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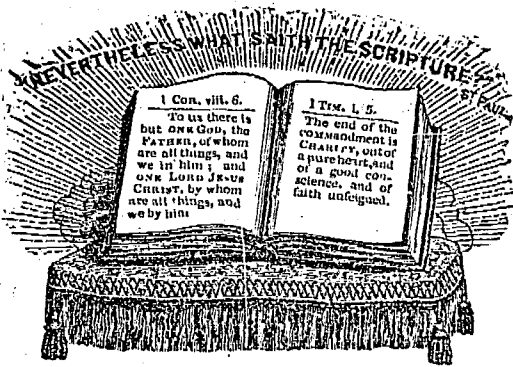
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THE BIBLE



CHRISTIAN.

Truth, Holiness,

Liberty, Love.

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MAMMON WORSHIP.

Without indulging in any sentimental declamation against the pursuit and influence of wealth, we may be permitted to feel, that *this is the quarter from which specifically, our moral and religious sentiments are most in danger of being vitiated.* The habits which produce the danger may be inevitable, forced upon us by a hard social necessity; still in bare self-knowledge there is self-protection. For, the danger of a vice is not like the danger of a pestilence, in which the most unconscionable are the most safe; and the fear of contagion, which in the one case, absorbs the poison into the veins of the body, repulses in the other the temptation from the mind.

The excess, to which this master-passion is carried, perverts our just and natural estimate of happiness. It cannot be otherwise when that which is but a means is elevated into the greatest of ends; when that which gives command over some physical comforts becomes the object of intenser desire than all blessings intellectual and moral, and we live to get rich, instead of getting rich that we may live. The mere lapse of years is not life: to eat and drink and sleep: to be exposed to the darkness and the light: to pace round in the mill of habit, and turn the wheel of wealth: to make reason a book-keeper, and turn thought into an implement of trade,—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened: and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt that makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust—are the true nourishment of our natural being. But these things, which penetrate to the very core and marrow of existence, the votaries of riches are apt to fly; they like not any thing that touches the central and immortal consciousness; they hurry away from occasions of sympathy into the snug retreat of self; escape from life into the pretended cares for a livelihood; and die at length busy as ever in preparing the means of living.

The despotic temper, which is apt to be engendered by wealth in one direction, is naturally connected with servility in the opposite. For the very same reason that we regard those who are beneath us almost as if they were our property, we must regard ourselves almost as if we were the property of those above us. There is little, I fear, that is intellectual or moral in that sort of independence which is the proverbial characteristic of our countrymen; it consists either in mere churlishness of manner, or in overbearing tyranny to those of equal or lower grade. It would be inconsistent not to yield that respect to the purse in others, which men are fond of claiming for it in themselves; and accordingly it is to be feared that in few civilized countries is there so much sycophancy as in this; so many creatures ready to crawl round a heap of gold; so many insignificant shoals gleaming around every great ship that rides over the surface of society. It is a grievous evil arising hence, that the judgments and moral feelings of society lose their clear-sightedness and power; that the same rules are not applied to the estimate of rich and poor; that there is a rank which almost enjoys immunity from the verdict of a just public sentiment, where the most ordinary qualities receive a mischievous adulation, and even grave sins are judged lightly or not at all. But it is a more grievous ill that the witchery thus strikes with a foul blight the true manhood of the children of God:—the manhood, not of limbs or life, but of a spirit free and pure;—of an understanding open to all truth, and veneration for it, deeply to love it, except for itself, or barter it for honor or for gold; of a heart enthralled by no conventionalisms, bound

by no frosts of custom, but the perennial fountain of all pure humanities; of a will at the mercy of no tyrant without and no passion within; of a conscience erect under all the pressure of circumstances, and ruled by no power inferior to the everlasting rule of Duty; of affections gentle enough for the humblest sorrows of earth, lofty enough for the aspirings of the skies. In such manhood, full of devout strength and open love, let every one that owns a soul see that he stands fast; in its spirit, at once humane and heavenly, do the work, accept the good, and bear the burdens, of his life. Its healthful power will reveal the sickness of our selfishness; and recal us from the poisonous level of our luxuries and vanities to the reviving breath and mountain heights of God. There could be no deliverer more true than he who should thus emancipate himself and us. O! blessed are they who, for the peace and ornament of life, dare to rely, not on the glories which Solomon affected, but on those which Jesus loved; glories which even God may behold with complacency—nay, in which he shines himself; glories of nature, richer than man's device; genuine graces, resembling the inimitable beauties of the lilies of the field, painted with the hues of heaven, white bending over the soil of earth.—*J. Martineau.*

UNITARIANISM NOT A SECTARIAN SYSTEM.

(Extract from Speech of Josiah Quincy, late President of Harvard University.)

What is meant by the term *sectarianism*? In common speech, we understand by this term that exclusive spirit which inculcates a belief in certain peculiar tenets in religion as affording either the only or the best hope of salvation. Now it is true, Unitarians do in general entertain certain views relative to the nature and mission of our Saviour, which are not in accordance with those held and maintained by the Calvinists. But did any man ever hear of a Unitarian, who thought or taught that a belief in that, or any other tenet of this denomination, deemed peculiar, afforded the only, or would give a better, chance for salvation? Did any man ever hear a Unitarian say or teach that a Calvinist could not be a Christian? or that they who had adopted the Calvinistic creed, after faithful and prayerful research of the Holy Scriptures, were not full as likely to be accepted by the great Master, in the day of final retribution, as though they had subscribed to every article of the Unitarian faith? I think not; although it is possible that some of that denomination, more valorous than wise, may have been tempted to gather up some of the spent shafts of their adversaries, and return them into the enemy's camp.

The foundations of Unitarianism, as I have been taught and have surveyed them, are as broad as the New Testament, which it receives as the inspiration of the Divine Mind, neither desiring to add any thing to it nor daring to subtract any thing from it. All that is mysterious, miraculous, and beyond the comprehension of the human intellect, Unitarians receive, not to doubtful disputations, but reverently and prayerfully, as an article of faith. Their belief in the birth, death, and resurrection, and ascension of our Saviour is as full and perfect as that of any other sect; they rest their hopes of another life on the cross, and look to him who suffered upon it as their Saviour, Sanctifier, Redeemer and final Judge; with as much confidence and trust as any other sect. But the great distinguishing characteristic of the Unitarian body is, that they profess to call no man master upon earth; and that they act up to that profession. Their master is Christ. Their creed the new Testament, sealed by the blood of our Saviour, whose teachings they receive and promulgate in the language in which he uttered them; not endeavouring to improve it by the use of technical terms, not perverting it to party purposes with a view to clerical power; not believing, and not teaching, that their views and opinions are the sole or even infallibly the best way of salvation; and not calling every man a heretic who does not adopt them. Such are the views of Unitarians, as I have

gathered them from the preaching of the clergymen of that denomination, in the College chapel and elsewhere. They insist on freedom from creeds of men's invention, and independence of all human dictation in the articles of their faith; maintaining the right of every man to search the Scriptures for himself, and to "prove all things" for himself, unbiased by party names and technical dogmas. They believe that every man must stand or fall, before the final Judge, according to the faith he has drawn from the Holy Scriptures by virtue of his own research, and not by his belief in creeds framed by other men, and taken upon trust; it being every man's duty, as well as right, in the language of that father of New England, John Robinson, "to think for himself, and not, like the Lutherans and Calvinists, stop short where their leaders stopped";—of consequence, that a way devised by other men is not to any man the way of salvation, unless, independently of human guides he has found that way by his own faithful and prayerful research.

