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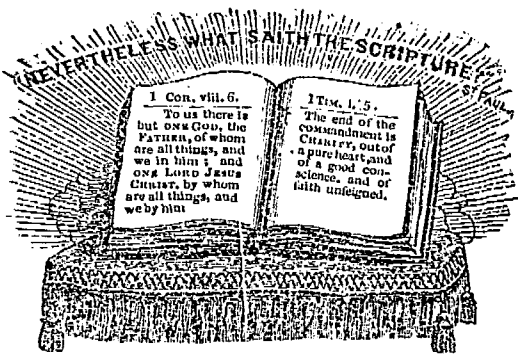
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THE BIBLE



CHRISTIAN.

Truth, Holiness,

Liberty, Love.

Vol. II.

MONTREAL, JULY, 1845.

No. 7.

RELIGION AND MORALITY.

You ask, is not a good moral example therefore a good Christian one? Most assuredly not. All the virtues of the moral man must go to form the character of a Christian, must be displayed by him. There can be no good Christian without them. No matter whether he believes the five points of Calvin, or the five hundred of any other man; no matter how deep and high his faith; it may still be nothing, a dishonour to his master, and a foul blot upon Christianity, without each and every trait of what is called morality. But it is not also true, that morality is Christianity, although the man of a moral life also leads a Christian life; for if a good life were all that is required, then Jews, Heathens, Mahometans, would be good Christians; for a large proportion of them doubtless are as exemplary in all the personal, and social, and civil virtues as many Christians. There are various systems of morality all differing in many particulars. They insist, it is true, on many things in common: but one lays great stress on one virtue, which another overlooks. One inculcates a duty, which another does not recognize at all. One exalts as a beauty, what another denounces as a blemish and a sin. Heathen morality, Jewish morality, and Christian morality, all aim at the same end, human virtue and happiness, but engage in its pursuit and attainment by the instrumentality of different motives. You will not say that a good Jew is a good Heathen, nor a good Heathen a good Christian; and yet they may be all equally good men, equally honest, pure, temperate, benevolent, and, in their own sense of the word, devout. And they are not so, because they severally annex different meanings to the term good. It stands in each of these different systems for a collection of virtues, containing somewhat peculiar to itself, and without which, however excellent a man may be, he cannot be a good Heathen, or Jew, or Mahometan, or Christian.

Neither will you say, that the man, who has nothing to do with Christianity, except wearing its name, who is actuated in leading an irreproachable life, by the same motives as the old philosophers and modern sceptics, because it is the happiest course, or the wisest, or most advantageous, you will not say, that such a one is a proper example of the Christian life and character, any more than a good Jew or a good Pagan. He may be, nevertheless, a moral man, discharge all the duties incumbent on him, be honest, kind, merciful, benevolent, a good father, kind husband, an estimable neighbour, a most worthy citizen; but after all, he is not a Christian; and for the very simple reason, that he does not regard and illustrate in his life the peculiar Christian precepts; he does not perform those particular duties, cherish those particular virtues, which are enjoined by no other religion than Jesus Christ's, but which constitute the features, that distinguish this from every other on earth. You ask, then, wherein lies the peculiarity of the Christian code, and what does Christ require of us in addition to a moral life? He demands a religious life, that is, a life that regards God as the object of duties, as well as man. The mere moral man of the world thinks it enough to be an honourable man; trustworthy in business, and as good as his neighbours in the several relations of society, without admitting

that any thing is due from him to his Creator. He forgets, in fulfilling the second commandment, that the first and great command is to love the Lord his God with all his heart, and mind, and strength, and that it is the observance of this, with the duties necessarily flowing from it, that alone can make him a religious man and a true Christian.

In a word, Christianity treats us as beings possessed of affections as well as a sense of right and wrong. And while it holds up an upright and irreproachable conduct as a virtue, for the want of which nothing can atone, it, at the same time, and in this surpasses all other religions whatever, insists upon a deep and constant piety towards God, as the surest spring of every possible virtue. It is peculiarly a religion of the heart, and makes love to God, implying something higher than obedience and conformity to his will, and love to man, implying something more than a bare discharge of duty, the first and distinguishing features in the true Christian, and without which a man is no Christian, let him say or profess what he may.

This virtue, then, piety towards God, and benevolence towards man as its proper consequence, built upon faith in Christ, as God's true Messenger, must appear in the Christian character; nor only appear, but stand forward prominently in their own beauty and perfection. Take these away from the life and character of our Saviour, represent him to yourself as destitute of that ardent love to God, that boundless love of his brethren, which were so illustrious in him, and do you not rob him of that peculiarity, that originality, which as much as his miraculous character, distinguished him from all of whom we have ever heard? So it is with ourselves. When we neglect, or cease to cultivate the religious affections, we lose our distinction as Christians, we lose all that allies us to Christ as our head. The mere moral man, then, cannot be properly termed a Christian, because he overlooks those very things on which Christ laid an especial stress.

But if such a man cannot be considered a good Christian, much less can he lay any claim to the title, who discards the practical virtues from his system, and imagines that a right faith will stand him well, instead of what is so much more troublesome to gain and preserve. No error half so gross has ever disgraced Christianity as this; that there can be such a thing as a religious man, without being a good man in life and character; that religion can ever be separated from morality; that human virtue and endeavour are worth nothing. One would think the obvious absurdity of such an opinion would long since have caused it to be separated from any connexion with Christianity, certainly that its impiety and dangerous tendency would have deterred men from harbouring it, and have brought into disgrace the whole system of doctrine with which it is associated. But this has not been done; and we still hear of the all-importance of a certain faith in Christ's righteousness, to the exclusion of every thing else, and of the utter worthlessness of human virtue. This is strange enough, indeed, and bad enough! And I cannot but prefer to it those opinions which give a just value to human merit, as being more honourable to God, more worthy of ourselves, and better for society.—*Unitarian Miscellany.*

GENIUS OF CHRISTIANITY.

Compare Christianity with any other religion, in the attention which it bestows upon man's daily conduct, in the fidelity with which it accompanies him down among his most ordinary occupations, and in his usual intercourse with the world, and you will find that it is the spirit of all other religions and of all those false forms which Christianity itself has been made to assume, to make only occasional and partial requisitions of human service—to leave men to themselves, except upon particular days, and with regard to particular exercises. In fact, religion, except under the liberal dispensation of pure Christianity, is a thing by itself, detached from all the concerns of life, consisting of certain observances very imposing perhaps, in the repetition of certain words, in the profession of certain formulas, or in the achievement of great and separate acts of self-denial or charity. It is altogether peculiar to our religion, according to a liberal construction of it, that it dignifies the whole life, with all its parts, public and private, social and domestic, with the name of religious duty. It teaches us, that in our daily intercourse with one another, in the humblest details, in every matter of conduct, there is a way of acting and feeling, which when a man pursues, he is entitled to the appellation of a religious man, a Christian. It assures us that a religious spirit can be expressed by a quiet and industrious attention to business, as significantly as by a prayer and a solemn rite. In the vocabulary of every other system, religion signifies something separate, sacred, apart; but to the practised ear of an enlightened Christian, it conveys a very different, a much larger meaning. It is but another word for the whole life, with all its business quietly and regularly performed, all its pleasures moderately enjoyed, and all its evils patiently borne. It is the general cultivation and happy and constant exercise of one's nature in all those ways in which it was intended to be exercised. It is the healthy putting forth of the affections around their natural objects. It is the enlargement of the character, until it is made to fill all the parts of human duty.

