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50 C. A YEAR.

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each other than to hate. Keep people apart, and they are suspicious and distrustful, bring them together and they of necessity soon become friends. That exclusive spirit which narrows the meaning of patriotism to a contempt for every country but one's own, which in society would perpetuate aristocracies and castes, which in religion would limit the goodness of the All Father by a creed or a dogma, has arrayed against it so many powerful influences in these days of growing knowledge and material improvement, that it is surely, if to some of us too slowly, breaking down. Every world's fair helps to break it down. Every such event is a pledge of peace and good will among men. It is, as it were, a mighty reunion of all nations and races as of the different households of earth's one great family.

The most notable exhibit at the World's Fair, though probably not the most noted, will be the parliament of religions to be held from the 10th to the 27th of September in the great Art Palace in the Lake Front Park. Representing, as it will, another element in the great process of human unification, it is a highly appropriate feature in a world's fair; and it is in perfect harmony with the broad, inclusive spirit of the religion of Jesus Christ that the impulse to such a conference should come from Christians. That narrow egotism which asserts all religions but Christianity to be false, and sees in their devotees only a vast multitude of lost and benighted "heathen," has no sanction in any word ever uttered by the gentle Nazarene. It is therefore all the more gratifying to note that among those who have signed the call for this great gathering are a Catholic Archbishop, an Episcopalian bishop, a Presbyterian, a Methodist, a Congregationalist, a Universalist and a Unitarian; so that the honor of the invitation is shared among all the great branches of the Christian Church. Just as nations have found their highest interests in peaceful commerce rather than in mutual humiliation and destruction, so religionists everywhere will, we believe, ultimately realize that the cause of truth is advanced, not by antagonizing rival systems, but by the friendly co-operation of men of all shades of thought, in the effort to find the fundamental basis of truth common to all religions. This will be the prime work of the great conference. The oppor-

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Editorial.

The World's Fair, which opened at Chicago on the first of this month, is noblest probably in this, that it splendidly illustrates the essential unity of mankind. No conception of such an event was possible in those ancient times when the Hebrews claimed to be the chosen people of God and despised all others as barbarians, and when every nation and race regarded every other as its natural enemy. But as men and nations found their need of and dependence upon each other, trading took the place of fighting, friendly intercourse the place of enmity and exclusiveness. Commerce is indeed a great civilizer. War is death to it; peace is its life-breath. Commerce is Jesus' doctrine of the Fatherhood of God and the Brotherhood of Man put into action. It means mutual service. It brings men of every tribe and nation together, introduces them, and sets them asking what they can do for each other; and men have never yet come together in this way without discovering how much more, after all, there was to respect and love in

tunity will be the greatest ever offered to the different religions of the world to show and to learn what is best in each other. As the *Christian Union* says: "To hear Buddhism explained by a cultured Buddhist; to have the Brahma-Somaj interpreted by the eloquence of Mozoomdar; to have the Jewish faith expounded by the noblest of Jewish rabbis; and to have all these placed side by side with the teachings of the Christian's master, and each allowed to bear its own testimony to its validity, is surely a privilege of immense value."

The program of the parliament of religions has been framed in a liberal spirit of fraternity. It is the result of the care and criticism of nearly a hundred experts in science, philosophy, ethics and divinity. It covers such general themes as God, Man, Religion as the Expression of Man's Relations to God, Systems of Religion, The Sacred Books of the World, The Universal Sense of Sin, the Incarnation Idea, Different Schemes for the Restoration of Fallen or Faulty Man, The Religious Leaders of Mankind, Religion in its Relations to Science, Art, and Letters, Religion and Morals, Religion and the Family, Religion and Woman, Religion and the Poor, the Erring, and the Criminal, Religion and Civil Society, The Fraternity of Peoples, The Religious Mission of the English-speaking Nations, The Present Outlook of Religion, The World's Religious Debt to Asia, Europe, and America, The Religious Reunion of Christendom, The Religious Union of the Whole Human Family, The Elements of a Perfect Religion, The Characteristics of the Ultimate Religion.

