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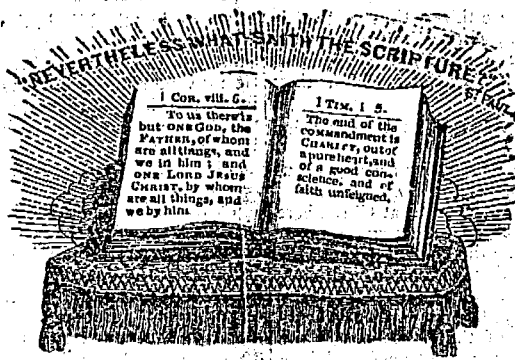
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# THE BIBLE



# CHRISTIAN.

TRUTH, HOLINESS,

LIBERTY, LOVE.

VOL. IV.

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No. 3.

## CHRIST BARE OUR SINS.

BY NOAH WORCESTER.

IN WHAT SENSE DID THE MESSIAH BEAR THE SINS OF MANY?

"The Lord hath laid on him the iniquity of us all." (Isa. liii. 6.)

"For he shall bear their iniquities." (Verse 11.)

"And he bare the sins of many." (Verse 12.)

"So Christ was once offered to bear the sins of many." (Heb. ix. 28.)

"Who his own self bare our sins in his own body on the tree." (1 Pet. ii. 24.)

All these passages are supposed to refer to Jesus Christ. The first of them will be separately considered; and then I shall endeavor to ascertain the meaning of the others.

"The Lord hath laid on him the iniquity of us all."

To one accustomed to regard the atonement by Christ as a display of God's anger, this text will naturally be deemed a strong proof of the correctness of that doctrine. But it should be recollected, that the inspired writers were in the habit of regarding God's hand in all afflictions, by whatever secondary causes or agents they might have been produced. Satan and wicked men were agents in stripping Job of his property, his servants, and his children; yet Job piously eyed the hand of God in these events, and therefore said, "The Lord gave, and the Lord hath taken away."

"What! shall we receive good at the hand of the Lord, and shall we not receive evil?" We may therefore say, The Lord laid on Job the iniquities of the Chaldean and Sabeen robbers, who were instruments of his affliction.

Joseph, too, was the subject of great affliction. Yet after his exaltation in Egypt, and while his brethren stood trembling before him, lest he should revenge their wrongs, Joseph thus addressed them: "As for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."

So the sufferings of the Messiah were according to the "determinate counsel and foreknowledge of God," though "by wicked hands" he was "crucified and slain." After his exaltation to the right hand of God, he might have said to the Jewish Sanhedrim, what Joseph said to his brethren,—"As for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."

The salvation of sinful men was the purpose of God in both cases. But I see nothing of substituted penal suffering in either case, though in both one suffered for others.

Prior to exhibiting the passages in which others, besides the Messiah, are represented as bearing iniquities or sins, I may briefly state several senses in which one may be properly said to bear the iniquity of another, or of many others:—

1. A child may be said to bear the sins of his father, when by his father's dissipation and wickedness, he is caused to suffer poverty and affliction.

2. A good man may bear the sins of the wicked, when he suffers persecution from their hands. In this sense, Christ bore the sins of many; and some Christians believe, that this was the principal idea intended in the prediction, "and he shall bear the sins of many." This opinion derives some support from the fact, that the conduct of his persecutors was predicted in connexion with the words which have been quoted.

3. A good man may be said to bear the sins of others, when, like Lot, his righteous soul is grieved from day to day by their unlawful deeds. Thus too Christ doubtless bore the sins of many.

4. A good man may properly bear the sins of others, when with meekness he endures their insults and revilings, and still exercises towards them the spirit of forbearance and forgiveness. Who will deny that Christ thus bore the sins of many?

5. A good man may be truly said to bear the sins of others, when, on account of their sins, he is filled with concern for their souls, and not only prays for them, but freely exposes himself to reproach, peril, suffering, and death, that he may recover them from the ways of sin and misery. In this sense, all Christians must own that Christ bore the sins of many.

6. An innocent man may be said to bear the sins of others, if their crimes are imputed to him, and he is caused to suffer in their stead. Such a result may be brought about in different ways. It may occur, by the cruel design and deceptive management of guilty agents. Having committed a capital offence, they may conspire and accuse an innocent person of the crime, and, by false testimony, cause him to be arrested, tried, convicted, and executed. A similar result may occur by mistake. A murder may be committed under circumstances which fix suspicion on an innocent man, and cause him to be arrested; the same circumstances may on trial be deemed adequate proof of his guilt; and thus, while perfectly innocent of the crime laid to his charge, he may be put to death as a malefactor.

There is still another way in which an innocent person may suffer instead of the guilty. For some reasons of sufficient weight in his own mind, an innocent person may offer himself as a substitute for a guilty father, son, or friend; the offer may be accepted by the government, and the innocent may suffer the punishment due to the guilty.