If you would have still further evidence how entirely peculiar it is to uncorrupt Christianity, to place the whole life, with all its occurrences, within the sphere of religious obligation, compare the Christian system in this respect with the general sentiment of mankind, and see how vastly superior it is. It is the general disposition to make great account of great acts. Our moral judgments are determined by the manner in which men act upon great occasions, and we are apt to place religious excellence altogether in the performance of striking deeds, and little is thought of the general tenor of a man's life. We can scarcely help thinking well of an individual, if we only know that he is zealous about religious forms, or that he has occasionally done some great act of generosity. Men attach little or no religious value to that form of character which may be exhibited under the common relations of society. If the most that you can say of a man is, that he is a faithful son, or an affectionate brother, or that he is inflexibly upright in his calling—this may be all very well—but it proves nothing in the general mind, as to his possession of the temper and character of a Christian.

Nothing illustrates the general feeling

on this point more strikingly than the effect commonly produced upon people's minds in seasons of great religious excitement, when men are more than ordinarily impressed. Then what a disgust is created at that domestic, household religion, that excellence which may be won and exhibited in the common walks of life! How does the excited mind nauseate a humble calling, pant to quit its lowly station, and undertake the office of a spiritual leader. If a want of the requisite qualifications, if the sex of the individual preclude, the possession of official weight, still the domestic circle will be deserted, the foot will be turned away from the familiar paths of life, and such exercises will be engaged in, as best accord with the enlivened sensibilities of the mind. The high labors of devotion and exhortation, will be undertaken upon occasions and in places which have all the excitement of publicity without the name.

Thus when men are taking the deepest interest in religion, they only show how superior the moral tone of Christianity is to their best moral sentiments. The generality of believers have not yet come up to the spiritual import of their religion. The Christian system, properly viewed, makes account of our everyday feelings, of manners even, of our domestic habits, and attaches to them a religious value, and brings them into the estimate of the character. And if men were really christianised in their sentiments, every revival of religion would be marked by an increased tenderness of conscience, not with regard to devotional acts only—the outward forms and signs of religion, but to the daily conduct and the natural obligations of human life.

LIBERALITY OF A CHURCH-OF-ENGLAND DIGNITARY.

Archdeacon Wrangham, in his Collection of learned Discourses and other miscellanies, having devoted a sermon to the defence of the peculiarities of his own church, weaves into it a description of a faithful, anxious, and assiduous shepherd of the English fold, which he thus concludes:—

“Not overcome with evil, he overcomes evil with good. These are the lawful triumphs of Christianity. This is the Charity, which beareth all things, believeth all things, hopeth all things, endureth all things. He has seen virtuous Unitarians, and virtuous Catholics, virtuous Calvinists, and virtuous Methodists; and though he neither, with the first, affirms the Father to be exclusively the proper object of worship, nor with the second prostrates himself before a host of created beings; though he presumes not, with one class, to contract the capacity of heaven, nor affects with another, in simulated or self-deceiving ecstasies to anticipate its beatitudes,—he trusts that he is guilty of no spurious candor in professing his expectation (should he himself be accounted worthy, through that Saviour in whom he has soberly believed as the sole intercessor with God, and the Redeemer of all mankind) of seeing them again in that kingdom, whither many shall come from the East and from the West, and from the North and from the South.”

Those creeds are best which keep the very words of Scripture; and that faith is best which hath greatest simplicity.—*Jeremy Taylor.*

I choose rather to regulate my faith by what God hath delivered, than by what man hath defined.—*Archbishop Wake.*

ORIGINAL POETRY.

LINES

SUGGESTED BY A VIEW OF THE OLD ENGLISH BURIAL GROUND FROM A NEIGHBORING WINDOW, AFTER A SEVERE SNOW STORM.

How calmly sleep,
Beneath those marble urns, the quiet dead!
Around each sculptured stone the stainless snow
Hangs gracefully its soft and feathery wreaths,
And with light tracery marks the narrow bounds
Of every humble grave. Voiceless is all
Within those circling walls, where silent lies
'The City of the Dead.' Sadly the breeze
Sighs through the leafless boughs of yon old elm,
Or, with its chilling breath, the long array
Of funeral poplars stirs, scattering the ice
That with a diadem crowns their tall crests.
Come, let us look on Death's full granary.
Solemn it is, but yet methinks not sad:
There countless hundreds have lain down to rest,
Casting aside the burden of life's cares,
To sleep in peace, forgotten and alone,—
Ashes to ashes, dust again to dust,
The earthy mingling with its mother earth.
Is this then all—all that we claim of life?
Quenched is the spirit that divinely stirred
Those quiet breasts? or hath it soared again
Rejoicing in its freedom, unto Him
Whose breath first kindled its undying flame?
No sound gives answer from those snow-clad
groves;
But a clear voice,—clear as an angel's trump,—
The doubt resolved, when the cold bonds of Death
Our Master burst, and to eternal life
Triumphant rose!

And they who moulder here,—
They who have left their places desolate
At board and hearth, have risen with him to life,
Have cast aside humanity's frail coil
For immortality's unchanging robe.
Nor have they lived their earthly span in vain—
Not e'en the humblest one who slumbers there
Hath passed away, his mission unfulfilled;
For as on each Knowledge her light hath poured,
Or Truth hath shone, or Virtue they have loved,
Or Vice embraced, so have they left on those
With whom they shared life's brief and chequered
lot,
An impress of themselves,—an influence deep,—
Which will be felt when Time's destroying hand
Shall from these marble urns efface the lines
Affection hath engraved.

H. V. C.

Montreal, 16th February, 1845.

SECTARIANISM.

Christian liberty is restrained by the bonds of sectarianism. This is a more prevalent and a more direful vassalage than that of political control. The yoke which a government puts on religionists is light to that which they too commonly themselves fix on their own necks. Sectarian fetters eat deeply into the mind and conscience. Party may be a voluntary connexion, but when it implies personal compromise, and gives individual bias, it becomes a slavery, and one of the worst of slaveries. How many Christians are mere partisans; partisans for a faith, partisans for forms, partisans for a church! Look at religious bodies. There are laws and submissions, creeds and tests, the leaders and the led, a system of co-operation and of hostility. This is not the way for individuals to know the mind of Christ, exhibit the spirit of Christ, and maintain that equality and brotherhood which he declared to be the common and essential relation of his disciples. It was from nothing of his institution that Christianity itself ever wore the aspect of a sect. His gospel was the communication of truth, not the organization of a party. When he unfolded his divine mission, the world became dowered with discoveries, and feelings, and principles, and hopes, for its common good. They were God's gift in freedom, for mankind in freedom to enjoy. The modern plan of selecting a set of opinions, and banding men together for their defence, and making them the criterion of a Christian, and the foundation of religious fellowship, and a watchword and a Shibboleth; and thus establishing the reign of verbal uniformity, and unmeaning repetition, and exclusion, and narrowness of heart, and vexatious interferences with convic-

