and severe in detail; and, while it retains all its sublimity, removes much of the savage sternness of the strange and uninvolved scene. A fortified city, almost surrounded by ravines, and rising in the

centre of chains of far-spreading hills, occasionally offering, through their rocky gleams, the gleams of a distant and richer land! The moon has sunk behind the Mount of Olives, and the stars in the darker sky shine doubly bright over the sacred city. The all-pervading stillness is broken by a breeze that seems to have travelled over the plain of Sharon from the sea. It wafts among the tombs, and sighs among the cypress groves. The palm tree trembles, as it passes, as if it were a spirit of woe. Is it the breeze that has travelled over the plain of Sharon from the sea? Or is it the haunting voice of prophets mourning over the city that they could not save? Their spirits surely would linger on the land where their Creator had deigned to dwell, and over whose impending fate Omnipotence had shed human tears. From this mount? Who can but believe that, at the midnight hour, from the summit of the Ascension, the great departed of Israel assembled to gaze upon the battlements of their mystic city? There might be counted heroes and sages, who need shrink from no rivalry with the brightest and the wisest of other lands; but the law-giver of the time of the Pharaohs, whose laws are still obeyed; the Monarch whose reign has ceased for three thousand years, but whose wisdom is a proverb in all nations of the earth; the teacher, whose doctrines have modelled civilised Europe—the greatest of legislators, the greatest of administrators, and the greatest of reformers—what race, extinct or living, can produce three such men as these? The last light is extinguished in the village of Bethany.—The wailing breeze has become a moaning wind; a white film spreads over the purple sky; the stars are veiled; the stars are hid; all becomes as dark as the waters of Kedron and the valley of Jehosaphat. The tower of David merges into obscurity; no longer glitter the minarets of the Mosque of Omar; Bethesda's angelic waters, the gate of Stephen, the street of sacred sorrow, the hill of Salem, and the heights of Scopus, can no longer be discerned. Alone in the increasing darkness, while the very line of the walls gradually eludes the eye, the Church of the Holy Sepulchre is a beacon light.

### BOOKS FOR SALE,

AT  
G. BRAYSON'S BOOK-STORE,  
ST. FRANCIS XAVIER STREET.

THE ENTIRE WORKS OF WILLIAM ELLERY CHANNING, D.D., in two volumes.

THE ENTIRE WORKS OF THE REV. ORVILLE DEWEY, D.D., Pastor of the Church of the Messiah, New York, one volume, 8vo. pp. 887.

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'ÉGLISE UNIVERSELLE; D'APRÈS LES SAINTES ÉCRITURES. Par Mlle. Martineau. Traduit de l'Anglais.

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

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

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.

PRAYERS FOR THE USE OF CHRISTIAN FAMILIES. With a Preface recommending the Practice of Family Worship. By the Rev. J. Scott Porter.

LECTURES ON CHRISTIAN DOCTRINE. By the Rev. A. Peabody, Pastor of the South Congregational Church, Portsmouth, N. H.

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

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.

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

JUST RECEIVED,

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

Poetry.

HEROISMS.

With his trusty sword and shield  
Rides the warrior to the field :—  
For his bleeding country's wrongs,  
Valiantly he goes;  
Daring danger—braving death,  
'Midst her tyrant-foes.  
If he fall—some pilgrim-feet,  
To his lonely grave,  
Will in reverence come and bend—  
Worshipping the brave:  
If victorious—he will win  
Laurel-wreaths of fame,  
While applauding multitudes  
Shout the hero's name!  
So, with trusty sword and shield,  
Rides the warrior to the field.

With the homely spade and hoe,  
To the fields the labourers go:  
For their hungry families  
They bestir betimes;  
Digging on from early dawn  
To the latest chimes.  
Should they rear them honestly,—  
When the battle's won,  
Unconcernedly they're told,  
" 'Tis but duty done."  
Should health fail, and pinching want  
Send them to our door,  
Seldom do we stop to read  
The history of the poor.  
Yet, with homely spade and hoe,  
To the fields the labourers go.

By a dying brother's bed  
Sits a maid, and sews for bread :—  
When the lark's first silver note  
Comes upon the air;  
And when tolls the midnight bell,  
Ever sits she there—  
Watching him, and speaking hope,  
Tho' her soul is sad—  
Dropping tears upon her task,  
Yet appearing glad;  
Grueling every moment's rest,  
Every sleepy hour—  
Yet will wander miles away  
For a wayside flower!  
Few know this—yet by this bed  
Sits the maid, and sews for bread.