It is now confidently expected, writes Dr. Barrows, the chairman of the committee on the parliament of religions, that representatives of the leading historic faiths will be present in the parliament. A Confucian scholar has been commissioned by the Chinese government to attend. Buddhist scholars, representing both the Northern and Southern Church, among them Rev. Zitsuzen Ashitsu, editor of a Buddhist magazine in Tokyo; a high priest of Shintooism, Moslem scholars from India, Parsis from Bombay, representatives of various types of Hinduism, eminent Christian missionaries, leading scholars from Europe and America, and probably representatives of the Russian, Armenian, and Bulgarian Churches,—will all have part in this great meeting.

Unitarians naturally take a deep and special interest in this great gathering. Standing for character in religion rather than for belief, and being themselves bound by no creed, they hold the credal distinctions of the Christian churches to be not only useless but obstructive to true religion, and they emphasize those few broad principles of Christ's teaching which make for unity and brother-

hood the world over. So they are hospitable to all forms of honest faith of whatever name that tend to purify and ennoble human nature and turn men's thoughts towards God. Besides participating in the parliament of religions, the Unitarian Church will hold its own Congress in Chicago at the same time. An able committee is engaged on the program, which is expected to include distinguished names on both sides of the Atlantic. Thus there is likely to be a good hearing obtained for our joyous, rational faith.

The annual General Assembly of the American Presbyterian Church, which opens about the middle of this month at Washington, is likely to be a very fateful one for the future of the denomination. The whole interest of the gathering will probably be divided between the heresy cases of the two theological professors, Dr. Briggs and Dr. Smith, who are to be tried over again in the highest court of the church, and the question of creed revision. On both questions the unprogressive, reactionary element will, according to present indications, carry the day. Dr. Briggs said recently in reply to a question, "Oh, I shall be defeated, I think. I have no hope to the contrary. So far as I can now see, it will result in a division of the Presbyterian Church. It is only a question of how large a part of the Church will go out with me." He has, moreover, just aggravated his offence by publishing in the face of the Assembly a work on "The Hexateuch," reiterating some of the very heresies for which he is undergoing trial. With regard to the proposed revision of the Confession of Faith, a sufficient number of the Presbyteries have reported to make it certain that the required majority to make revision possible will not be obtained. So that the ghastly mockery of the goodness of God must continue, for the present at least, to be the standing reproach of American Presbyterianism. The anti-Calvinists now suggest that the "hoary iniquity" be laid aside intact as a historical document, and that a brand-new creed, representative of the present mind of the Church (what is its present mind?) be promulgated instead. The Assembly will probably, however, find its hands so full with the heresy trials this year as to be glad to postpone the still greater task; though every postponement of the vital issue entails a serious loss of moral and spiritual power in the Church.

In a recent lecture on Presbyterianism in this city, the Rev. Dr. Langtry alleged, what few suspected, that the Westminster Confession actually teaches baptismal regeneration of elect infants, the real presence of Christ at the Lord's table, and the power of excommunication and absolution by church officers; but at the same time he laments that the tendency of Presbyterianism is towards Unitarianism. We lament with Dr. Langtry, but

for the opposite reason—that, so far as Toronto is concerned, no such tendency is visible,—much to the loss of our Presbyterian friends. We are gratified, however, to have the rev. doctor's testimony that, generally speaking, not only among Presbyterians, but Baptists and other Protestant denominations, "this tendency to rationalize and rid itself of all that is supernatural * * * is supplanting in popular teaching the stern orthodoxy of former days."

This year's May meeting of the Unitarian Conference of the Middle States and Canada, which has just been held in Washington, D.C., seems to have been of more than usual interest. The sermon was preached by Rev. Robert Collier of New York, and the program of subjects for papers and discussions included "How to instruct Young People in the Right Use of the Bible," by Rev. S. R. Calthrop of Syracuse, "The American Unitarian Association and its work," by Rev. Grindall Reynolds of Boston, "The Southern Opportunity," by Rev. G. L. Chaney of Atlanta, Ga., "Good Citizenship," by Rev. Joseph May of Philadelphia, "The Ideal Church," by Rev. W. H. Johnson, of Wilmington, Del., and "The Progressive Church: what it should do," one phase of which was assigned to Rev. James C. Hodgins. We regret that we are unable this month to present more than this outline of the proceedings.

The Pulpit.

MINOT J. SAVAGE.