tion and conscience; and bringing intellect to a halt, and corrupting the language of piety into cant and embittering bigotry, had not then commenced; or if there were indications of such a spirit in other forms, they only encountered the Saviour's reprobation. On those who avowed themselves the disciples of Christ, the first preachers of the gospel imposed no creed; of course they could not make a creed the main-spring of sectarian machinery. Where is the use of freedom from political restrictions if religionists are to forge restrictions for one another?—if they are so to constitute churches, that individual minds act at the peril of social comforts, though not of civil rights? It is quite as bad for a man that his neighbors should hate and shun him as immoral and dangerous on account of his supposed heresy, as it is that the laws should degrade him on account of his dissent. It is quite as much an invasion of his Christian liberty. He may rise above it, he may despise and resist it, but the other may be despised and resisted too—perhaps has been more frequently. O that the insurrection of a determined individuality of thought could but shake down the despotism of the sectarian spirit!—that the affections and the fears, and the combinations, and all the influences of social life, would but leave men, in religion, fairly and freely, of themselves, and for themselves, to judge that which is right! The second great stage of the ascent would then be gained. Men would be mounting towards the topmost pinnacle, with all its boundless prospects, of Christian liberty. For its loftiest throne, and noblest seat of power, is not in royal palace, nor in church, national or voluntary, but in the inmost soul of man. There it is that the Son of God makes us free, so that we are free indeed. There is the accomplishment and enjoyment of that spiritual emancipation which is the work of God, the glory of the gospel, the reward of Christ, and the dignity and blessedness of humanity.

TOLERATION.

One of the greatest and highest of all virtues, the last to which humanity attains, seems to be a disposition to "forbear with our brethren in love." This virtue seems to be the crowning virtue; the virtue which comes to complete and perfect the Christian character. In order to be tolerant, it seems necessary that a man should have both an enlightened understanding and a truly loving and disinterested soul. It seems almost impossible for ignorance or selfishness to be tolerant. There seems to be no cure for intolerance therefore, but the spread of the pure, bright light of Gospel truth, and the diffusion throughout society, of the spirit of Christian love. We can never put down intolerance by speaking against it; we can never establish toleration by preaching in its favour. If we wish to break down the spirit of intolerance, and to bring people to forbear one another in love, we must pour forth light unceasingly and unsparingly, and we must labour for the spread of Christian love with all our powers. I know that by freely pouring forth light upon our fellow men, we shall rouse their intolerance, and bring forth their lurking fury with greater violence against ourselves; but this should not discourage us. It is by bringing men's intolerance out, that it is to be destroyed; it is by bringing down their wrath and fury on ourselves that those fierce fires are to be quenched. As the lightnings are rendered harmless, by being disengaged from the clouds by the skill of the philosopher, and brought down to earth and lodged therein, by proper substances, so must it be with the lightnings of intolerance and priestly rage. We must disengage those frightful fires by the application of truth to the black and full charged souls of ignorant and selfish men; and we must then receive the fiery streams upon ourselves, and be content, though at the risk of being scathed and blasted, to be the conductors of this moral lightning to its grave.—*The Christian.*

CHANNING.

Extract from a Letter by Joseph Barker, the Christian Preacher, of Newcastle-upon-Tyne, England.

Channing was an American, a minister, and his works are chiefly religious. He was not what is called orthodox. His views on the Trinity, on Satisfaction to Justice, on Natural Depravity, and on the Way of Salvation, were the same as my own, or nearly so. He was called a Unitarian, and he took the name himself. He was led to identify himself with the Unitarians, if I remember right, in consequence of the fierceness and malignity with which the Unitarians were persecuted by the pretenders to orthodoxy, and the dreadful efforts which were made by those pretenders, to crush the spirit of religious freedom, and bring the world into subjection to the authority of Protestant Popes and Dissenting creed-makers. He was resolved, that if people were to suffer persecution for their attachment to religious freedom, he would share their persecutions. Accordingly he counted the reproach of Christ, greater riches than the treasures of orthodoxy, and chose rather to suffer affliction with the lovers of truth and the followers of Jesus, than to enjoy the reputation and worldly profits of error and intolerance. And he clung to the reviled and persecuted Unitarians as long as he lived.

I commend his motives, though I cannot approve of his conduct, in this matter. It would have been better, in my judgment, if he had clung to the simple name of his master, and fought the great battle of freedom and truth under the name of Christian only. He would have done honour to the Christian name, and the Christian name might have done some justice to him. The name of Unitarian does not do him justice; it no more conveys an idea of his character and writings, than it reveals the hidden mysteries of nature. At best it conveys no further information respecting him, than that he did not believe in the Trinity; while on the majority of men, it is calculated to make the impression, that he was a loose ungodly kind of thinker, a cold and careless moralist, and altogether a profane, an earthly-minded, sceptical, or unbelieving kind of man. The name of Unitarian has been converted, by orthodox usurpers of Christ's prerogatives, and the foes of Christian liberty and simplicity, into a proverb for all that is hateful, and fearful, and wicked. And there are millions of poor deluded creatures,—there are millions of poor blind followers of the blind, who when they hear a man called a Unitarian, conclude at once that he is accursed of God, and should be dreaded and shunned as a pestilence by men.

In consequence of Channing being called a Unitarian, there are many who imagine that his writings must be full of profanity and ungodliness, and that the man who can think of publishing and circulating them must be an infidel, and be aiming at the overthrow of religion. Yet the truth is, that there are no works, that I have ever met with, more thoroughly imbued with the spirit of Christ, or better adapted to give clear, correct, and worthy views of the Christian religion. I have read some thousands of volumes, but I never, in all my life, read works so full of God, so rich in holy inspiration, or so perfectly adapted to illumine, to purify, to expand, to elevate, and in every respect to perfect and to bless the souls of men, as the writings of William Ellery Channing. I have read several of the works of the early Christian writers, and I have read many of the writings of the English and German reformers. I have read many of the writings of the Puritans, the Non-conformists, and the Quakers. I have perused the works of the principal writers in the Establishment, from the days of Hooker to the present times, and I have read the principal part of what has been written by the abler authors among the Baptists and independent Calvinists, and among the different denominations of Methodists. I have read the works of Tillotson and Barrow, of Hooker and Wilkins, of Jeremy Taylor and Hoadley,—I have read the works of Baxter, and Howe, and Henry; of Wesley and Whitfield, and William Law,—I have read Penn and Barclay, and Dymond, and Watson, and Clarke, and Robert Hall, and more than I can either name or call to mind; but I never in any of them, met with such glorious revelations of the eternal light, such true and tender and touching exhibitions of the character of our Heavenly Father, such bright and beautiful, such consistent and benevolent representations of his providence, such cheering views of man, such quickening and exhilarating views of immortality,—it short, in no works which I have ever read, have I ever found God and Christ, man and providence, sin and duty, life and immortality, presented to the mind in such clear, such bright, and such affecting forms, as in the works of Channing. Never in my judgment, did God speak more powerfully through any man. His works are full of light, and they are full of love; and they breathe both the purity and the bliss of heaven.

I cannot describe to you the pleasure with which I have read them, or the influence which they have exerted on my mind. The light which they have thrown around me has quite enraptured me, and the spirit of love and liberty, of hope and confidence, of peace and joy which they have inspired, has made my heart a heaven:

LIBERAL SENTIMENTS OF BISHOP WATSON.