The Unitarian denomination, then, is in my judgment, not only not chargeable with sectarianism, but it is fundamentally opposed to the whole spirit of sectarianism. The essence of sectarianism consists, as I have said, in holding and maintaining one or other of two principles,—either that a belief in the tenets which the sect combine to maintain is the only Scriptural way of salvation, or that it is of all ways the most certain of salvation.

The history of the Church is illustrative of these views. The Romish church assumed to itself the principle, that "out of the pale of our faith there is no Scriptural assurance of salvation." This was the great power which enabled it for so many ages to govern the world. That church, through the instrumentality of this principle, possessed itself of the position which Archimedes sought,—a place out of the world, by which to move the world. This power was figuratively expressed by the term *St. Peter's keys*, which alone were able to open heaven's gate.

When the Reformation came, and sects multiplied, the leaders of every sect realized the advantage the Romish church possessed in *St. Peter's keys*: and as they could not desert that church of those keys, they set themselves to work and manufactured *little pass keys*, as like *St. Peter's* as possible, and taught their converts to believe that they were quite as good, if not a little better, than the great keys of *St. Peter*: being made of the same material, a little lighter, not quite so burdensome, and altogether as sure.

Now I cannot find that the sect called Unitarian ever made to itself a pass-key,—that it ever taught that a sincere believer in the divine inspiration of the New Testament, receiving all its sublime truths, all its mysterious annunciations, all its recorded miracles, the death, resurrection, and ascension of our blessed Saviour, with a humble and child-like faith, whatever might be his construction and peculiar views of the other parts of the Sacred Scriptures, was not quite as sure of salvation as though he believed every tenet of the Unitarian creed.

Such are the grounds on which I said that Unitarianism has not the vital principle of sectarianism in it. And, yet I never did and never will call myself a Unitarian; because the name has the aspect, and is loaded by the world with the imputation, of sectarianism.

It may here properly, and will naturally, be asked, If you are neither a Calvinist nor a Unitarian, of what sect are you? I answer in the language of John Milton, whose conversion from Calvinism was, according to his own account of the process, effected in the same way as was mine:—

"For my own part, I adhere to the Holy Scriptures alone; I follow no other heresy, or sect. I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents whenever those opponents agreed with Scripture. If this be heresy, I confess with *St. Paul*, *Acts xxiv. 14*; 'that after the way which they call heresy so worship I the God of my Fathers, believing all things which are written in the law and in the prophets,'—to which I add, whatever is written in the New Testament."

I answer again in the language of Scripture, I am of the class of "the disciples, who were called Christians first at Antioch." *Acts xi. 26.*

Whenever men will be content with the name which the Apostles selected and by which they chose to be called, and will use only the language which is to be found in the Scriptures, and in the connection, and with the meaning, when it is clear, and when it is dubious, with the Christian spirit, in which it was used by those Apostles, there will be an end of sectarianism, and with it an end of clerical ambition, with no diminution of clerical power;—all men will worship in the same faith together, and be only, and altogether, Christians.

THE SPIRIT OF INTOLERANCE.

The spirit of intolerance is far from being manifested only, or chiefly, by such bloody work as the massacre of *St. Bartholomew*. Its more common results are interferences with the social position, the property, or the civil rights, of those whom we think in error, or attempts at subjecting them to various petty annoyances, in order to mark our ill opinion of them. There is no intolerance in believing our own opinions to be the best, and desiring to call the attention of others to their claims.

The equality and indifference of all opinions is an absurdity; and enlightened benevolence is the natural ally and supporter of religious zeal; for truth must have the greatest power to make men good and happy. The intolerance consists in the assumption that we ourselves are infallibly right, making us forget that those opposed to us may have a belief as strong and as conscientious as our own—that reasoning, and the examination of evidence, can alone do any thing towards deciding the question; and that in the meantime his right to do his best for his views is as certain as ours; and his difference from us, though supposing him to be really wrong, it must be to his disadvantage, is not a moral offence before God, and is certainly no offence against us, or against the public. If men would think a little more of the points in which they agree, and would treat one another with mutual respect and Christian love, in all their differences, and amidst all their arguments, how much better and happier would the world become!

He who, in the present state of society, insults his fellow-Christian as a Socinian or a Papist, and assures him of future damnation, because he understands some things about the Gospel differently from himself, would in all probability, had he lived two or three centuries back, have taken a willing part in the massacre of *St. Bartholomew*, or watched with satisfaction an *auto-da-fe*. It is well he is so far tamed down, but he deserves not much praise.

RELIGIOUS INVESTIGATION AND PRIVATE JUDGMENT.

It is the great, and indeed of all others the most fatal calamity in the Church of Rome, that while the people think they cannot but be very safe in following the unanimous opinion of such numbers of very learned men, those learned men are not, in truth, at liberty to have any opinion at all, but are obliged to employ all their learning merely in defending what the most ignorant men in former ages have determined for them beforehand.—*Dr. S. Clarke.*

There is no benefit in emancipation from the shackles of Rome to men who set up a Pope of their own making, or merely substitute an *unerring party* for an *unerring Church*, nor is anything gained by abstaining from the use of the term *Infallibility*, by those who believe in the thing.—*Archbishop Whately.*

I deny the right of liberty of conscience wholly and utterly. I deny the right of any sect to depart one atom from the standard which I hold to be the truth of Christianity.—*Rev. W. Sewell, M. A., Fellow, Tutor and Divinity Reader of Exeter College, Oxford.*

Mr. Whiston, I DARE NOT EXAMINE, I DARE NOT EXAMINE; for if we should examine, and find that you are in the right, the Church has been in an error so many hundred years.—*Bishop Smalbridge.*

**PROTEST
AGAINST AMERICAN SLAVERY, BY
170 UNITARIAN MINISTERS.**

We the undersigned, disciples of Christ and Ministers of his Gospel, in bearing our solemn testimony against the system of American Slavery, deem it proper in the first place to declare the grounds of our action.

We owe to three millions of Slaves, our fellow men and brethren, to do what we rightfully can to undo their burdens. The wrongs of the Slave, however distant he may be, are our wrongs; for Jesus has taught us that every sufferer whom we can relieve is our neighbor, though a stranger, of another race and in a distant land.

We owe it to Slaveholders, our fellow-men and brethren, whom we believe to be in a position hostile to the influences of Christianity, to speak a word of warning concerning the moral evil and inhumanity of the system with which they are connected.

We are the more obliged to bear this testimony because the Gospel of Christ cannot now be fully preached in the Slaveholding States. If it could, it might be less necessary to express our views in the present form. But violent and lawless men, as is well known, and as recent instances in our own experience show, have made it impossible for the Southern minister to declare the whole counsel of God by speaking freely of that particular sin with which the community he addresses is specially concerned. Consequently Southern men of better character, who would not, perhaps, themselves sanction such constraint, are nevertheless left without instruction as to their duty in relation to slavery. And if neither religion nor the instincts of humanity, nor the first principles of American liberty have taught them that the system is wrong, their ignorance may not be wholly their fault, but it would be ours were we to suffer it to remain. That they have been educated to believe that Slaveholding is right, may be a reason why we should not severely blame them, but it is also a reason why we should show them the truth; since the truth on this subject must come to them, if at all, from the free States, through books, writings, and public opinion.