We have now a variety of senses in which one may be said to bear the sins of another. But the last case, stated under the last head, illustrates more nearly than any other, the sense in which a vast multitude of Christians have supposed that the Messiah bore the sins of many. We have then to inquire, whether this hypothesis is warranted by a fair comparison of scripture with scripture. Various cases will therefore be brought to view, in which one is represented as bearing the sins or iniquities of another.

First. Under the Mosaic dispensation, Aaron and his sons were appointed to bear the iniquities of the Israelites. Thus said God to Moses, "Thou shalt make a plate of pure gold, and grave upon it, HOLINESS TO THE LORD, and it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord." Exod. xxiii. 36—38.

The priests were also required to eat of the meat of "the sin-offering in the holy place," as being given to them "to bear the iniquity of the congregation, to make atonement for them before the Lord." Lev. x. 17.

Now what do we perceive in either of these cases, which has the least appearance of divine anger, punishment, or substituted suffering? Was the anger of God manifested towards Aaron or his sons, while they faithfully observed the rituals of his own appointment? Was not the plate of pure gold with the inscription, "Holiness to the Lord," a symbol of the purity of heart which God required of the people in all their acts of worship? Such a symbol of purity, so conspicuously placed on the forehead of the high-priest, was a constant admonition to the people, to beware of iniquity in their offerings; and by wearing this monitory symbol, it appears that Aaron bore the "iniquities of their holy things, that they might be accepted."

In the other case, it appears that by eating the meat of the sin-offering, the priests bore "the iniquity of the congregation." Were not these merciful institutions adapted to make favourable impressions on the minds, both of the priests and the people,—impressions of God's purity, benevolence, and forgiving love;—and of the importance of their reconciliation to a Being who constantly sought their spiritual improvement and happiness?

Secondly. The scape-goat also bore the iniquities of the Israelites: "Aaron shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited." Lev. xvi. 21, 22. In this institution, we have symbolical acts performed to denote God's readiness to forgive, or remove from his people, all their transgressions; on the most merciful terms,—their humbly confessing their sins. Putting

the hands on the head of the goat, and confessing over it the sins of the people, were affecting ceremonies, suited to lead the people to proper reflections on their own guilt, and the mercy of the Lord.

Thirdly. Ezekiel bore the iniquity of the house of Israel, and the house of Judah. As a "sign" unto them, he was directed to lie a certain number of days on his "left side," and to "lay the iniquity of the house of Israel upon it." "So," said the Lord to him, "shalt thou bear the iniquity of the house of Israel." He was then directed to lie on his "right side," and in like manner to "bear the iniquity of the house of Judah," Ezek. iv. 4—6.

These also were symbolical acts, by which, probably, Ezekiel was to admonish the Israelites and Jews of impending calamities. The manner in which he bore their iniquities might well be regarded by them as a call to repentance. But nothing is perceived of substituted sufferings; nothing which even symbolically represented one as bearing the punishment due to another's offences.

Fourthly. Jehovah himself bore the iniquities of his chosen people: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them," Isa. i. 14.

"So that the Lord could no longer bear, because of the evil of your doings," Jer. xlv. 22.

"And about the time of forty years suffered he," or bore he, "their manners in the wilderness." Acts xiii. 18.

A learned English writer (John Taylor, of Norwich) has brought together twelve texts, which in the Hebrew language represent God as bearing, or having borne, the iniquities of his people; but which, in the common version of the Bible, are translated as if to bear meant to pardon.—Three of these will be exhibited.

In the prayer of Moses, Exodus xxxii. 32, we read in our version: "Yet now, if thou wilt, forgive their sin," that is, bear their sin.

"The Lord is long suffering, and of great mercy, forgiving iniquity,"—bearing iniquity Numb. xiv. 18.

"Who is a God like unto thee, that pardoneth"—beareth—"iniquity, and passeth by the transgression of the remnant of his heritage?" Micah vii. 18.

There are other forms of speech used in the Bible, which express or imply God's bearing the sins of mankind. Long-suffering, if I mistake not, means long-bearing or long-enduring ungrateful and disobedient conduct. The idea of God's bearing the iniquities of men, is strongly expressed, Amos ii. 13, "Behold, I am pressed under you, as a cart is pressed, that is full of sheaves."

As a benevolent father bears the ungrateful conduct of a child, so God bears the sins of mankind. In this case, it may be presumed that no one will pretend that bearing sin, means bearing punishment, or substituted suffering. Yet God's bearing our iniquities may be for the same purpose that Christ bore them, that is, to melt our hearts with his kindness, and reconcile us to himself. "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. ii. 4.