* * * Some one will think that I speak too freely, and accuse me, probably, as an encourager of sceptical and latitudinarian principles. What! Shall the church of Christ never be freed from the narrow-minded contentions of bigots; from the insults of men who know not what spirit they are of, when they would stint the Omnipotent in the exercise of his mercy, and bar the doors of heaven against every sect but their own? Shall we never learn to think more humbly of ourselves, and less despicably of others, to believe that the Father of the universe accommodates not his judgments to the wretched wranglings of pedantic theologues; but that every one, who with an honest intention, and to the best of his ability seeketh the truth, whether he findeth it or not, and worketh righteousness, will be accepted of him?

I have no regard for latitudinarian principles, nor for any principles, but the principles of truth; and truth every man must endeavour to investigate for himself; and, ordinarily speaking, he will be most successful in his endeavours, who examines, with candour and care, what can be urged on each side of a greatly controverted question. This sort of examination may, in some instances, produce a doubt, a hesitation, a diffident suspension of judgment; but it will at the same time produce mutual forbearance and good temper towards those who differ from us; our charity will be enlarged, as our understanding is improved. Partial examination is the parent of pertinacity of opinion; and a forward propensity to be angry with those who question the validity of our principles, or deny the justness of our conclusions, in any matter respecting philosophy, policy, or religion, is an infallible mark of prejudice; of our having grounded our opinions on fashion, fancy, interest; or the unexamined tenets of our family, sect, or party; on any thing rather than on the solid foundation of cool and dispassionate reasoning. Churchmen as well as dissenters, and dissenters as well as churchmen, are apt to give a degree of assent to opinions beyond what they can give a reason for; this is the very essence of prejudice; it is difficult for any man entirely to divest himself of all prejudice, but he may surely take care that it be not accompanied with an uncharitable propensity to stigmatize with reproachful appellations, those who cannot measure the rectitude of the Divine dispensations by his rule, nor seek their way to heaven, by insisting on the path which he, in his overweening wisdom, has arrogantly prescribed as the only one which can lead men thither.

This intolerant spirit has abated much of its violence in the course of this century amongst ourselves; we pray to God that it may be utterly extinguished in every part of Christendom, and that the true spirit of Christianity, which is the spirit of meekness, peace, and love, may be introduced in its stead. If different men, in carefully and conscientiously examining the Scriptures, should arrive at different conclusions, even on points of the last importance; we trust that God, who alone knows what every man is capable of, will be merciful to him that is in error. We trust that he will pardon the Unitarian, if he be in error, because he has fallen into it from the dread of becoming an idolater, of giving that glory to another which he conceives to be due to God alone. If the worshipper of Jesus Christ be in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be revealed concerning the nature of the Son, or commanded concerning the honour to be given him. Both are actuated by the same principle,—the fear of God; and, though that principle impels them into different roads, it is our hope and belief, that, if they add to their faith, charity, they will meet in heaven. If any one thinks differently on the subject, I will have no contention with him; for I feel no disposition to proselyte others to any opinion of mine; esteeming it a duty to speak what I think, I have no scruple in doing that; but to do more is to affect a tyranny over other men's minds; it is to encounter not only the reason, but the passions, prejudices, and interests of mankind; it is to engage in a conflict, in which Christian charity seldom escapes unhurt on either side.

IMMORTALITY AND RETRIBUTION.

Miss Sedgewick, in her "Home," represents a little boy dictating a sermon for his mother to write down, in the following words. "My peoples, if you are good, you'll go to heaven, and if you a't you won't." This seems to us the substance of all preaching and the chief support of goodness. The belief in immortality and future retribution is the great source of hope and fear, and the only solution of the enigma of our present condition. It illumines what is dark in us and raises and supports what is low. It is the chief foundation of self-respect and of respect for others, the great motive for self culture, the great stimulus of virtue. The philanthropist labours for beings, the philosopher for wisdom, that shall endure for ever. Without this belief, the motives to goodness would diminish with increasing years. The strong sense of religious obligation grows out of the strong sense of immortality. Our duty is commensurate with our destiny.—*Christian Examiner.*

NOTICE.

Persons desirous of taking REVIEWS or SITTINGS in the UNITARIAN CHURCH, will please apply to the Treasurer, JAMES DOUGALL, Esq., William Street.

NOTICE.

The hours of Public Worship on Sundays, in the Unitarian Chapel, Montreal, are—ELEVEN in the Forenoon, and Half-past SEVEN in the Evening.—Free Sitings are provided for Strangers.

The Bible Christian.

MONTREAL, JULY, 1845.

DAVID THE PSALMIST.

David was a man of action and of thought. Great he was in either, but far greater as the latter than the former. As a man of action, he belonged to his own age; as a man of thought, he is for all ages; as a man of action, he was for the Jewish people; as a man of thought, he is for the entire Church,—the Church enduring and universal. Of that Church he has continued the deathless lyricist. David of the throne, we cannot always recal with pleasure; David of the Psalms, we never would forget; David of the Psalms, we cherish always in our heart of hearts.

The Psalms are an everlasting manual to the soul,—the book of its immortal wishes, its troubles, its aspirations, and its hopes; sung in every tongue and in every age; destined to endure while the universe of God has light, harmony or grandeur,—while the heart of man has religion or sensibility,—while language has sublimity or sweetness—Amidst all the compositions of the world these alone deserve the name of Sacred Lyrics,—these alone contain a poetry that meets the spiritual nature in all its moods and in all its wants,—which strengthens virtue with glorious exhortations,—gives more than angel eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear, they breathe the low, sad murmur of complaint; in penitence, they groan with the agony of the troubled soul; they have a gentler music for the peace of faith; in adoration, they ascend to the glory of creation and the majesty of God. For assemblies or for solitude,—for all that gladdens and all that grieves,—for our heaviness and despair,—for our redemption,—we find in these divine harmonies the loud or the low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle,—they floated through the lofty and solemn spaces of the temple;—they were sung in glory in the halls of Zion;—they were sung in sorrow by the streams of Babel;—and when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that Church, from the hymn which first it whispered in an upper chamber until its anthems filled the earth, the inspiration of the royal psalmist has enraptured its devout and ennobled its ritual. And thus it has been, not alone in the august cathedral or the rustic chapel: ennobled by the winds of heaven, they have swelled in God's own temple of the sky and stars;—they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits,—through the deep valleys of the Alps, in the broken voices of the persecuted Waldenses,—through the steeps and covers of the Scottish Highlands, in the rude chantings of the Covenanters,—through the woods and wilds of primitive America, in the heroic hallelujahs of the early pilgrims. Nor is it in the congregation only that David has given the religious heart a voice. He has given an utterance also for its privacy:—for the low-lying invalid, soothing the dreariness of pain, softening the monotony of heavy time, supplying the prayer or the promise with which to break the midnight or the sleepless hour;—for the unhappy, to give them words of sadness by which to relieve their disquieted and cast down souls;—for the penitent, when the arrows of conviction rankle in his breast and tears weigh down his eye-lids, when the light of grace would seem departed and the ear of mercy closed, then David gives

the cry of his own impassioned spirit, for supplication and confession;—he gives the hymn of his own grateful praise, when contrition has found repose and the storm has spent its force.