As through the thickest battle onward leads
The fighting host some great and valiant soul,
Nor reck's of loss or gain, but forward fares;
So leads us in the van of human thought
This strong-armed Hector o'er the moving field;
Nor pause nor fear he knows, but ever on,
And wields his sword and casts the gleaming lance,
While smaller men grow mighty at his back,
And high above the conflicts sounds his voice
That onward calls the host to Truth and God.
—O. R. Washburn.

THE COMING RELIGION.

BY REV. MINOT J. SAVAGE, OF BOSTON.

All thinking persons are conscious of disturbance in the religious world: that doubt, as well as a larger faith, is abroad in the land. But, being themselves in the disturbance, it is not easy to see the possible outcome. Now what is going on? What is to be the result?

Let me first take up points that trouble people as they face this question. Many think that the Bible is threatened, that the disturbers do not wish to accept God's truth. Is it any opposition to the Bible that is inspiring the new work? Is Dr. Abbott or Dr. Briggs an enemy of the Bible?

No: it needs to be noted squarely that the advocates of the new thought are not opposing the Bible in any way. We do oppose the theory that the Bible is a book with no mistakes in it of any sort. We do not accept that theory; and, note, the Bible makes no such claim. What we refuse to be bound by, then, are theories that very fallible men have made up about it. The whole controversy is here: it is no question of the acceptance of the law of God, but the question among earnest men of what the Bible is.

Again, there is an impression that the new movement threatens Jesus. The whole question as to the person of Jesus is as to what he was, that we may find the truth about him. Modern thought opposes certain myths and legends and dogmatic beliefs—two-thirds Greek and Roman, nearly wholly pagan—which grew up gradually through three hundred years, until they culminated in the fourth century in the Trinity. We are trying to find the truth about Jesus, and the truth must ever be diviner than any falsehood, however hoary.

Another thought: There is a feeling that, as a result of the modern movement, the foundation of ethics is shaken. Let me refer to the saying of a famous Roman Catholic writer, Mr. Lilly, in an article in an English review, that, if all the religions on the face of the earth were wiped out of existence, not one single moral principle would be touched or changed. And I agree with him, because the principles of right and wrong are inherent in the nature of things. No religion ever originated a single ethical idea. These principles are not originated: they are discovered. Is religion in any danger? The people who talk as though it were show they do not comprehend what religion means. Religion is the eternal relation between the individual soul and God. The essence of religion is there: theories about it may pass away.

We need not tremble, then; lest any important truth is in danger while this discussion goes on. Religion cannot pass away.

What is it, then, that is going on? Why, the most hopeful thing in all the world. Humanity is growing, that is all. Humanity needs a new theory, as a child needs new clothing; and the new garments of thought must be more grand, more adequate to the increased stature of the world. It is as if a sprouting acorn should be pitied by its smooth, unbroken fellows, because of the broken shell which is the promise of the oak.

Why, friends, if we ever grow any, the old must be left behind; and that is all that is taking place. It is not a period of infidelity that is sweeping over the world, but a flood of God's new light.

Let me now hint to you, if I may, the outlines of what I believe to be the truth that shall come of the present discussion.

First, we are coming into the thought of a new universe home, adequate to our dream of an infinite God. The universe of the Bible was a three-

story affair,—the earth flat, the heaven a dome overhead through which the snow and rain came down; and, just above was heaven where the angels lived. And the world of spirits was nothing but a cellar beneath. All was a tiny, baby-house affair.

The universe of the Middle Ages was no improvement on this. Only in modern times have we gained a conception that makes the universe worthy to be the home of an Infinite Being.

Next, we will have a grander conception of God. Mark you, friends, those men are shallow who think that theism will be lost. The most famous of them have to define matter to make room for what we mean by spirit. Materialism is dead; and it is science that has killed it, not the church.

We have, then, a grander God than the old,—a God here, a God as really throughout his universe as I am throughout this body. He is no less personal, in the sense that the essential thing in personality is consciousness; so that we can call him Father, knowing that not only the cry, but the thought, finds conscious echo in his heart.

We are not troubled by complaints against the Bible and its revelations. We can pick out the truths from all the Bibles of God over all the world. Revelation is all-divine truth, God's word, ever growing, ever unfolding, as the faculties of men unfold to meet it.

And incarnation, can we believe in that? There is to be a nobler doctrine of incarnation than any age has ever held. We are going to believe that humanity is God's child, each and all of us. The doctrine that has been taught concerning Jesus is only a prophecy of what shall some day be true of every man.