God! who seest not in parts,  
Strengthen those heroic hearts!  
Those who, with a strong endeavour,  
Win the noblest fight,  
Conquering self,—and yet all lowly  
Bend them in Thy sight.  
Those who by the sacred hearth-stone,  
Where great trials come,  
Yet with peace, and gentle voices,  
Make it truly home:  
Those encased in Love's strong armour,  
Doing valiant deeds:  
For all such true heroism  
Our poor praying pleads.  
Strengthen those heroic hearts,  
God, who seest not in parts!—*The People's Journal.*

STUDY OF THE SCRIPTURES.

BY A. P. PEABODY.

What is requisite in order to render scriptural inquiry judicious and profitable? I answer, a clear understanding of the respective offices and mutual relations of reason and revelation, and also freedom from prejudice.

1. A clear understanding of the respective offices and mutual relations of reason and revelation.

Reason is that faculty of the mind which draws or approves conclusions from given premises. Revelation implies the discovery of what was before unknown, or the confirmation of what was previously open to doubt. Its office is to inform us of truths which were beyond the province of reason, or to assure us of truths which to the eye of reason were probable but not certain. At the present day two opposite faults prevail in the study of the Christian Scriptures. There are those who, while they admit the authority of reason in every other department, exclude it from religion; and there are those, on the other hand, who, forgetting that the mind knows not all things, and that reason can draw conclusions from known premises only, hold that we are bound to receive on the authority of revelation no truth the reasonableness of which is not perfectly obvious.

The first class of inquirers draw from Scripture, and feel themselves bound to believe doctrines which, as they themselves confess, are contrary to reason. But when is a doctrine contrary to reason? When from incontrovertible premises we draw a conclusion which cannot be true if that doctrine be true. Now I maintain that a revelation from God cannot teach such a doctrine. For whence did we derive the faculty which we now call reason? From God. And for what end did he bestow it? To guide us in belief and action. And what must be his purpose in giving

us a revelation? To guide us in belief and action. Do reason and revelation contradict each other? If so, God has given us two inconsistent guides for belief and action. But this is impossible, if we believe the divine character is one of consistent veracity. If, therefore, we admit the divine veracity, we must reject one of these guides; or if we doubt it, we can depend upon neither. Thus the fact that its doctrines contradicted reason would be a sufficient ground for denying the divine authority of what purported to be a revelation from God.

But you may say that we cannot pass sentence upon a doctrine of divine revelation, because human reason is fallible and often leads to erroneous results. That it often leads to erroneous results every one must admit. But I maintain that it is infallible, that every conclusion drawn by it follows necessarily from the premises from which it is derived, and we are led to wrong conclusions simply because we adopt wrong premises. It has been well observed that the fool reasons wrong even on right premises, and the madman right on wrong premises. Indeed the infallibility of his reason is the only thing which distinguishes the sane man from the idiot, and in many respects we are all madmen. On the most momentous subjects, with reference to the relations which we bear to God and eternity, we madly receive as truths propositions for which we have not the slightest evidence. Upon such premises we indeed reason correctly; but our conclusions may be false, may be absurd, since they are based upon premises which have not been submitted to the test of reason, upon false premises. Our systems of faith are thus like the house in the parable, skilfully framed, skilfully erected, but founded upon the sand, and therefore at the mercy of the first breath of wind or dash of the torrent's spray.

If, then, it is impossible that a revelation from God should teach doctrines contrary to reason, it is of prime importance in our study of the Christian Scriptures to ascertain whether they actually teach such doctrines. As firmly as I believe that they were written by holy men moved by the Holy Spirit, so firmly do I believe that they contain no such doctrines. But such have been drawn from single, disconnected passages. Such passages it is the duty of the inquirer after truth to compare with their context, and with the circumstances, modes of expression, and general purpose of the author; and he who can thus enlighten himself or others as to the true meaning of a text which ignorance and party zeal have long quoted in support of an absurdity, does an essential service to our religion by depriving its adversaries of a valid argument against its divinity. Let us, then, in our scriptural researches ever remember that while God disciplines us in the midst of those things which are seen and temporal, he has made it the privilege, the noblest prerogative of reason, to interpret his oracles concerning things unseen and eternal.