We have spoken of this sweet and sacred singer in a spirit of humanity rather than in the speculations of theology. In this spirit we view in him an incarnation of the capacities and the weakness of our imperfect nature. In this spirit we cannot think of him otherwise than in solemn sorrow and solemn reverence. With reverence we see the grandeur of his mind: with sorrow we behold its fall from that grandeur, to a wilder itself in madness, or to lose itself in folly. So, likewise, we contemplate his capacious and courageous heart,—so generous and so gentle,—so made for truth and love,—so fraught with sublime emotion and humble piety,—transformed to a chaos of passion,—convulsed to a volcano of impure and unholy flames. With awe we gaze on his superhuman imagination,—with rapture we hear his glowing and glorious utterance. With equal awe we behold him in his fearful trials and his sad temptations. In the miseries of his sin,—in the miseries of his remorse,—we learn how strength may work for wretchedness,—how privileges may turn to penalties.

Regarding David, comprehensively, in his greatness and debasement,—in his repentance and his guilt,—in his aspiration and affliction,—with despondency we reflect how often we have the debasement without the greatness,—the affliction without the aspiration,—and the guilt without the repentance.

H. G.

RELIGIOUS INTELLIGENCE.

The corner stone of the Unitarian Church at Hartford was laid with appropriate ceremonies, May 24. The concourse of people was unexpectedly large, and an address of an hour in length was delivered by Rev. H. W. Bellows of New York city. Our friends in Hartford shew a most determined perseverance, and deserve, as they will attain, success.

A second Unitarian society has been organized at South Boston, where Rev. Mr. Thomas has conducted a service several Sundays in a hall in the more thickly settled part of that suburb.

A suitable piece of ground has been purchased for the erection of a second Unitarian meeting-house at Roxbury.

The first steps have been taken in gathering another congregation in the northern part of Dorchester.

Another congregation is likewise being formed at Rochester, Mass.

Rev. John Pierpont, preached his farewell discourse to the people of whom he has been Pastor for the last twenty-seven years, the Hollis Street Society, Boston, on the 4th May. The proprietors of the Hollis Street Church have made arrangements to have the building thoroughly repaired, and services held regularly on the Sabbath.

On Wednesday, May 7, Rev. Claudius Bradford, late of Hubbardston, was installed Pastor of the First Unitarian Church and Society in Bridgewater.

On the evening of Wednesday, May 14, Rev. Crawford Nightingale, was installed as Pastor of the Unitarian Church and Society in Cabotville. A few years ago a neat and commodious Unitarian church was erected there, and it is now well filled and supported.

Rev. James L. Stone, recently of Mansfield, was installed as Pastor of the Unitarian Society in Brewster, Mass. May 14.

On Thursday, May 15, Mr. Edwin J. Gerry was ordained as an Evangelist, in the Rev. Mr. Miles's Church, Lowell, Mass.

On Wednesday, June 4, the Rev. Linus H. Shaw was installed as minister of the First Unitarian Church in Sudbury.

Rev. Mordecai De Lange was ordained as an Evangelist, in the Unitarian church at St. Louis, Mo., with a special reference to his taking charge of the ministry-at-large in that city, May 4. Mr. De Lange was by birth and education a Jew, but was baptized into the Christian faith a few years ago by Rev. Mr. Eliot, and has since been preparing himself, both by study and practice, for the work to which he is now devoted.

Rev. Mr. Whitman has dissolved his connexion with the Second Unitarian society in Port-

land, Me., at the close of the period for which the connexion was formed.

Rev. Mr. Angier has obtained the reluctant consent of his people to the resignation of his ministry at Milton.

Rev. Mr. Blodgett of Deerfield has been compelled by the state of his health to leave his pulpit and relinquish the labors of the ministry.

Rev. Mr. Dall has found his health so much affected by his labors in the ministry-at-large, that he will leave Baltimore, Md., as soon as any one shall appear to take his place.

Rev. Mr. Lord has left Chicago and gone to Milwaukee.

The proceedings of the General Assembly of Presbyterians (Old School) have just closed at Cincinnati. The business brought before the Assembly is arranged under different titles, called Overtures. Overture No. 6 was a question proposed by the Presbytery of Ohio, "Is Baptism in the Church of Rome valid?"

It was immediately moved that, as the Assembly in 1835 had decided that the church of Rome was not a church of Christ, the overture, instead of being referred, as usual, to a committee, be forthwith answered in the negative. Several speakers advocated the motion.—Dr. Lord opposed it, and rather perplexed the bigots by asking whether the Baptism of Luther and others, who came out with him from the church of Rome in which they had been baptized, was valid? It was admitted that it was. He then wished to know why Roman baptism was not as valid in the 19th as in the 16th century?

He was answered by Dr. Rice, who took the narrowest and most bigotted ground. Others followed him on the same side, utterly unchristianizing the whole body of Roman Catholics! The motion passed by a vote of 269 to 6.

It seems that some years ago the same Assembly unanimously drove the Unitarians out of the pale of the Church, and settled the question for them, by voting them not to be Christians!

On the strength of this precedent they have ruled out the millions upon millions of Roman Catholics, from Fenelon down to the humblest disciple of that name. St. Peter himself could not have used the keys with more absolute authority, or assured confidence. No pretensions have ever proceeded from the Vatican, more arrogant than from this Assembly of the Presbyterian Church. Is it not amazing that such unspeakable follies should be committed by a convention of educated men, in this country, and in this age! For an assemblage inconsiderable either in number or talent, and representing a mere fragment of a comparatively small portion of Christendom, to undertake by their vote to turn out from the Church a body of believers, who for long centuries constituted the whole Christian world, and in comparison with whose numbers they are not one in a hundred! It is impossible to imagine anything more absurd.—*Boston Christian Register.*

AMERICAN PEACE SOCIETY.

The American Peace Society celebrated its seventeenth anniversary in the Central church, Boston, on Monday evening, May 26. An abstract of the Annual Report was read by Rev. Mr. Beckwith, the Secretary. An Address, prepared at the request of the Executive Committee was then delivered by Hon. William Jay of New York. After the audience had retired, the business of the Society was transacted by its members. A resolution was passed inviting

"The friends of Peace throughout the world to assemble, by their delegates, in the city of Boston on the last Wednesday of May, 1846, or at such time as may be deemed expedient, on consultation with the friends of peace in other countries, to hold a second General Convention for the promotion of permanent and universal peace."

ONE OF THE EVILS OF WAR.

We take the following paragraph from the pages of a contemporary periodical into which it is quoted from the "*Edinburgh Review.*" Those who are acquainted with the style of the late Rev. Sydney Smith, will, we think, perceive his stamp on it. It presents in a vivid light one of many afflictive results of war. Would it not be well for the cause of humanity, if such a system were swept from the earth, and some other method adopted for settling the disputes of nations, more accordant with reason and consistent with Christianity.