And mediation,—will that play any part? Yes: every man who is true to his ideal is a mediator: he helps to atone. His suffering is vicarious: he lifts and leads the race toward his ideal. He, in his degree, is helper and savior, as truly as was he of Nazareth.

And now let us turn to the church. Is there to be a church in the coming ages? Why, friends, it both saddens and amuses me when I am asked such a question. What is religion but the eternal search of the race for the fulness of life? Being, then, the most important interest of the race, it cannot help becoming incarnate. Religion must organize always, as naturally as the elements that go to make a crystal, only I like not a crystal, for a crystal does not grow.

There is to be a church as much grander, as much nobler than the past has known, as the human imagination can see. Will it have symbols, rituals, sacraments? That will be as its members shall choose. They may be as simple as the Friends, they may be as elaborate as the Roman Catholics. The symbols, the rituals, if they exist, must be vital. I believe it will have rituals and

symbols; that it will glorify itself with all the beauty that man can devise.

Worship, in the minds of some, is thought of as to pass away. They must have curious ideas as to what worship means. It is the noblest characteristic of man: it is the upward look, the bending soul, in recognition of that which transcends it. To ask whether there will be worship, then, is to ask whether man will keep his noblest nature.

And will they pray in this church of the future? Friends, the conception of prayer that is to dominate the future is as much higher than any conception of the past as the conception of a child nestling in its father's arms is nobler than the petulant begging of the child for playthings. We have outgrown that conception of prayer which thinks that we petulant children can ask God to change the laws that he has made.

If I supposed that any word of mine could interfere with the working of the universe, I should never dare speak again.

Prayer is more than begging. There is the communion, the trust, the strength, that thrills down from this high trust into our hearts. There is all left that Jesus dared ask for, for never did Jesus beg as I was taught in my childhood.

Such, then, in regard to these great points of belief in the church of the future, is my belief.

Now I want to speak of the method of the religious growth of the coming time. There will be no orthodoxy and no heresy; for there will be no infallible standard of truth, in the old sense, by which man can be tried and be found wanting.

In no scientific society has there been such a thing as heresy. Whatever is verified as true is accepted by all intelligent people because it is true. No man ever voluntarily turned against the truth. It has been the assumption of infallibility by human beings that has made the heresy and its persecutions of the past. In the coming time nobody will think that any intelligent man wishes to deny the truth. All will seek it, and there will be no refusal to see and accept it when found.

So there will be no reason for persecution, for hatred. The religious men of the future will be looking after the truth, trying to live it; and it will never occur to them to think disagreement an offence,—disagreement at least on those questions about which there is no possibility of knowing anything.

The work of the Inquisition appears like the doings of insane men. The future church will be sane: in all the departments of life it will be seeking to find the truth, and to get into ever closer and closer relations with God. There will be no more breaks and upheavals, but change, like the change of dawn. The old evils will be outgrown and left behind; and the "low, sad music of humanity" will sink down and back until it is forgotten, to be succeeded by glad songs of joy and thanksgiving.

Contributed and Selected.

LIBERAL RELIGION AT THE WORLD'S FAIR.

The real religious exhibit of this year will of course be at the World's Congress.

But there is also to be a religious exhibit at Jackson Park, itself, lasting the whole six months of the Fair. In the Liberal Arts Building space has been allowed to various religious bodies, and among them to the "Unitarian Church of America." We are fitting up our space as a beautiful Greek temple, where we shall see the faces—not of the Old Gods, but of Emerson and Parker and Channing and other kindred souls. And the walls of the temple will be lined with the works of our liberal thinkers, both English and American.

The American Unitarian Association will send a complete set of its own publications as well as a collection of other religious books written by Unitarians. And we have word from England that the British and Foreign Unitarian Association will do the same.

The Unitarian Sunday-school Society will have a full set of its Sunday-school manuals on exhibition, as will also our Western Society, and it is hoped the Sunday-school Society of England.

We hope our teachers will not forget to visit the place. It will be a pleasant rendezvous and resting place for all of the liberal faith, as it will be furnished with chairs and a center-table containing all our periodicals.

But its chief value will be as a great missionary work. Thousands of people who know nothing of free religion will pass its classic portals each day for six months. Many will look in and see the busts and portraits of the noble and honored men who have held our free faith. And certainly hundreds will enter and examine; and some of them may carry away thoughts which may prove a new revelation to them.—*A. W. Gould, Chairman of Committee.*

RECENT BOOKS ON LIBERAL RELIGION.