These reasons would induce us to speak even if the North were doing nothing to uphold Slavery. But by our political, commercial, and social relations with the South, by the long silence of Northern Christians and Churches, by the fact that Northern men, going to the South, often become Slaveholders and apologists for Slavery, we have given the Slaveholders reason to believe that it is only the accident of our position which prevents us from engaging in this system as fully as themselves. Our silence therefore is upholding Slavery and we must speak against it in order not to speak in its support.

Especially do we feel that the denomination which takes for its motto "Liberty, Holiness and Love," should be foremost in opposing this system. More than others we have contended for three great principles,—individual liberty, perfect righteousness, and human brotherhood. All of these are grossly violated by the system of Slavery. We contend for mental freedom; shall we not denounce the system which fetters both mind and body? We have declared righteousness to be the essence of Christianity; shall we not oppose that system which is the sum of all wrong? We claim for all men the right of brotherhood before a universal Father; ought we not to testify against that which tramples so many of our brethren under foot?

These reasons would lead us to speak individually and separately. But our combined voices may be heard more widely and be more regarded; and we therefore speak in company. As we do not, as a denomination, combine in subscribing creeds and fixing systems of theology, the more should we be ready to unite in practical endeavor to remove moral evils. As our principles of religious liberty do not permit us to exclude our brethren who are Slaveholders from our Christian fellowship, the more should we testify against the Slave System itself. Some individuals may think they hold Slaves for the good of their bond-

men, in order to give them their liberty under more favorable circumstances. We cannot regard such Slaveholders as we do those who hold their fellow beings as property for the sake of gain or personal convenience. Leaving to God to decide on the comparative guilt or innocence of individual Slaveholders, we pronounce the system unchristian and inhuman.

And more especially do we feel bound to lift up our voices at the present time, when the South has succeeded in compromising the nation to the support of Slavery; when it has been made a great national interest, defended in our national diplomacy, and to be upheld by our national arms; when the nation has by a new measure solemnly assumed the guilt and responsibility of its continuance; when free Northern citizens, without any alleged crime, are thrown into Southern prisons and sold to perpetual bondage: when our attempts to appeal respectfully to the Federal Courts are treated with contumely, so that the question is no longer whether Slavery shall continue in the Southern States, but whether Freedom shall continue in any of the States. Now, therefore, when our reliance on political measures has failed, it is time to trust more fully in the power of Truth. To the schemes of party leaders, to political majorities, to the united treasures, arms, domains and interests of the nation, pledged to the extension and perpetuation of the system, let us now oppose the simple majesty and omnipotence of Truth. "For who knows not that Truth is strong,—next the Almighty?"

We, therefore, ministers of the Gospel of Truth and Love, in the name of God the Universal Father, in the name of Christ the Redeemer, in the name of Humanity and Human Brotherhood, do solemnly protest against the system of Slavery as unchristian and inhuman,—

Because it is a violation of the law of Right, being the sum of all unrighteousness which man can do to man, depriving him not only of his possessions but of himself. And, as in the possession of one's self are included all other rights, he who makes a man a slave commits the greatest possible robbery and the greatest possible wrong.

Because it violates the law of Love, which says, "Whatsoever ye would that men should do unto you, do ye even so to them."

Because it degrades man, the image of God, into a thing; changes persons into property; and, by violating the dignity of the human soul, is a constant sacrilege against that soul which the Scriptures declare to be the "Temple of the Holy Ghost."

Because it necessarily tends to pollute the soul of the Slave,—producing all vices, and fostering habits of indolence, sensuality, falsehood, treachery, theft, moral stupor and perpetual childhood,—by taking away Hope, which God has appointed as the lightener of toil, the spur to exertion, and the seed of progress, and by destroying the sense of responsibility, which is the bond that connects the soul with God.

Because it tends to defile the soul of the master, as unlimited power must generally produce self-indulgence, licentiousness, cruelty, arrogance, and a domineering spirit,—qualities utterly opposed to the humility, meekness, and self-denial of Christ. We cheerfully admit that some, both of the Slaveholders and Slaves, have nobly resisted these influences and shown us virtues which we should be proud to imitate. But we know that the prevailing tendency of the system is nevertheless evil, and that it must always offer manifold temptations and inevitable occasions to sin.

Because this system, as the indispensable condition of its continuance, must restrict education, keep the Bible from the Slave, make life insecure in the hands of irresponsible power, deprive female innocence of protection, sanction adultery, tear children from parents and husbands from wives, violate the divine institution of families, and by hard and hopeless toil make existence a burden.

Because Slavery, as all history testifies, eats out the heart of nations, and tends every year more and more to sear the popular con-

science and impair the virtue of the people. It neutralizes the influence which we ought to exert on the world as a nation whose mission it is to extend the principles of political freedom. It degrades our national character, making us appear before mankind as solemn hypocrites who declare "that all men are equal," and yet persist in holding a portion of them as Slaves,—who declare that "all are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," and yet take these rights from a sixth part of their own community. Constantly to profess one thing and constantly practice another must destroy the sinews of national virtue.

In pure obedience to these principles which no circumstances can obscure and no time can change, we protest against any attempt to defend this system on the ground that the Slaves are often treated kindly. It is not a question of treatment, but of right; and the greatest kindness would be no compensation for the rights which are withheld.

We protest against any attempt to defend the system from the letter of the Scriptures or from practices recorded in the Old Testament, as a libel on God and Christ, which would tend, so far as the attempt succeeded, to destroy our confidence in the Bible. If this system was not prohibited among ancient nations by positive law, it was not for the reason that it was right, but that, like polygamy and other evil practices, "it was suffered for a time because of the hardness of their hearts." And if, from the imperfect knowledge under the old dispensation, "the time of this ignorance God winked at," yet now in the light of the Gospel, "he commands all men everywhere to repent."

Finally, while we prescribe no man's course of action, we earnestly implore all to put forth their full energy, and in the most efficient modes, to show decidedly their sympathy with the Slave, and their abhorrence of the system of oppression of which he is made the victim.

We implore our brethren at the South, especially those who hold the same faith as ourselves, to show their faith by their works; to come out from all participation in this sin, and, in the way they deem best, "to undo the heavy burden and let the oppressed go free."

We implore our brethren at the North, who may go to reside in Slaveholding regions, to go determined to make every sacrifice of profit or convenience rather than become the abettors of this inhuman institution.

We implore all Christians and Christian preachers to unite in unceasing prayer to God for aid against this system, to lose no opportunity of speaking the truth and spreading light on this subject, in faith that the truth is strong enough to break every yoke. We pray them to remember those whose hearts were in this cause, who have ascended on high. If Channing, Follen, Worcester, and Ware, are still mindful of what is passing below, they must be looking to us to take their places and do their work. Wherefore seeing we are compassed by such witnesses, let us lay aside every weight, and do the work of him who sent us, while it is day.