TAXES IN ENGLAND CONSEQUENT UPON HER WARS.—Taxes upon every thing which enters

into the mouth, or covers the back, or is placed under the foot;—taxes upon every thing which is pleasant to see, hear, feel, smell or taste; taxes upon warmth, light and locomotion; taxes on every thing on earth, and the waters under the earth;—on every thing that comes from abroad, or is grown at home;—taxes on the raw material;—taxes on every fresh value that is added to it by the industry of man;—taxes on the sauce which pampers man's appetite, and the drug that restores him to health;—on the ermine which decorates the Judge, and the rope which hangs the criminal;—on the brass nails of the coffin, and the ribbands of the bride;—at bed or board, couchant or levant, we must pay.

The school-boy whips his taxed horse with a taxed bridle on a taxed road;—and a dying Englishman, pouring his medicine, which has paid seven per cent., into a spoon which has paid fifteen per cent., flings himself back upon his chintz bed, which has paid twenty-two per cent., makes his will on an eight pound stamp, and expires in the arms of an apothecary who has paid a license of an hundred pounds for the liberty of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for burying him in the church; his virtues are handed down to posterity on taxed marble; and then he is gathered to his fathers—to be taxed no more.

Our esteemed pastor, the Rev. Mr. CORDNER, is at present absent from Montreal, on a short missionary tour in Canada West. His return is expected about the 18th inst.

CORRESPONDENCE.

TO THE EDITOR OF 'THE BIBLE CHRISTIAN.'

SIR,—In reading over the items of religious intelligence in the columns of your paper, I have often derived the highest satisfaction in observing evidences of the peculiar influence of Unitarian Christianity to diffuse abroad the sacred feelings of charity and brotherly love. Wherever our beloved faith is established, and has passed the ordeal of calumny and misrepresentation which invariably await its first promulgation, and has lived down those groundless prejudices which cannot easily be preached down,—there it has become the "little leaven" of liberality,—by a gentle and silent transiion, like that from night to day, diffusing a spirit of love and universal toleration,—breaking down the party walls of sectarianism,—diverting men from digging lines about their own separate and narrow enclosures, and uniting them in promoting the general interests of Christianity. For proof of this, we have only to look at those places where opportunity is afforded of testing the tendency of our principles, and their effects on the social condition. In Boston, where Unitarianism is the faith of a large proportion of its inhabitants, the genuine fruits of Christianity are seen in greater perfection, I believe, than in any other part of the world. There the strife of sectarianism is almost unknown, and all denominations of Christians are found engaged in a noble emulation to be foremost in every work of benevolence and philanthropy, and in cultivating that "love one towards another" which our Saviour has declared to be the true characteristic by which his disciples in all ages should be known.

An act which may serve to illustrate these remarks, was recently recorded in the *Bible Christian.* I allude to the circumstance of an Orthodox church in Boston having afforded accommodation for public worship to a congregation of Unitarians, during the time required for rebuilding their church, and the presentation of a piece of plate from the latter to the former, in memorial of their Christian hospitality. Several similar instances of disinterested Christian kindness have been previously mentioned: and in a Boston paper of last week, I observe the following paragraph, copied from the *Taunton Whip*, the publication of which must be quite refreshing to the friends of Unitarianism in Montreal, and perhaps a little edifying to its foes:—

"A tasteful building recently erected at the village of Squawbetty, about four miles from Taunton, was opened on Sunday, 15th June.—The services were performed in an impressive manner by ministers of five several denominations,—viz. Rev. Mr. Ward, Baptist, of Raynham; Rev. Mr. Mellen, Universalist, of Taunton; Rev. Mr. Brigham, Unitarian, of Taunton, who preached the sermon; Rev. Mr. Elliott, Methodist, of Taunton; and Rev. Mr. Sanford, Orthodox Congregationalist, of Raynham.—The interest of the occasion was heightened by the union of so many ministers holding different creeds, meeting around the same altar, to set apart a house to the worship of one common Father in the name of our common Lord."

UNITARIANISM OF THE APOSTLES.
[CONTINUED.]

ST. MATTHEW.
[Concluded.]

It was my second object to show, that even the few passages which are thought by Trinitarians to relate to this subject, have in fact, no relation to it whatever, and are misinterpreted when they are adduced as evidence to the doctrine of the Trinity, or the Deity of Jesus Christ.

The first which occurs, is the text, "Thou shalt call his name Immanuel," &c. The prediction here cited was originally made by the prophet Isaiah. It was accomplished, as many eminent Trinitarian writers maintain, in the days of Ahaz, one of the kings of Israel, and used here by way of accommodation, or in a secondary sense, of the Messiah. The term, Immanuel, is composed of two Hebrew words, meaning *God* and *with us*, i. e. *God helpeth us*. This signifies divine interposition in favor of Ahaz against his foes, an appropriate title for Jesus, but one which is not applied to him any where else in the Bible. The Jews were accustomed to form and apply appellations indicative of God's goodness, and compounded of his name. Thus, Bethel, *house of God*, Lemuel, *God with them*, Elijah, *God the Lord*. If the application of the word Immanuel, *God with us*, to Jesus Christ, proves that he is God, as some hold, it might be argued just as strongly that the application, for instance, of the word Elijah, which means *God the Lord*, to John the Baptist, proved him to be God likewise.

The next is in Matt. ix. 2. "He saith to the sick of the palsy, Thy sins be forgiven thee." Hence, Trinitarians infer that Jesus was God; for none can forgive sin but he. To this it is enough to reply, that the authority to forgive sins was as easy and natural a power to be conferred on the Saviour as any other, and proves him to be God no more than does every other exercise of miraculous power. Besides, the apostles had power to forgive sins. To them our Lord said "whosoever sins ye remit, they are remitted; whosoever sins ye retain, they are retained." Were the apostles, each, God?

Matt. xi. 27. "All things are delivered unto me by my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son shall reveal him." If the knowledge which Jesus is here said to have of God implies Omniscience and Deity on his part, the implication is extended, let it be observed, to those to whom the Son shall reveal him—Supreme Deity is ascribed as much to them as to Jesus; that is, it is not to either.

Besides, the first part of this verse, denies the doctrine it is brought to support. "All things are given unto me by my Father." The receiver is not the same as the one who gives, any more than the sender can be the same as the sent.

Matt. xviii. 20. "For where two or three are gathered together in my name, there am I in the midst of them;" and chap. xxviii. 20; "Lo I am with you always, even to the end of the world," are commonly adduced as declaring Christ's Omnipresence and thence his Supreme Deity. It is not easy to reply seriously to argument like this. These passages have not the most distant relation to the subject. Our Lord, in these verses, merely expresses according to a universal license—a beautiful and universal form of language—his interest and affection for his disciples; for the presence of which he speaks, whatever it be, is confined to them. How often do we say to our absent friends, "Though away from you, consider us as present,"—"Our hearts are with you,"—"In spirit we are among you?" Paul says to the Corinthians, writing from Ephesus, when ye are gathered together, and my spirit, &c. Had Paul the attribute of Omnipresence? Was Paul God?