Below we give brief notes of four of the most notable books which have recently issued from the liberal religious press. They are books for people who are in sympathy with the new and larger ideas of the time, who are not afraid of learning fresh truth, who *want to know*. Such will find these books rich treasures of delight and helpfulness, dealing as they do in a scientific yet popular way with some of the most vital questions interesting the modern Christian world. Any of them can be obtained from Geo. H. Ellis, publisher, 141 Franklin street, Boston.

"The Evolution of Christianity," is the title of Rev. M. J. Savage's latest and perhaps ablest volume of sermons. These are twelve in number, in

that clear, forcible, direct style which compels an absorbing interest in everything Mr. Savage says; and they embrace, in a small compass, the chief phases of the whole question of religion, as approached in a spirit at once critical, scientific and reverent. The titles of the sermons are: "Old World Religion," "Judaism and its Hopes," "Conditions when Christianity was born," "Jesus and What he attempted," "The Influence of the Christ Idea," "The First Church and Paul," "The Problem of the Trinity," "The Church of Rome," "Growth away from Jesus," "The Protestant Revolution," "Science and the Church," "Free Christianity." Cloth, \$1.

"The Coming Religion," by Rev. Thomas Van Ness, lately missionary superintendent of the Unitarian cause on the Pacific Coast, now pastor of the Second Church, Boston, is a work of great vigor and earnestness, glowing with rich allusion and copious illustration. It is divided into five parts: 1. Introductory; 2. The Religion of Jesus, or the Gospel of Love; 3. The Religion of Science, or the Gospel of Evolution; 4. The Religion of Humanity, or the Gospel of Socialism; 5. Reconciliation and Conclusion. Cloth, 75 cents; paper, 50 cents.

"Members of One Body," is a little volume of short, strong sermons, from the pen of Rev. S. M. Crothers, one of our brightest western men. In the introduction the author says, "That religious culture is imperfect which does not enable one to interpret sympathetically his neighbor's creed;" and it is the intention of this volume to help on that intelligent and loving appreciation between sects which recognizes that "loyalty to the spirit which is behind all forms of thought and worship," and which is the only kind of Christian unity worth the having. The "familiar phases of historical Christianity," treated in five discourses respectively, are: Roman Catholicism, Calvinism, Methodism, Rationalism, and Mysticism. Finally, a chapter on "The Unity of Christendom" is intended to "take our bearings and see to what point we have been irresistibly led." Cloth, 75 cents; paper, 50 cents.

"In Spirit and in Truth," a series of essays by younger ministers of the Unitarian Church, is attracting a remarkable amount of attention in the United States, though published only a few weeks. A reviewer in the *Boston Herald* says of it: "Nothing since the publication of 'Essays and Reviews' thirty-two years ago, in England, has shown more courage or indicated a truer outreach to what is best in our American religious life." The editors of the work explain its purpose to be "to emphasize the positive and spiritual side of the free church," and "express the united prayer of all who have had a hand in it, that it may lead those who read it to a better understanding of the religious life of our beloved church, and so to that great union of the whole Christian church for which all Christians do now most duly pray." The writers

are Rev. George C. Cressey of Salem, on "The Philosophy of Religion;" Rev. L. D. Cochrane of Littleton, N.H., on "The Revelation of God in Nature;" Rev. S. M. Crothers of St. Paul, Minn., on "The Revelation of God in Man;" Rev. W. W. Fenn of Chicago, Ill., on "The Bible as Literature and as Revelation;" Rev. Francis B. Hornibrooke of Newton, on "The Thoughts of God in the Bible;" Rev. Albert Walkley of Brighton, on "The Christ," and Rev. John Tunis of South Boston, on "The Use of a Liturgy in Worship." Cloth, \$1.

BACK TO JESUS—ON TO CHRIST.