And we, on our part, do hereby pledge ourselves before God and our brethren, never to be weary of labouring in the cause of human rights and freedom, till Slavery be abolished and every Slave made free.

[Here follow the names of One Hundred and Seventy Ministers of the Unitarian Denomination.]

THE COURAGE OF JESUS.

[For the Bible Christian.]

There was courage in our Saviour's unfurling his kingly glory before the jealous lords of Jerusalem. It was daring the Pharisees to do their worst. It was arraigning their power before their own tribunal. It was bidding their crouching slaves look up from a taper's glimmer to the noonday radiance of the royal sun. Assuredly the priesthood keenly felt his triumphal entry into their seat of despotic power—and twice they called upon him to rebuke that excessive joy in his disciples which made the welkin ring with the annun-

ciation of the present reign of the Messiah. It was necessary he should thus appear before the promised subjects of his kingdom. It was necessary that their true Lord should be offered them in all the humility which characterized his spirit, and the peacefulness which illustrated his reign; in order that their wilful rejection of him might be more conspicuous, and their doom in providence be authenticated by themselves.

But it was like bearing into the tiger's lair the very lamb for which he had long sought. It was raising the note of defiance on the very ground where his ambitious and intriguing foes had set up their old thrones; like his allusion to the resurrection, it precipitated the Saviour's fate; it effaced the last vestige of irresolution from his enemies' councils—it decided the hesitating, nerved the timid, gave reins to the malicious, put the argument of necessity into the mouths of all who wished to employ it.

Again, the rarest powers of enduring, if not of daring, of passive, if not active courage, are seen at the arrest of Jesus.

It was that oppressive hour, when an instinctive awe hushes all hearts—the season of weakness and repose—the only season when popular sympathy would have permitted violent hands to be laid upon the Redeemer. At this propitious season for the deed of darkness, the traitor disciple leads on his armed band, and by a concerted signal, directs them to their victim. Our Saviour might have done one of three things. He might have sunk back into the shelter of the surrounding wood, he might have escaped by a brief resistance on the part of his disciples, or he might have put forth his miraculous power in self-defence; but the last supposition, any view of his temptation would oblige me to reject as morally impossible. Instead of any of these, Jesus actually throws his fate into his enemies' hands, he twice announces himself, he claims merely the safety of his timid followers. The guards are at first reluctant to seize him; they knew not against whom they had been led; they dreaded some such judgment as befel those who laid violent hands on prophets in olden times. But alone, without resistance, nay, in entire acquiescence in all the tragedy thus begun, Jesus obliges them to bear him away their prisoner.

Again, his intellectual daring. Could you find such a thing to-day as an idolatrous infidel, you would understand what Jesus had to encounter in showing any sympathy for the worshippers at Mount Gerizim. A rival temple is always especially detestable. A neighbouring, yet differing creed, awakens the bigot's hearty horror, and that horror is apt to be greater as its difference from his own creed becomes slighter. Claiming to believe with the Jew, the Samaritan would render him no assistance in troubles, no relief in suffering. So heated was this mutual bitterness, that, it excluded Jesus from one of their cities, because his face was set towards Jerusalem.

And how did the Saviour meet this bigoted unbelief? The parable of the good Samaritan, where one of this hated sect, becomes the immortal image of a divine benevolence, answers us. The pointing out to his disciples, that, of the ten lepers cured at one time, but a single man, and he a Samaritan, evinced any gratitude, answers us. The conversation with the Samaritan woman at the well, and the revelation of himself to her, before it was made to others, answers us. The command of the Saviour on parting from his disciples, that they should not overlook Samaria; but testify to him there, as well as at Jerusalem, answers us. And this was the darling prejudice of his country; yet thus was it protested against, thus was it secretly undermined, thus was it cloven down by all the power which resided in his life, death, and resurrection.

Every motive of worldly policy would have turned him away from this detested sect. Just so far as he identified himself with them, he sacrificed necessarily, the Jewish favour. "He is a Samaritan, he hath a devil," was the Pharisees' syllogism, was the Pharisees' catchword to estrange the people. But to deal kindly and fraternally with the Samaritan, was the expression of a great Christian doctrine—the equality of all men in the eye of God, the universal brotherhood of humanity, the acceptance alike in every nation of whose feareth God and worketh righteousness.

In my view Jesus put forward this yet unrecognized truth in its least attractive form, when he embraced the Samaritan within the pale of his privileges and promises. "Any thing but this!" the jealous Rabbi would cry out—"any foreigner, enemy, heathen, save this dog of a Samaritan."

We are all, ever ready enough to embrace an abstract principle, to admit the obligation of a duty when nobody is at hand requiring its performance. We may be ready enough to feel very loving to enemies in general, if only some particular one can be spared, as an exception. And this noted fact, gives our Saviour's conduct such an air of boldness, as cannot be paralleled among any of those, who, even in his name have sought to introduce unwelcome truths among the rooted prejudices

of mankind. I have never met with anything in ancient or modern history, in all its circumstances, approaching to this sublime fearlessness.

And, to pass over other illustrations of a similar kind, was there not both intellectual and moral bravery in their highest measure, in our Saviour's relying solely upon the consciences of his nation—in his forbidding every appeal to arms—in his denying and disowning brute force in all its applications,—in offending the people's settled expectation of a military Messiah, by declaring in deeds that were trumpet-tongued, "Were my kingdom of this world, then indeed would my servants fight."

In all the French Revolution there was no nobler piece of bravery than the defence of Louis XIV. by a few nobles before those who had already pre-judged his cause; one of these fearless advocates had been, we know, far from friendly to his Sovereign, or to the idea of monarchy; and yet he cared more for justice than for life.

But when our Saviour committed himself only to the defence of Providence, the doctrine of "peace on earth" found no heart to confess, no life to obey it. Brute force was every where triumphant; and the all-controlling sceptre of Rome, was circled with human skulls,—his own nation had seemingly been guided to the bloodiest wars, by Omnipotence itself—the revered code of the people was, blood for blood, and blow for blow.

And thus it was; with all precedents against him, with a national antiquity deeply dyed in human gore, with the uniform custom of international warfare, among the civilized as the savage, that Jesus said, "Put up thy sword! All they that take the sword, shall perish by the sword." This it was he declared by the manner of his entrance into the kingly city, by the ready forgiveness of every offence and the immovable gentleness of his sorely tried spirit—that he relied on none of the usual reliances of earth—that he despised the appeal to the right of might, the conviction of superior strength: that he relied, and that we are to rely on God, and God's truth—on a regenerated humanity, and a future age!

The moral bravery displayed, we should say expressed, in his majestic silence before Pilate, and his refusal to gratify him, will remain for consideration at a future time.

F. W. H.

REASON AND REVELATION.

Let us understand what we mean by these terms, *reason and revelation*. The former may be correctly stated to be "that inspiration of God which has given man understanding,—that faculty or power by which man is enabled to see right from wrong, and to discern truth from error." To reveal is to make known: revelation, therefore, must be a making known of something before unknown or imperfectly understood. New reason is the test to which revelation must be applied. To use the words of a learned dignitary of the Church, Dr. Dullock, formerly Dean of Norwich, "If I cannot depend upon the plainest dictates of reason, how can I be assured that any doctrine is a revelation come from God? If I receive it without consulting my reason, then, for aught I know, it may be an imposture; and I am every way as liable to embrace an error as the truth. But if I embrace it upon the trial and conviction of my reason, then, it is plain, I admit the principles of reason are to be depended upon; which, if I do, I cannot consistently admit any thing as true which contradicts it."