But while we admit no doctrine contrary to reason, let us carefully guard against the opposite error, an unwillingness to receive, on the authority of Scripture, doctrines which might not have been rendered probable by reason independently of revelation. Reason is the power of drawing conclusions from given premises. But where no premises are given, no conclusion can be drawn. Revelation may communicate truth on subjects on which we previously had no premises whereon to ground a process of reasoning, on which we were previously ignorant. And in that case it is our duty to follow implicitly the instructions of revelation, which we should not have needed at all had reason been able to take cognizance of all the sources of truth. On such subjects as the future destinies of the world, the state of the soul after death, the certainty, nature, and duration of future punishment, reason has no premises from which to draw its conclusions. Yet these are subjects, if there are any such, worthy of a divine revelation; and if we find competent proof that the Christian Scriptures contain such a revelation, it becomes us on those momentous topics to which it principally relates to adopt its instructions, without attempting to modify them by the suggestion of reason. The truths which they reveal to us are indeed above reason; but unless they contradict reason, it is presumptuous to gainsay them. When we assert the sufficiency of reason to guide us into all truth we deny the necessity of a revelation, which God forbid we should do.

From what has been said as to the mutual relations of reason and revelation, we derive the following practical rules: First, reason being infallible so far as its province extends, we should on no consideration, adopt tenets contrary to reason; and second, on subjects above the cognizance of reason we should be ready to receive whatever doctrine Scripture fairly interpreted teaches, whether reason independently of revelation teaches it or not.

2. But would we profitably conduct our scriptural researches, something more is

necessary than the mere recognition of these principles. We must disrobe ourselves of prejudice.

Personal, local, sectarian prejudice has done infinitely more to retard the progress of truth than misapprehensions on the subject already discussed. In fact it has occasioned such misapprehensions. The instructions of consciousness and experience as to the nature and province of reason, the dictates of reason as to the design of revelation, have all been set aside by prejudice. We are either educated in some system of doctrines which before we are able to judge for ourselves we are taught to regard as of divine authority; or else we derive our first religious impressions from some teacher ardently attached to a particular system, which we, by the instinct of gratitude or by some nameless impulse, are led to adopt and cherish as our own. When we begin to consult the volume of inspiration, we read, not to see what truth is actually revealed there, but to seek confirmation in the belief of doctrines which we are previously assured must be found there. We consider as essential to the Christian system or scheme the doctrines which we have imbibed, wrest in their support every text of doubtful import, and too often apply the threats and denunciations against unbelievers to those who cannot interpret Scripture as we do. We sit down to the perusal of the gospel with a determination to find such and such doctrines upon its pages,—not with a resolution to receive whatever truth may present itself. And in this case, whether the doctrines which we hold are true or false, they are mere prejudices, since we found them neither on impartial examination nor rational conviction.

Now this is the way in which the partisans of different sects confirm themselves in the belief of the tenets of those sects. Of course so many contradictory doctrines are not found in the scriptures; but the imagination of every man arrays the oracles of divine truth in the dress which his prejudices would have them wear. Thus the Trinitarian sees a God, the Humanitarian a man, in every act of the suffering, dying, risen Saviour. The Universalist applies himself to the study of the Scriptures with a full belief that it is inconsistent with God's mercy to punish sin in another world, and the magic of this belief softens in his eye the harshest expressions of the divine displeasure, and strips the day of judgment of its terrors; while his no less prejudiced opponent sees vials of fiery indignation poured forth over those pages that beam with pure, unmingled love. The Episcopalian marks out nice distinctions of office in the apostolic church, and arrays its overseers in robes of episcopal authority; while the Presbyterian, in his zeal for equal rights among the clergy, snatches the mitre from the head upon which an apostle's hand had placed it. Would we derive truth from the Scriptures we must adopt the opposite course. We must apply ourselves to their study with childlike simplicity, with a sense of our ignorance, and of the inadequacy of human knowledge, and a willingness fearlessly to embrace its dictates, however much opposed to the prejudices which friendship, parental love, virtue, or piety may have hallowed.

WATCHFULNESS.