Mr. W. M. Salter, as reported in the December number of the *New World*, says: "If the churches should come in contact with the real Jesus, it would be their regeneration.... Back to Jesus, then, I say, back to this great ideal." Mr. Van Ness, in his study of three phases of religion, says that each has the same ideal, the perfect man, and accept him as the leading symbol of the coming kingdom of God. Dr. James Martineau declares that no church fellowship would be adequate for him which did not acknowledge Christ. Dr. Momerie, in his rigorous and vigorous retrospect and forecast of religion, answers the question, "will the religion of the future be Christianity?" with the categorical "No, if by Christianity is meant the Christianity of the churches; yes, if the Christianity of Christ is meant." Mr. Wendte, in his excellent tract, "What do Unitarians believe?" states it briefly as the Christianity of Christ. Even Mr. Ingersoll says that he has no quarrel with Jesus; and Count Leo Tolstoi will have nothing less than the literal and primitive teaching of Jesus. What are commonly regarded as the advance-guard of modern investigators forewarn us that we must reckon with occult realities to-day quite as amazing as any that enter into the Jesus biography. All orthodox Christendom is a unit in its Christo-centric order, and more and more it is subordinating its creeds to the sole profession of love and loyalty to Jesus.

The biography of Jesus is the prophecy of Christ just as truly as the spirit of prophecy was the testimony of Jesus. If we go back to the one, it is only that we may go on to the other,—back to the Actual, that we may get its pointing to the Ideal. For He who lived in Palestine 1800 years ago lives now and ever shall live as the Christ spirit, leading, inspiring, quickening, the humanity reborn in his image. It is this principle and this historic fact which give Christianity its abiding power. Back to Jesus? Yes, but only that we may go on to Christ.—*The Southern Unitarian*.

THE RIGHT USE OF WEALTH.

It will not be out of place here, I trust, to speak of the folly of trying to establish a family on a wealth

basis. There is something worse than an aristocracy of birth—a vulgar plutocracy devoid of culture is much worse. Fortunately, the evil corrects itself, for, where wealth is invested in bonds and stocks with a view to shifting the responsibility off the individual to the joint stock company, the tendency in general is toward dissipation. Statistics show that all the great fortunes disappear in the third or fourth generation. The *raison d'être* of vast accumulations in nine cases out of ten is to found a family; but, oftentimes, vast wealth means the speedy extinguishment of a family: there is a gain in luxurious taste, in deportment, in rare cases the result is a consummate flower of culture, but, in general, there is a distinct loss of masterful virility, and a decided slackening of those "wrestling thews that throw the world." No man is under an obligation to act as a financial providence for the entire future of his children. Every child has a right to demand from his parents a clean bill of health, the example of a high morality, and education, where possible capital to start on, but beyond these nothing. When a child arrives at the full stature of a man the unflinching word of the parent ought to be: "I have done all I ought for you, the world is before you, conquer it as I have conquered it." It is right enough out of an idle surplus (and there is abundance of idle money in the world for the purpose), to endow an art gallery, a public bath, a university, a hospital, but it is decidedly wrong to endow a man; unless, indeed, he be a genius worth the endowing! If our ideals were only high enough, which they are not, we should clearly see what a wicked thing it is to handicap the future of any man's life by removing from him the noble, God-given necessity to work. The best way to found a family is to leave with one's children a high and blessed sense of the everlasting dignity of toil, and a clear conception of the much-neglected truth that character-building is the main business of a son of God.—*Rev. J. C. Hodgins*.

A LEGEND.

When the lofty and barren mountain was first upheaved into the sky, and from its elevation looked down on the plains below, and saw the valleys and less elevated hills covered with verdant and fruitful trees, it sent up to Brahma this complaint:

"Why thus barren? Why these scarred and naked sides exposed to the eye of man?"

And Brahma answered:

"The very light shall clothe thee, and the shadow of the passing cloud shall be as a royal mantle. More verdure would be less light. Thou shalt share in the azure of heaven, and the youngest and whitest cloud of a summer's sky shall nestle in thy bosom. Thou belongest half to us!"

So have the mountain dowered; and so, too, have the loftiest minds of men been in all ages dowered. To lower elevations have been given

the pleasant verdure, the vine and the olive. Light,—light alone,—and the deep shadow of the passing cloud,—these are the gifts of the prophets of the race.

The Liberal Faith.

WHAT DOES UNITARIANISM SEEK TO BE AND DO?

It seeks to be a religion of life, a religion of reason, a religion of the spirit, a religion of beauty and good deeds and love, of worship and undying hope.

It seeks to be a religion that shall go hand in hand with scholarship and science and the free mind.