On this principle, the soundness of which is self-evident, I must contend that a revelation which cannot be fathomed by reason is no revelation. It is an abuse of terms to say that anything is made known or revealed which reason cannot comprehend. Apply this to our belief in the existence of God. The fact of the existence of one great self-existent almighty power, is so far from being contrary to reason; that every exercise of our rational powers must inevitably lead to this conclusion. That what is made must have a maker, is a truth which commands our belief; and this is what is revealed of God. Revelation tells us that "in the beginning God created the heavens and the earth;" not how. There is nothing said about the process by which creation was effected,—the simple fact is revealed: that fact commands the assent of our reason, and further than this we believe nothing, because we know nothing. As to the manner in which God exists we know nothing, and we believe nothing. Here Revelation is silent. The subject is too vast for the grasp of finite minds. Poor weak mortals have talked about essences, and hypostases, and subsistences, and told us that "God doth infinitely transcend not only a predicamental substance, but a metaphysical entity;" and when they have invented this jargon, they call upon us to prostrate our understandings and believe it. They are not content with Revelation, which teaches us that "God is," but they must tell us how.

The former proposition being a revelation, we can understand and believe; the latter being an addition of men, we neither understand nor believe. When Paul says, "To us there is but One God, the Father," there is nothing in the proposition which we cannot understand; but when we read in the Athanasian Creed that "the Father is God, the Son is God, and Holy Ghost is God; and yet there are not three Gods but one God," we have no conception of what is meant. We have certain words presented to our view, but they no more convey any idea to our minds than if they were written in unknown characters. Can we, then, be said to believe these words? If the creed had said "the Father is God, the Son is God, and the Holy Ghost is God," I might say "This is an unscriptural doctrine, but I can understand your proposition. I do not believe it, but I know what you mean." But when it is added, "and yet there are not three Gods, but one God," I am quite at a loss to know what is meant. The two propositions are self-destructive, and become nothing more than a heap of unmeaning words to which no idea can be affixed.

How widely different is this sort of language to that which was employed by our Saviour and his Apostles! Their teaching appealed to the understanding and heart. Clear, simple, sublime, ennobling; everything that could better the human heart; every thing that could remove the mists and clouds of superstition, that could reveal God in the most endearing of relations, that could elevate and dignify the character, and cause the graces and virtues of which humanity is capable to blossom and bring forth fruit; all these marks of benevolent and divine origin were stamped upon the words they uttered. How different, how opposite, has been the language of human creeds!

Instead of regarding, as a heavenly institution, designed to perfect our whole nature,—to offer awakening and purifying objects to the intellect, imagination, and heart,—to develop every capacity of devout and social feeling,—to form a rich, various, generous virtue,—divines have cramped and tortured the Gospel into various systems, composed in the main of theological riddles and contradictions; and this religion of love has been made to inculcate a monkish and dark-visaged piety, very hostile to the free expansion and full enjoyment of all our faculties and social affections.

The Bible Christian.

MONTREAL, OCTOBER, 1845.

UNITARIAN PROTEST AGAINST AMERICAN SLAVERY.

We may be pardoned when we say that it is with feelings of pride and gratification that we refer to the Protest against American Slavery which will be found elsewhere in our present number. It is signed by one hundred and seventy Unitarian clergymen of the United States. It is an admirable document,—plain, earnest, and argumentative, and has attracted considerable attention throughout the American Union. The Protest with the signatures in full have been published in the journals connected with the Unitarian denomination in the United States. Our limited space forbids us to give the signatures, but in presenting the Protest itself, we earnestly recommend it to the attention and perusal of our readers. It contains a calm, dignified and decided testimony against the Giant Sin of the age.

We join with other public prints, religious and secular, in hoping that such an example will be followed by clergymen of all denominations. That it has been imitated and will be followed to some extent will be perceived from the subjoined extracts from the official documents of two other bodies of those commonly styled Liberal Christians.

"At a session of the Rhode Island and Massachusetts Christian Conference in New Bedford, the 9th, 10th, and 11th inst., the 'Protest of Unitarian Ministers against American Slavery' was referred to the Business Committee, and by them reported entire to the meeting. On the question of its adoption, the members of the Conference all rose and voted unanimously as follows:—

'Resolved, that this body cordially approve of the sentiments of the above Protest, and wish that this action of the Conference should be forwarded for publication by brother Wm. Coe.'

And at a General Convention of the Universalist denomination lately held in Boston, the following resolution was passed:—

"That a Committee of five be appointed to prepare a solemn, earnest and plain Protest against American Slavery, and when prepared, to present it to every Universalist clergyman in the United States for his signature, respectfully requesting those who are not willing to sign it to give a reason for refusing: and when it has been fully circulated, and they have waited a reasonable time for answers, they shall publish the Protest and signatures with the reasons offered by those who do not sign it."

UNIVERSALIST DENOMINATION IN THE UNITED STATES.

During the last month (Sept.) a General Convention of the Universalists of the United States met in Boston. It was the largest meeting of the kind ever held before. There were more than two hundred clergymen, besides the lay delegates, present on the occasion. The number of Universalists in Boston during the two days of the Convention proper, is said to have exceeded ten thousand. The nature of the topics discussed was highly interesting and important—calculated to elevate the character and augment the usefulness of the denomination generally. The proceedings of the Convention were marked with earnestness, harmony, and charity. A very eloquent discourse was delivered in the School Street Church, by the Rev. E. H. Chapin, and repeated by request in the Warren Street Church. In this discourse the preacher urged the necessity of an educated ministry. A considerable share of the discussions of the body was connected with education; and there was also an acknowledged necessity for a more perfect organization of churches and societies, which received a good deal of attention. So great were the numbers in attendance that meetings were held in three or four churches at the same time. The occasion was one of great congratulation among the members of the denomination, not only because of the numerous attendance, but also on account of the business transacted and the spirit which prevailed. The official document states "it was the largest and happiest meeting of their General Convention."

The Universalist body in the United States are not only increasing in numbers but likewise elevating the standard of their aims; the former is well—the latter is better.—The following are the statistics of the denomination:—

	Societies.	Members.	Meet'g. H's.
Maine,	126	68	98
New Hampshire,	95	31	50
Vermont,	100	42	73
Massachusetts,	145	134	118
Rhode Island,	9	6	4
Connecticut,	31	23	21
Total in New Engl.	507	304	354
New York.	350	139	152
New Jersey,	5	4	2
Pennsylvania,	44	25	19
Ohio,	111	76	57
Michigan,	26	15	2
Illinois,	32	21	2
Indiana,	52	27	8
Kentucky,	13	18	3
All other States,	32	34	27
British America,	22	12	10
Total in N: Amer.	1094	676	640
Gain in ten years,	312	318	389

Among the Meeting-Houses are several built in union with and partly owned by other denominations. The other institutions of this body are—1 General Convention, 1 U. S. Historical Society, 18 State Conventions, 79 Associations, (beside 4 Sunday School Associations) 1 State Missionary Society, 2 sectional do. 1 State Tract Society and one or two less Associations for similar purposes, 22 Periodicals, most of them issued weekly, and 6 or 8 High Schools. The net gain of the last year is 4 Conventions, 9 Associations, 44 Societies and 22 Meeting-Houses.