Chap. xxviii. 19. "Go ye therefore and teach all nations, baptising them in the name of the Father, of the Son, and of the Holy Ghost." Since the text of the three heavenly witnesses has been abandoned by the intelligent and honest of all parties, as indisputably a forgery, this is the strong-hold of the doctrine of the Trinity; for, unless I greatly err, it is the only instance save the form of benediction in the Epistles, in which the supposed persons of the Trinity are mentioned together. And how can that doctrine claim our faith or our respect, which is so supported? Is it to be believed, that so tremendous a mystery would have been left at such loose ends by the sacred writers, had they believed it? But, in regard to the text before us, how you ask, does it teach the doctrine of the Trinity? That doctrine teaches, that three Divine and Infinite Beings or Gods, are yet but one; that one God is three. These points, it is most manifest, are not proved by the text. Nothing is said of the equality of the persons named; it is not said that the Holy Ghost is a person; it is not said that they are one and yet three, or three and yet one; all of which ought to be said to warrant the use that orthodoxy makes of it. But if these things are so, in what way is the doctrine of the Trinity derived from it even by inference? Thus. It is said in the first place, that because these three persons (allowing them all to be persons) are named together, they must be equal; and therefore, each God. But this will hardly do; for, in Exod. xiv. 31, it is written, "And the people believed the Lord, and his servant Moses."—Is Moses God? (1 Sam. xii. 18.) "And all the people feared the Lord, and Samuel."—Is Samuel thus proved to be equal to God? (1 Chron. xxix. 20.) And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the

king.—Are they equal because named together, and, in the Scripture use of the word, worshipped together? Paul says to Timothy, (1 Tim. v. 21.) "I charge you before God, and the Lord Jesus Christ, and the elect angels, that ye observe these things."—Are the angels Gods? Just as mistaken and childish as these inferences would be, is that which Trinitarians make from the verse in question, of the three persons named in it.

But once more, the Deity of Jesus and the doctrine of a Trinity is inferred from this passage, because it is thought that *Baptism* must necessarily be into the name of God, or of a Divine Being equal to him. But not so; for Paul speaks of the Israelites being "baptised into Moses," who certainly was not God, or his equal, though he was called a God to Pharaoh. The same apostle, writing to the Corinthians, says—"Is Christ divided, was Paul crucified for you, or where you baptised into the name of Paul? I thank God I baptised none of you, save Crispus and Gaius, lest any one should say I baptised into my own name." Some, therefore, imagined that Paul might abuse his power, and baptise into his own name. But did they believe Paul to be God? It is therefore, no evidence that the persons named in the text are divine, because baptism is administered in their names.

The true and whole meaning of the verse, is, "go forth and make disciples of all nations, baptising the converts into the belief of that religion which was the gift of God, through his Son Jesus Christ, and which was confirmed by the Holy Spirit, or miraculous powers bestowed on the apostles, on the day of Pentecost." Let it be remembered, in this connection, that no weight was attached to this form by the apostles, though so much is now-a-days; for they never used it, always baptising into the name of Jesus alone. But if they had thought that so solemn and essential a doctrine as the Trinity was contained in those words of the Saviour, they would scarce have felt authorized to depart from them.

Such is the testimony of Matthew to the doctrine of the Trinity.

And is it credible, that such a doctrine should be left to rest on such support? Is it to be believed that an inspired apostle should have written what he doubtless regarded a full account of all the essential peculiarities of the religion of Jesus, and have passed over in such silence, its most remarkable one? Nay, as will be seen should have recorded sayings of our Lord, utterly contradictory of it, which wholly refute and deny it? Which must be expunged from the Gospel, before it can be admitted to be true?

Let me now as was proposed, in the third place, bring forward the direct and indirect evidence of St. Matthew to the unity of God, and the derived power of Jesus Christ.

I shall not pretend to adduce the whole body of proof of this description, since it would be to transcribe the greater part of the Gospel.

Every instance in which the singular pronouns are used in connexion with the name of God, is a proof of his Unity. This universal usage throughout the bible is a demonstration of it. Every instance in which Jesus is spoken of as a man, with human feeling and affection, acting, speaking, suffering, and at last dying as a man, is an argument in behalf of his derived nature. Every prayer which he offered up to God, every reference to him as his God as well as ours, is a complete demonstration of the supremacy of the Father, and the dependence of Jesus: unless we are willing to believe that our Saviour went through the mockery of praying to himself; that one person of the sacred three was obliged to solicit favor and assistance from the others, which he was as able to procure himself, as they to bestow, and which, indeed, an Infinite Being could not need.

Jesus says, chap. iv. 10. "Thou shalt worship the Lord thy God and him only shalt thou serve." Therefore God is but one; for if Jesus had been God, he must have also been an object of worship as such—xix. 17. Our Saviour says to the young man, "Why callest thou me good? There is none good but one, that is God." Whatever he meant by the term good, our Lord says there is no second being to whom it can be applied in the same sense in which it is applicable to God. Therefore our Saviour did not regard himself as God. It is an explicit denial that he was so. He absolutely refuses a title which he conceived could be used with propriety only in relation to the Supreme God. This marked and instantaneous rejection of a title so modest and humble, shows, I think, a determination to repress, in the beginning, every disposition to bestow upon him extravagant honors, and which the wonderful powers he possessed would be so likely to draw from them. The *sensitiveness*, as it may without impropriety be termed, which our Lord discovers on this occasion, is worth a chapter of direct assertions, in proof of his derived and inferior nature.

I quote but one more text of this class. Chap. xxiv. 36. "But of that day and hour knoweth no man, not the angels of heaven. (In Mark, it is added 'neither the Son') but my Father only." In these words our Saviour plainly and distinctly replies to an earnest and anxious question of his disciples, (verse 3, asking, "when these things shall be,") that "he does not know." The reference of our Lord is to the destruction of Jerusalem. When that was to happen, he says in so many words, he does not know, nor any other being beside the Father Omniscient. By this declaration he disclaims all participation of the Divine nature and mind. He declares that his knowledge is partial and limited. It is a denial, from his own mouth, of his supreme deity, or his equality with God.

I will waste but few words on the mode of reasoning, or trick, I should rather say, by which the true sense of this text and similar ones, is evaded. "Our Saviour did not know the day, as man, though as God he did." This is the Trinitarian argument. It is enough to reply to this, that it involves the blessed Saviour in the grossest prevarication, and therefore it cannot be maintained. The moral character of Jesus is sacrificed. For, the infinite, divine mind in Jesus, must have embraced and included the human; so that the human nature could not by any possibility, know or be ignorant of any thing, but what the divine nature must have participated in it. Therefore, for the Son (including both natures,) to say that he was ignorant of the day of Jerusalem's fall, or of any thing else, indeed, was a plain falsehood.

But our objection to this mode of reasoning on the part of Trinitarians, rests upon a broader ground than this. We say that it entirely sets aside the authority of Jesus, and provides a way of escape from all that he uttered, whether relating to doctrine or morals. For if the devout and sincere Trinitarian is at liberty to explain away and reject the explicit statements of his Master, which do not harmonize with an adopted theory, on the ground that he spoke them as a man, and therefore they are not binding; the undevout man of the world may resist and shake off the morality of the Gospel, and the great sanction of future punishment, on the ground that, in his opinion, it was all uttered as man, and therefore is without authority. And we are all at liberty to select such doctrines and such moral precepts as are agreeable to us, and say of the rest, "Oh, it was spoken as man, and we have nothing to do with it."

For myself, therefore, I shall always hold that, as unanswered and unanswerable, the force of which can only be evaded by a resort to that wretched subterfuge, that unauthorized and unscriptural dogma, the double nature of Christ; fatal alike to the moral character of the Saviour, and to the whole authority of his religion.