It seeks to foster education, to aid philanthropies, to be a mainspring of reforms.

It seeks to perfect individual lives, to sanctify homes, to lift up business into honesty and honor, to strengthen the State by giving it foundations of virtue.

It seeks to purify Christianity, to rid it of its unchristian and hurtful elements, and to make it once more the religion of the Golden Rule, the Beatitudes, the Two Great Commands, and the Lord's Prayer.

With Jesus as leader, with all great prophets of the soul as teachers, and with the Bible and all inspiring books as sacred Scriptures, it seeks to establish a Church in which all truth shall be sacred and all men brothers.

It seeks to build up the Kingdom of Heaven on earth,—that is, by love and helpfulness, to make earth a heaven.

It seeks to teach men, as Jesus did, to listen to the deepest voices of their consciences and souls as the voice of God;

To open human eyes to see in the universe a Father's house, and in the earthly life only a vestibule to something more glorious beyond;

To inspire men to do faithfully and joyfully the work given them to do while the day lasts, and, when the night comes, to lie down with perfect trust in the arms of Infinite Love and Care.

Did ever religion have aims loftier or more inspiring, more honoring to God or more useful to man, than these?

Then help us to disseminate the gospel of such a Christianity; to lay the foundation and build the walls of such a church.—*Rev. J. T. Sunderland.*

Notes and News.

The grass grows green upon the hill;
Song-birds with leaf and bud are here;
Sweet Hope the heart with gladness fills
Of what will be in God's great year!

—*William Bruntton.*

Rev. William Mitchell, who in the words of a correspondent has "recently escaped from the rigors of Canadian Presbyterianism," has become the pastor of a Unitarian church at Puyallup, in the State of Washington. Mr. Mitchell addressed the Pacific Northwest Unitarian Conference at its last meeting on "the Progress of Liberal Thought in the Evangelical Denominations." We wonder if this is the same Mr. Mitchell who was formerly the minister of a Presbyterian church in Toronto.

Rev. Howard McQueary, who was excluded from the Protestant Episcopal church because of his denial of biblical infallibility, is now the pastor of an increasingly prosperous Universalist church at Saginaw, Mich.

The "grand old man" of the Liberal faith, Dr. Martineau, reached his eighty-eighth birthday on April 21st.

The Brookes Fund to supply Unitarian books to ministers, has furnished donations of books during the past year to 133 clergymen in different parts of the United States and Canada and representing seventeen different denominations. Since the establishment of the fund in 1854 74,000 books valued at \$60,000, have been distributed in this way.

Rev. J. W. Chadwick, who has just made a tour of the Pacific States, writes as follows of meeting our much loved friend and pastor of years ago: "Our new church at Colorado Springs is altogether lovely and unique, and it was delightful to speak to such a company as came together in despite of wind and snow. Mr. Mellen, the pastor of the society, was long ago a neighbor to Mr. Curtis, on Staten Island, and knew him well, so that 'our conversation was in heaven,' as we talked together of our friend. I received the happiest testimonies to the character of Mr. Mellen's work from his people."

The little town of Concord, N. H., recently gave an exhibition of inter-denominational fraternity which is unhappily as rare as it is beautiful. The ministers and people of all the Protestant churches, except the Episcopal, joined in a series of Union Lenten services, held on Sunday evenings during Lent. They were held in the different churches, Baptists, Methodists, Adventists, Congregationalists, Universalists and Unitarians mingling freely together, and each uttering his own thought. Differences in theology were put out of sight and the great central verities of the Christian faith put forward. A correspondent reporting the incident says: "Congregations filling the churches to overflowing have attended every meeting, and a new sense of brotherhood and Christian unity has come over this city. Has such a series of meetings ever been held in this country before?" The Concord Unitarians have evidently been making the spirit of liberal religion fructify in that town.

Jarvis Street Church.

At a well-attended meeting of the congregation, held on Monday evening the 8th inst., to consider the question of securing a permanent occupant for the vacant pastorate of this church, the Trustees were authorized by a unanimous vote, given very heartily, to extend a call to the Rev. H. W. Woude, of Newburgh, N. Y.