In looking at the increase of the Universalists last year and comparing it with the intelligence conveyed in the following paragraph from the *Puritan*, one of the organs of so-called Orthodoxy, we think we can perceive a significant "sign of the times":—

"It appears from the statistics of the Congregational (orthodox) churches of Massachusetts, now publishing, that the dismissals, deaths, and excommunications, exceed the admissions by 325. Was it ever so before? In this result, the churches of Woburn, Essex North, and Suffolk South Association are not included. Their statistics will probably increase its number to 400 more.

We know that Calvinism has been for a long time held in wholesome check in Massachusetts, but we were not prepared for so large a numerical decline in the midst of an increasing population. One of our Boston papers of a recent date, brought the intelligence of the total closing up of one of the orthodox churches in that city, which is now to be sold to any one who will purchase it. Thus it is that stern old Calvinism with its iron heart and iron hands is softening and loosening its hold before the advancing light of an improving age.

DEDICATION AT SOMERVILLE, MASS.

The town of Somerville is in the immediate vicinity of Boston. It was formerly the agricultural part of Charlestown, but owing to its increase in prosperity and population was incorporated about three years ago as a distinct municipality. In the spring of last year a Unitarian congregation was gathered there. A commodious and beautiful church has been erected for their accommodation which was dedicated on 3rd Sept. last. The following is the order of the services:—

Introductory Prayer, by Rev. Mr. Stetson of Medford; Reading of Scriptures, by Rev. Mr. Newell of Cambridge; Dedicatory Prayer, by Rev. Mr. Hodges of Cambridge; Sermon, by Rev. Mr. Ellis of Charlestown; Concluding Prayer, by Rev. Mr. Gray of Boston.

The subject of Mr. Ellis's discourse was, "The Reason, the Assurance, and the Use of of Worship": the text was from 1 Kings viii. 27: "But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded."

DEDICATION AT POMFRET, VT.—The new Unitarian meeting-house in Pomfret, Vt., was dedicated on September 11, 1845. The following was the order of services:—Introductory Prayer, by Elder Hazen of Woodstock; Reading of Scripture, by Rev. Mr. Streeter of Woodstock; Prayer of Dedication, by Rev. Mr. Willis of Walpole, N. H.; Sermon, by Rev. A. A. Livermore of Keene, N. H.; Address to the People, by Rev. Mr. Willis; Concluding Prayer, by Elder Kidder of Woodstock; Benediction, by Rev. Mr. Daggett of Woodstock.

The discourse was preached from Genesis xxviii. 17, "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven," and Timothy ii. 5, "For there is one God, and one mediator between God and men, the man Christ Jesus." The officiating ministers of these services belonged to three different denominations—Unitarians, Christians and Universalists.

DEDICATION AT BOSTON, MASS.—The large and beautifully finished House of worship in Hanover Street, Boston, built by the proprietors of the Second Church, and standing on the same ground occupied by its predecessor for a hundred and fifty years, was dedicated on Wednesday, September 17, 1845. The services were as follows:—Introductory Prayer, by Rev. Mr. Robbins of Chelsea; Selections from the Bible, by Rev. Dr. Pierce of Brookline; Hymn, written for the occasion by Rev. Dr. Frothingham; Prayer of Dedication by Rev. Dr. Parkman of Boston; Chant of Dedication; Sermon, by Rev. Mr. Robbins, Pastor of the Second Church; Hymn written for the occasion by John Thornton, Esq.; Concluding Prayer, by Rev. Mr. Barrett of Boston; Benediction by the Pastor.

The discourse was deeply interesting and impressive.

NOTICE TO CORRESPONDENTS.

Communications from G. R. and J. N., Carlton Place, C. W., have reached us, and shall be attended to in our next.

DEDICATORY SERMON.

Just Published.

THE FAITH OF THE UNITARIAN CHRISTIAN, EXPLAINED, JUSTIFIED AND DISTINGUISHED.

A DISCOURSE

Delivered at the Dedication of the Unitarian Church, Montreal, on Sunday, May 11, 1845.

BY THE REV. DR. GANNETT, Minister of the Federal Street Church, Boston.

For Sale—price 7¹/₂d.—at the Bookstores of Mr. C. BAYSON, St. Francois Xavier Street, and Mr. MCKAY, Notre Dame Street.

POETRY.

THE SLAVE'S APPEAL.

'Who shall avenge the slave?' I stood and cried.
 'The Earth, the Earth,' the echoing sea replied.
 I turned me to the ocean: but each wave
 Declined to be the avenger of the slave.
 'Who shall avenge the slave?' my species cry.
 'The winds, the rains, the lightnings of the sky.'
 I turned to these: from them one echo ran,—
 'The right avenger of the slave is man.'
 Man was my fellow—in his sight I stood,
 Wept, and besought him by the voice of blood.
 Sternly he looked, as proud on earth he trod,
 Then said 'The right avenger of the slave is God.'
 I looked to Heaven in prayer—'awhile 'twas still;
 And then methought God's voice replied, 'I will.'

THE TRIUMPH OF TRUTH.

Mr. Elwall was a member of the Society of Friends. Having written and published a book in defence of the unity of God, the clergy of Wolverhampton procured an indictment against him as a blasphemer. He was arraigned before Judge Denton, at the Stafford Assizes in the year 1726. Mr. Elwall pleaded to the indictment in person. His manner was characterized by that plainness and firmness which generally marks the sect to which he belonged. The following is his own account of the trial:—

Because so many persons have earnestly desired to read this trial, I have here published a third edition of it, in order to encourage all honest men, who have the eternal law of God on their side, not to fear the faces of priests, who are generally the grand adversaries of liberty and truth, and the bastions and bulwarks of all ceremonies, fopperies, and absurd doctrines that are in the world.

I do this for the glory of the Most High God, and for the honour of his sacred law, and for the good of all my fellow-creatures; that they may obey God, and not man; Christ and not the pope; the prophets and apostles, and not prelates and priests; and God knoweth this is my sincere desire, that all religion and spiritual things may be perfectly free, neither forced nor hindered, this being the true liberty of the gospel of Jesus Christ, who said, "The kings of the Gentiles exercise authority, but it shall not be so with you."

About fourteen years ago, I wrote a book, entitled, "A True Testimony for God and his Sacred Law: being a plain, honest Defence of the First Commandment of God, against all the Trinitarians under Heaven, 'Thou shalt have no other Gods but me.'" I lived then at Wolverhampton, in Staffordshire, where my ancestors have lived above eleven hundred years, ever since the Saxons conquered the Britons.

When this book was published, the priests in the country began to rage, especially the priests of Wolverhampton, who had a great hand in the several troubles I underwent. In short, they never ceased till they had procured a large indictment against me at the Stafford assizes; where I felt the power of God, enabling me to speak before a very great number of people, being accused of heresy, &c. But I truly answered, as my beloved brother Paul did in his day, viz. "In that way which some call heresy, so choose I to serve the God of my fathers, believing all that is written in the law and the prophets."