Before concluding, I will refer to a few passages which are wholly inexplicable on the Trinitarian hypothesis, except on the ground of the two natures of Christ, which is to be considered in the light of a mere evasion of the difficulty, and only to encounter far more formidable ones.

I name first the account given by the evangelist, of the temptation of Christ. This I maintain, is intelligible only on the supposition that Jesus was actually what he appeared to be. It opens thus: "Then was Jesus led up by the Spirit into the wilderness, to be tempted of the Devil." "That is," says the Trinitarian, "then was Jesus, i. e. God the Son, led up by the Spirit, i. e. God the Holy Ghost, to be tempted—of the Devil." What inextricable confusion, what impossibilities are here! Can God be tempted? And by the Prince of evil? And yet all this can be avoided only by that dangerous resort, which overthrows Christianity itself—the double nature of Christ.

Again. We read in the 26th chapter of this Gospel of the agony in the garden, during which our Saviour utters this prayer: "O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Was the being who put up this petition in so much agony, the Almighty God? And to whom then was the prayer preferred? And how could it be necessary? Was God subject to weakness and want, to infirmity and fear? And if so, what higher power was there to succor?

Again, "And about the ninth hour Jesus cried with a loud voice, saying, My God, My God, why hast thou forsaken me? And when he had cried again with a loud voice, he yielded up the ghost."

The questions which arise on this verse, but which I will not state, for they are truly shocking, can be answered only by the aid of the twofold nature of Christ, and must be always regarded, therefore, as unanswered.

Although the testimony from this Gospel, both direct and indirect, in behalf of the Unity of God, and the derived power of Jesus Christ, is far from exhausted, yet I feel warned to bring these remarks to a close.

In the statements which have been made, many may think that I have been too minute, and have dwelt too long and earnestly on points already sufficiently obvious and plain. This may be so. I hope every one who calls himself a Unitarian, has often revolved the arguments which have now been offered, in his mind, and has long felt their force. But we do not make these statements over and over again so much in the hope of pouring new knowledge into the minds of those who have diligently studied the principles of their faith, and feel, and know the adamant foundation on which they rest, as with a view of catching the eye of some who may not as yet have given their thoughts to the subject, but who may be willing to attend to it with dispassionate and honest minds; and with more especial reference, also, to those who nominally embrace our views, but who are but slightly acquainted with the grounds and reasons of them. For it cannot be denied, that there are not a few of those who think themselves and call themselves Unitarians, who are woefully ignorant of the worth and strength of that faith which they profess, and for whom, if they could be persuaded to read and study, scarce any statements or discussions could be too plain and elementary. These have been considered in what has been said, and should always be held distinctly in sight. For these, there should be line upon line, precept upon precept; for if unenlightened, they will be too apt in times of tribulation, to fall away, and apostatise. It is ignorance, ignorance

alone, which Unitarianism has to fear. The intelligent Unitarian cannot fall away. It is incredible, that he who has ever thoroughly and devoutly studied the evidences of Unitarian Christianity, should afterward doubt their validity. Such a one has the same clear and confident perception of their unassailable strength, that the well-grounded Christian has of the evidences of Christianity. We hold it to be an intellectual impossibility, for the well-informed Christian to doubt the conclusiveness of that testimony that has made him such—to be converted to infidelity by a Paine or a Carle. But nothing less impossible do we deem it, that a Unitarian Christian, supposing him possessed of ordinary strength of mind, to have conscientiously studied the subject, and adopted his views on reflection and conviction, should be converted from his Unitarianism back to Orthodoxy. We may as well believe that a scholar would suddenly renounce any of the great principles in science or philosophy, which by universal consent have become a part of demonstrated truth; that in chemistry, he would become a convert to the exploded doctrine of Phlogiston; that in philosophy, he would cast away the system of Newton, and return to the whirlpools of Des Cartes; would forswear Bacon and Locke, and retreat to the logic of the schools. But these things cannot be supposed of a sound mind, neither can the other.

Let therefore, the leading points of the Unitarian belief be frequently stated, and the arguments which establish them be frequently presented in various forms, and in different aspects, and in new relations, that if it be possible, minds of every character may find something suited to their peculiar wants and habits of thinking. If Unitarians will only read, and look into the evidences of their faith, they can never waver. Let them once be Unitarians from conviction and reflection, and it will be impossible that they should ever be any thing else. If, unhappily, they have trusted to the prejudices of education for safety, or to a second-hand faith, they may not be able to stand in the evil hour, nor should their fall surprise themselves or others. The essence of Unitarianism is self-inquiry, self-conviction. Then, it is quietness and assurance for ever.

It is hoped that the examination that has now been made of the evidence of Matthew touching the doctrines of the Trinity, and the Unity of God, may be of service in strengthening the faith of some of those who are still inquiring for the right way. To the Unitarian who would desire to add fresh strength to his faith, it is recommended as the most effectual method of confirming him in all good doctrine, to read over any one or all of the Gospels, with a particular view to the evidence for the doctrine of the Trinity—let him mark the passages—without referring to commentators—which appear to him distinctly to teach or imply that doctrine—and I am willing to predict that he will never again be tempted to doubt, if he had ever done so before, the solidity of that foundation on which his faith rests. Let the Trinitarian, who has made up his mind to be honest and fair, and unprejudiced in the work, go through a similar process, and I have not the least doubt that he would cast away his old belief as a baseless, unsubstantial dream. For he would say, "whence should I derive my faith, if not from the discourses of Jesus himself, and the professed historians of his life and doctrine; but from these sources I can gather no evidence that bears any proper proportion to the importance of the doctrine to be proved; the doctrine must have its origin elsewhere."

My conclusion from the whole of what has gone before, is—if Matthew has failed to record the doctrines of the Trinity and of the supreme deity of Jesus Christ, he did not believe them—did not know of them, as doctrines of the Christian religion; and therefore they are not doctrines of Christianity. He has wholly failed to record them. He has not directly taught them, and the whole tenor and prevailing language of his Gospel rejects them as false. In connection with this, let it be remembered, that Matthew's is to be regarded as a distinct and independent account of Christianity, containing what he must have deemed a complete representation of it; and the conclusion is irresistible, that he never heard of the dogmas in question, and never intended to teach them.

LOVE INVINCIBLE.

Nothing in the world is so dangerous and untractable in a false state of society, as one who loves God and men. You cannot silence him by threat or torture; nor scare him with any fear. Set him in the stocks to-day, he harangues men in public to-morrow. "Herod will kill thee," says one. "Go thou and tell that fox, behold I cast out devils, and deceivers to-day and to-morrow, and the third day I shall be perfected," is the reply. Burn or behead such men, and out of their blood, and out of their ashes, there spring up others, who defy you to count them, and say, "come, kill us, if you list, we shall never be silent." Love begets love, the world over, and martyrdom makes converts certain as steel sparks, when smitten against the flint. If a fire is to burn in the woods—let it be blown upon.

PRINTED FOR THE COMMITTEE OF
The Montreal Unitarian Society,
And published Monthly by them, at their Office, Haymarket, St. Gill Street.—All Communications to be sent free of expense.
TERMS—2s. 6d. PER ANNUM.—In advance.