This decision will, we are sure, be most gratifying to all who had the pleasure of hearing Mr. Woude's sermons and lecture during his recent visit here, and especially so to those who had the opportunity of making his acquaintance. As a preacher, they found him strong, eloquent, scholarly, liberal, reverent; as a lecturer, to these qualities he united versatility, wit and a fine literary sense: as a man, he seems possessed of all the gifts and graces of a man of the world in the best sense—large-hearted, genial, human, companionable, one whose conversation both delights and stimulates. Should Mr. Woude accept the call, of which we believe there is a reasonable hope, he cannot fail to stir in our people fresh courage and enthusiasm, and to give a strong impulse to the cause of liberal religion generally throughout this city, where the knowledge of its great, simple, joyous, inspiring truths is so greatly needed.

Mr. Woude was with us over two Sundays, April 16 and 23. His introductory sermon was on "The Heart's Cry and the World's Answer." It dealt with the great enigma of human life, with its seeming incompleteness and injustices, its mysteries of evil, pain and death. Three answers to this enigma were to-day challenging attention. First, agnosticism said simply, "I do not know," which was no answer at all. It could not be true, because there was no comfort in it; it made life a cruel mockery. Secondly, there was the still more cruel answer of orthodoxy, which made the destiny of the vast majority of men an eternal despair and the universe a stupendous failure. Thirdly, the answer of rational Christianity was that nothing was lost, that God had not failed, that this world and all worlds were good, that pain and suffering were parts of a loving plan to purify and ennoble human character, and that not one soul would be cast as rubbish to the void, but universal good would be the final goal of all. The subjects of the other discourses were "By Unknown Ways," "Working and Resting," and "Where is God and What is Sacred?" all of which were rich in practical thought.

On Sunday, April 30, our pulpit was occupied by Rev. Frederick A. Hinckley, of Florence, Mass., one of the ablest of the young preachers of the liberal faith about Boston. His two sermons were fairly aglow with deep spiritual suggestions.

Mr. Woude's lecture on Shakespeare's "Merchant of Venice" under the auspices of the Young People's Association on the evening of April 19, was a great treat. The leading characters in the drama were most graphically set before the audience, and so analysed as to reveal the poet's wonderful insight into the deepest springs of human nature. The lecturer's finished rendering of portions of the play, particularly the casket scene and the court scene, were greatly enjoyed. Col. Chas. R. Pope, the American Consul, himself a Shakespearean scholar of distinction, presided.

An ice cream social was given by the ladies in the lecture-room on Tuesday evening, May 9, in aid of the choir fund.

FIRST UNITARIAN CHURCH, JARVIS STREET, TORONTO,

Between Wilton Avenue and Gerrard Street.

SERVICES ON SUNDAY AT 11 a.m. and 7 p.m.
ALL SEATS free. Strangers made welcome.

SUNDAY SCHOOL at 12.30, after the morning service.

This church invites the active co-operation of all who wish to see the cause of rational Christianity promoted in this city. It has no fixed creed demanding the assent of its members. The only declaration in which they are asked to unite is a "bond of fellowship" in the following terms:—

"Believing that religion to be true and vital should be an active faith, showing itself in pure lives and helpful charity and kindly interests to all within its reach, and feeling that a closer organization will strengthen our Church, we whose names are hereunto subscribed do therefore consent to work together in the freedom of the truth, and in the spirit of Jesus Christ, for the worship of God and the service of man."

THE POST-OFFICE MISSION.

This is a modern method of mission work peculiar to the Unitarian Church. It is carried on by a club of "stay-at-home missionaries," mostly ladies, and consists in the circulation through the mail of Unitarian and other liberal religious literature, in the form of books, pamphlets, sermons, magazines and newspapers. Thousands of persons—many in whom the abandonment of old beliefs had been followed by a state of doubt or negation, many living in small towns or remote country districts—have to thank the post-office mission for opening to them the treasures of our joyous, satisfying and inspiring liberal faith.

UNITARIAN LITERATURE WILL BE SENT FREE to anyone desiring it, on application to Mrs. C. M. Bertram, 220 Beverley Street, Toronto.

The Young People's Association

OF THE

FIRST UNITARIAN CHURCH, TORONTO,

meets regularly every alternate Thursday evening during the winter months.

The objects of the Association, as set out in its constitution, are "the mental, moral and spiritual improvement of its members, and the promotion of the social life and prosperity of the church with which it is connected."

Any person who sympathises with these objects is free to join on payment of twenty-five cents a year.