Why you are to be always watchful over yourself, is easily perceived. In this world of sensible objects and temporal pursuits, you are constantly exposed to you have your thoughts absorbed by surrounding things, and withdrawn from the spiritual objects to which they should be primarily attached. You are incited to forget them, to slight them, to counteract them. The engagements, the anxiety, hurry, and pleasures of life, thrust them from your thoughts; and desires, propensities, passions, are excited quite inconsistent with the calm and heavenward affections of Christ. All these tendencies in your situation are to be resisted. You are to be ever on the alert, that they may not lead you into any course of thought or of action at variance with the principles to which you are pledged as a believer in Jesus Christ, and which form your delight in your hours of devotional enjoyment. Such inconsistency may be sometimes witnessed. But what can be more melancholy than to see a rational being, deeply convinced of the truths of religion, in his sober hours of thought dwelling on them with fond and delighted contemplation, excited by them to a devout ardor of communion with God, and sometimes to a glow of holy rapture which seems to belong to a superior nature;—and then sinking into worldliness, governing himself in ordinary life by selfish maxims of temporal interest, obeying the passions and propensities of his animal being, and, in a word, living precisely as he would do, did he believe that there is nothing higher or better than this poor life? I ask, what can be more sad or pitiable than such a spec-

tacle? Let it be your earnest care to guard against so deplorable an inconsistency. Now, while your mind is warm with its early interest in divine things,—now, while they press upon you in all their freshness,—now, take heed that you do not concentrate that interest, and use all its strength, in the luxury of devout musing, or the excitements of study and devotion; but carry it into your whole life; let it be always present to you in all you do, in all you say; let it form your habitual state of feeling, your customary frame of mind and temper. Make it your constant study that nothing shall be inconsistent with it, but every thing partake of its power. This is the watchfulness in which you must live. This is the purpose for which you must exercise over yourself an unremitting and ever-wakeful discipline; seeing to it, like some magistrate over a city, or some commander over an army, that all your thoughts, dispositions, words and actions be subject to the law of God, and the principles of the Christian faith.

There is a superficial religion, not unpopular in the world, which is limited to the outward conduct and the external relations of life; which is made to consist exclusively in rectitude of behaviour and uprightness of dealing. Into this error you are not likely to fall, if you learn your religion from the New Testament; and I should not have thought it needful to warn you against it, had it not been so prevalent. Nothing but its commonness could render it credible, that men, who possess the Scriptures, and fancy they understand them, or who are simply capable of observation on the nature of man and of happiness, should persuade themselves that the character which God demands and will bless, is independent of the state of the mind and the frame of the affections. Is it not the mind which constitutes the man? Is it not the mind which gives its moral complexion to the conduct? Is it not certain, that the same conduct which we applaud as indicating and upright character, we should disapprove and condemn, on discovering that it proceeded from base and improper motives? So that even men judge of character rather by the principle which actuates, than by the actions themselves. How much more completely would this be the case, if instead of being obliged to infer the principle from the act, they could discern the principle itself as it lies in the mind of the agent! Who, in that case, would ever judge a man by his actions alone? Who would not always decide respecting his character from the principles and motives which guided him,—his thoughts, dispositions, and habitual temper? And thus it is that the Deity judges and decides. He looks not on the outward appearance, but on the heart. Consequently, how obvious is the position, that, in seeking the Christian character, the first and most diligent watch must be placed over the inner man! "Keep thy HEART with all diligence; for out of it are the issues of life."—*H. Ware.*

LOVE TO GOD.

The God who made us all, is a God for us all to love. He is not like the imagined deities of heathenism, who were, by the partial exercise of their powers and bestowment of their favors, objects of worship to one tribe and of abomination to all others. His righteous claim is on the human hear. He is the personification of its noblest notions of supreme benevolence. His excellence rises above the loftiest height to which imagination can climb, and spreads beyond the widest expanse to which it can extend. The frame of man is his temple; the heart of man, his altar; the soul of man, his priest and worshipper. The identity of our nature, in the multiplied millions of its individual possessors, is a monument and emblem of the identity of his love, in the multiplied millions of its eternally varied acts of beneficence. "All that have breath praise the Lord," said the Hebrew bard; and so says the voice of universal nature. If there be any manifestations of his Almighty love in which we should exult; if we should praise him in the review of our own little vicissitudes of joy and sorrow—in the contemplation of the heavens which his hand has spread abroad, and the earth which he has established forever; in the prospect of the better heavens and earth wherein dwell eth righteousness, which he hath prepared; surely also we should exult in the fact that he hath made of one blood all the nations of men, and feel the force of the apostolic argument, "If God so loved us, we ought also to love one another."—*W. J. Fox.*

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