After the long indictment was read, I was asked if I pleaded guilty, or not guilty. I said I was not guilty of any evil, that I knew of, in writing that book; but if they meant whether I wrote the book or not (for they had quoted many pages of the book in that indictment), I owned I did write it; and that if I might have liberty to speak, I believed I should make it manifest to be the plain truth of God.

Then the Judge stood up and said, "Mr. Elwall, I suppose you have had a copy of your indictment?" I told him I had not had any copy of it. Upon which he turned towards the priests, and told them that I ought to have had a copy of it. But they not answering, he turned to me, and said, that if I would give bail, and be bound to appear at the next assizes, he would defer my trial till then. But I told him, I would not give bail, neither should any man be bound for me; that if the Prince of Wales himself would, he should not; for, said I, I have an innocent breast and I have injured no man; and therefore I desire no other favour, but that I may have liberty to plead to the indictment myself.

Upon which he said very courteously, "You may. The Judge having given me liberty of pleading to the indictment, I began my speech with the sacred first commandment of God, viz. 'Thou shalt have no other Gods but me.'" I insisted upon the word Me being a singular; and that it was plain and certain that God spake of himself as one single person or being, and not three distinct persons. And that it was manifest, that all the church of God, which then heard those words, understood it in the same plain obvious sense as I do; as is most evident from the words of the prophet Moses, who said to Israel thus; "Unto thee it was shewed, that thou mightest know that the Lord he is God, there is none else beside him; 'out of heaven he

made thee hear his voice," &c. I told them that, from the words He, and Him, and His, it was certain God was but one single person, one single He, or Him, or His. I told them, that all the patriarchs from the beginning of the world, did always address themselves to God as one single being; "O thou Most High God, possessor of heaven and earth." And Abraham said to the king of Sodom, "I have lift up my hand unto the Lord, the Most High God, the possessor of heaven and earth," &c. They knew nothing of a Trinity, nor of God's being a plurality of persons; that monstrous doctrine was not then born, nor of two thousand years after, till the apostasy and perversity began to put up its filthy head.

Then I told them, that all the prophets witnessed to the truth of the same pure uncorrupted Unitarian doctrine "of one God, and no other but he; have we not all one Father? Hath not one God created us?" Then I told them the words of God to Abraham, "I am God Almighty, walk before me, and be thou perfect;" and by the prophet Isaiah, "To whom will ye liken me, or shall I be equal?" saith the Holy One, not the Holy Three. I told them that the words Me and One did utterly exclude any other person's being God but that One single Me; and that God himself often testifies the same truth, by saying, "Is there any God besides me?" And then tells us plainly, "There is no God I know not any; I am the Lord, and there is none else; there is no God besides me." (Isaiah xiv. 5.)

Now, said I, let God be true and every man a liar, that is, every man that contradiceth him; for he is the God of truth; he says "I lift up my hand to heaven, I say, I live for ever."

After I had pleaded many texts in the Old Testament, I began to enter the New, and told them, that our Lord Jesus Christ, the prophet like unto Moses, held forth the same doctrine that Moses had done; for when a certain ruler came to ask him which was the first and great commandment, or how he expounded it, he told him the same words that Moses had said, "Hear, O Israel, the Lord thy God is one Lord (not three,) and thou shalt love the Lord thy God with all thy heart," &c. And the scribe said, "Thou hast answered right, for there is but one God, and there is no other but he." Then I mentioned the words of Christ, in John xvii. 3, as very remarkable and worthy of all their observation; "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." And then I turned my face directly to the priests, my prosecutors, (who all stood on the right side of the Judge.) Now, said I, since the lips of the blessed Jesus, which always spoke the truth, say his Father is the only true God, who is he, and who are they, that dare to set up another in contradiction to my blessed Lord, who says his Father is "the only true God"?

And I stopped to see if any of them would answer; but the power of God came over them, so that all their mouths were shut up, and not one of them spake a word. So that I turned about over my left shoulder, and warned the people in the fear of God, not to take their religious sentiments from men, but from God; not from the pope, but from Christ; not from prelates nor priests, but from the prophets and apostles.

And then I turned towards the Judge, and told him, that I was the more convinced of the truth of what I had said, from the words of my blessed Lord, who said, "Call no man Father here upon earth; for one is your Father, even God. And call no man Master; for one is your Master even Christ." From hence, said I, I deduce this natural inference, that, in all things that are of a spiritual nature, we ought to take our religion from God and his prophets, from Christ and his apostles. It will be too long to mention all the texts and proofs that I made use of; I will only add one or two, as that of Paul, 1 Cor. viii. 4-6, where the apostle tells us, "There is no God but one; for though there be that are called gods (as there be gods many, and lords many), both in heaven and earth; but to us there is but one God, the Father, of whom are all things;" so that I told them here was a plain demonstration, for he says there is but one God, and tells us who that one God is, that is, the Father. And therefore, no other person could be God but the Father; and what I had written in my book was the plain truth, and founded on God's own words, "Thou shalt have no other Gods but me."

In short, I could plainly perceive there was a general conviction through the court. The Judge and justices of the peace did not like the prosecution; but saw plainly that, "out of envy the priests had done it." I then began to set before them the odious nature of that hell-born principle of persecution, and that it was hatched in hell; that it never came from Jesus Christ; that he and his followers were often persecuted themselves, but they never persecuted any; that we had now a flagrant instance of it in the Papists at Thorn; where they first took away their schools where our brethren the Protestants educated their children; then they took away the places of their religious worship; then they put them in prisons; then confiscated their estates; and, last of all, took away their lives.

Now we can cry out loud enough against this, and shew the inhumanity, cruelty and barbarity of it; but, if we, who call ourselves Protestants, shall be found acting in the same spirit against others, the crime will be greater in us than in them; because we have attained to greater degrees of light than they.

However I told them, that I had put my house in order, and made up my accounts with

all men as near as I could; and that as I owed no man here anything, so I would not pay a penny towards this prosecution. And that I was sure of it, that whatever fine they laid on me, or whatever hole or prison, said I, you thrust me into, I shall find God's living presence with me, as I feel it this day; and so ended my speech.

Upon this, a Justice of the peace, one Robert Humpatch, got up, went to the Judge, laid his hand upon the Judge's shoulder, and said, "My Lord, I know this man to be an honest man, and what I say, I speak not by hearsay, but experience, for I was his next-door neighbour three years." Also another justice spoke to the same effect. Then the Judge spoke to me: "Mr. Elwall, I perceive you have studied very deeply into this controversy, but have you ever consulted any of our reverend clergy and bishops of the Church of England?" I answered, Yes I have, and, among others, the Archbishop of Canterbury himself, with whom I have exchanged ten letters, viz. four I have had from him, and six he had from me. (At which words all the priests stared very earnestly.) Well, says the Judge, and was not the Archbishop able to give you some satisfaction in these points, Mr. Elwall? I said, No; but rather the reverse; for that in all the letters I sent to the Archbishop, I grounded my arguments upon the words of God and his prophets, Christ and his apostles; but in his answer to me, he referred me to acts of parliament, declarations of state, &c.: whereas I told the Bishop, in one of my letters, that I wondered a man of his natural and acquired abilities should be so weak as to turn me over to human authorities, in things of a divine nature; for though in all things that are of a temporal nature, and concern the civil society, "I will be subject to every ordinance of man for the Lord's sake," even from the king upon the throne, down to the meanest officer in the land; yet in things that are of a spiritual nature, and concern my faith, my worship of God, and future state, I would "call no man Father upon earth," nor regard either popes or councils, prelates or priests of any denomination, nor convocations, nor assemblies of divines; but obey God and his prophets, Christ and his apostles. Upon which the Judge answered, "Well, if his Grace of Canterbury was not able to give you satisfaction, Mr. Elwall, I believe I shall not;" and so he sat down and rested him; for I think he had stood up an hour and a quarter.

Then he stood up again, and turning to the priests, talked softly to them. I did not hear what they said to him; but I guessed from what the Judge said next; for, says he, "Mr. Elwall, you cannot but be sensible that what you have written, being contrary to the commonly received doctrines of the church, it has given offence to some of your neighbours, and particularly to the clergy; are you willing to promise, before the face of the country here, that you will not write any more on this head?" I answered, God forbid that I should make thee such a promise; for when I wrote this book, I did it in the fear of God; and I did not write it to please the church of Rome, nor the church of England, nor the church of Scotland; but to please that God who gave me breath, and therefore, if at any time I find myself drawn forth to write in defence of this sacred first commandment, or any other of the ten, I hope I shall do it in the same spirit of sincerity as I have this. And I perceived the Judge was not in any wise displeased at my honest, plain, bold answer; but rather his heart seemed to be knit in love to me; and he soon declared me acquitted; then the clerk of the arraigns or assizes, stood up and said, "Mr. Elwall, you are acquitted; you may go out of court when you please."

So I went away through a very great crowd of people (for it was thought there was a thousand people at the trial), and having spoken long I was athirst, so went to a well and drank. Then I went out of town by a river-side and looked about, and seeing no one near, I knelt down on the bank of the river, and sent up my thank-offering to that good God who had delivered me out of their hands.

By the time I had returned to the town, the court was up and gone to dinner; a justice of peace and another person met me, and would have me to eat and drink with them, which I did; and afterwards, as I was walking along the street, some persons hove up a great sash window, and invited me up to them; and when I entered the room I found ten or a dozen persons, most of them justices of the peace, and amongst them a priest, whom they called Doctor. One of the justices took me by the hand, and said, Mr. Elwall, I am heartily glad to see you, and I was glad to hear your testimony so boldly as you did. Yes, says another justice, and I was glad to see Mr. Elwall come off with flying colours as he did; upon which the priest said (in a very bitter manner), "He ought to have been hanged." I turned unto him, and said, Friend, I perceive thou dost not know what spirit thou art of; for the Son of Man came not to destroy, but to save; but thou wouldst have me destroyed. Upon which one of the justices said, "How now, Doctor, did not you hear one of the justices say, that he was an honest man, and that what he said was not by hearsay, but by experience; and would you have honest men hanged, Doctor? Is this good doctrine?" So that the priest said but little more for some time; so I took leave of the justices, and took horse for Wolverhampton, for I knew there would be great joy in my family, for the common people all expected to hear of my being fined and imprisoned. But a farmer that lived near, who had been upon the jury at Stafford,

got to town before me, and the people went all up and asked him, what have they done to Mr. Elwall? Have they put him in prison? He answered, "No; he preached there an hour together, and our parsons could say never a word. What must they put him in prison for? I told our foreman of the jury Mr. Elwall was an honest man, and his father was an honest man, I knew him very well;" so they were all damped. But there was great joy in my family, and amongst all my friends. Praises, living praises be attributed to that good God who delivered me out of their hands!

Christ never told us of that new invention, of his human nature praying to his divine nature; but, like a true obedient Son of God, submitted to death, even that cruel death which the hatred and envy of persecuting, wicked priests inflicted on him, because he had so plainly and truly told them all their blindness, covetousness, pride, and hypocrisy. And therefore "God raised him from the dead; and for his faithfulness God has exalted him to be a prince and a saviour to all those that obey that pure doctrine which God gave him to teach—that, denying ungodliness and sinful lust, we should live soberly and righteously in this world." Then are we his disciples indeed, when we shall do those things that he hath commanded. Then shall we be saved, not by the merits of Christ,—that is another human invention; for he never did any thing but what was his duty to do, and therefore could not merit any thing for others; but he taught us the true way to find acceptance with God, and that was by "doing the will of his Father which is in heaven," and therein he is the way, the life, because no one cometh unto the Father but by that way.

Neither did he make satisfaction unto God for us. It was impossible, and what God never required; but "he who had no pleasure in the death of sinners, but rather that they should turn from wickedness and live," out of the immeasurable height and depth of his love, directed our Lord Jesus Christ to teach mankind a never-failing way of being reconciled to God; and that was by sincere repentance and reformation. This was the gospel, or good tidings, of Jesus Christ, "Repent ye, for the kingdom of heaven is at hand." He tells us "I am not come to call the righteous, but sinners to repentance;" and by that beautiful, excellent parable of the Prodigal Son, he illustrates the tender mercy of his God and our God, of his Father and our Father, without any satisfaction. The compassionate Father required none at all, but humble confession and submission, with sincere repentance, and reformation, and then comes "the best robe, the ring, the shoes, and the fatted calf," to demonstrate the paternal acceptance without satisfaction or sacrifice, "but a broken and a contrite heart," which he will never refuse, for he can as soon cease to be God, as cease to be merciful.

As to the Trinitarians, nothing is more plain, than that they feed upon ashes; a deceived heart hath turned them aside, because they will not make use of those rational faculties which God hath given them, nor say, "Is there not a lie in my right hand?" Otherwise they would never flatter the humble Jesus, nor make the most high God to be a plurality of persons.

For as to the Holy Ghost, it is evidently no distinct person from God, any more than a man's spirit is a distinct person from the man; so that the Spirit of God is God's Spirit, as is manifest from Scripture and reason. Gen. vi. 3. "My spirit shall not always strive with man; and the spirit of God moved upon the face of the waters; And God said, Let there be light, and there was light; And God said, Let there be a firmament in the midst of the waters; And God made all things by the word of his power." So that the word of God, and the spirit of God are not distinct persons from God, but the power of God, and the energy of God.

The same degree of blindness that leads Trinitarians to call the word of God, and the spirit of God, distinct persons, would lead them to call the wisdom of God, the love of God, the goodness of God, the peace and mercy of God, distinct persons; and make God a Trinity of Trinities; for it is certain that God is expressly called by all those names.

But whosoever goes about to father this absurd and contradictory doctrine of the Trinity upon Jesus Christ, does egregiously abuse him, who told us plainly, "his Father was greater than he, and that he could do nothing of himself;" which is a demonstration that he is not God; for we are sure God is omnipotent, and can do all things of himself; being self-existent and independent, the supreme Creator of the universe; and in this it is, that the Unitarians' triumph is unanswerable; believing in Jesus Christ, who told us his Father was the only true God. (John xvii. 3.) "Father this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

NOTICE.

The hours of Public Worship on Sundays, in the Unitarian Church, Montreal, are—ElevEN in the forenoon, and SEVEN in the evening.—Free Sittings are provided for Strangers.

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