Fifthly. There are instances in which children are said to have borne the iniquities of rebellious or wicked fathers. The second commandment contains the following words: "For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me." Two cases are particularly mentioned in the Old Testament, in which the children bore the iniquities of their fathers. While the Israelites were in the wilderness, God thus addressed the fathers of that generation: "But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years and bear your whoredoms," Num. xiv. 32, 33.

After a war with the Babylonians, Jeremiah, in his Lamentations, says, "Our fathers have sinned; and are not; and we have borne their iniquities," Lam. v. 7.

In these cases the children bore the iniquities of their fathers, not as being punished for the sins of their fathers, but as suffering the evil consequences of their fathers' wickedness. As children are often brought into distressed and ruinous circumstances, by their ambition, avarice, revenge, or profligacy of their parents; so it was with the children spoken of in these passages. But they were not punished as guilty of their fathers' sins, nor were their sufferings a substitute for the punishment due to their fathers; for the fathers fell by the displeasure of God, though the children bore their iniquities. In one of the cases, the carcasses of the fathers fell in the wilderness for their rebellion against the Lord; in the other, the fathers fell in a war with Nebuchadnezzar, in which they engaged contrary to the advice and warnings of a prophet of the Lord,—in which war, their country was ruined, themselves destroyed, and their children carried into a long captivity.

Sixthly. There is another sense in which some have supposed that children bear the iniquities of their fathers, and which sense is mentioned in the Bible. In the days of Ezekiel, this proverb seems to have been current: "The fathers have eaten sour grapes, and the children's teeth are set on edge." By this, it seems, they meant that children were punished for the sins of their fathers. But God assured them that such was not the fact. On their part, the case was thus stated: "Why doth not the son bear the iniquity of the father?" In reply, God positively declared, "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son," Ezek. xviii. 19, 20.

It is very evident, that the son's bearing the iniquity of the father is here used in a sense different from what it was by Jeremiah. For had the words been used in the same sense by both prophets, they would have directly contradicted each other. Thousands of children in every age bear the iniquities of their fathers in the sense in which the words are used by Jeremiah. But no child, it is believed, ever bore the sins of his father in the sense in which the words are used in Ezekiel. In other words, thousands suffer in consequence of the vile conduct of their fathers; but no one is punished for his father's transgressions.

Exclusive of the instances which relate to the Messiah, we have now before us a variety of cases in which one is said to bear the iniquities of another. Such language appears to have been used by the inspired writers in different senses on different occasions; but I have not been able to find a single instance in which the language is used in a sense analogous to that which has been given it when used in relation to Christ.

The one which approaches the nearest to that sense, is the one which God positively disclaims as having no place under his government. But even in this case, there are two points in which there is a want of analogy. For it can hardly be supposed, that the complainers in Ezekiel's time had any idea of substituted sufferings; or that their sufferings would exempt their fathers from punishment; and it is very certain that these complainers never consented to suffer the punishment due to the sins of their fathers.

The idea of substituted suffering is essential to the prevalent theory respecting the atonement; and also essential to the hypothesis, that the anger or avenging justice of God was displayed in the sufferings of Christ. But of all the instances which have been brought to view, I think there is not one in which can be discovered the least appearance of substituted suffering; and this circumstance is, in my mind, strong proof, that the nature of Christ's sufferings has been greatly misunderstood; and that the prevalent hypothesis respecting them is incorrect and unwarranted by the Bible.

Had I found, on careful inquiry, that the idea of substituted punishment, or penal suffering, is always implied in one's bearing the sins of another, as the words are used in the Scriptures in respect to others, what would have been thought of my candour and my integrity, if I should still insist that such is not the meaning of the words when used in rela-

tion to the Messiah? Every reader may answer this question for himself. He may then reverse the supposition, and inquire what should be thought of the candour of a writer who will still affirm that such must be the meaning of the words when used in reference to the Messiah, although they have no such meaning in any other case as used in the Bible?

Should any one be disposed to make the inquiry, whether one's bearing the iniquity of another, ever means what has been supposed when the language is used in reference to the Messiah, let him keep in mind that the prevalent hypothesis implies three ideas: 1. That Christ suffered displays of divine anger or avenging justice; 2. That these he suffered as the substitute for sinners; 3. That it was the purpose of these sufferings to exempt those from punishment for whom they were endured. With these ideas in view, I think no impartial inquirer will ever be able to satisfy himself that the words in question were ever used in such a sense by any inspired writer.

There are, however, other passages of Scripture which may afford light on this subject; some of which I shall now exhibit.

1. It is said of Christ, "He hath borne our griefs and carried our sorrows." "Himself took our infirmities and bare our sicknesses." It could only be in a metaphorical sense that he bore our griefs, our sicknesses, or our sins. Matthew, after recording the many miracles which Jesus performed on a certain occasion, tells us, that these things were done "That it might be fulfilled which was spoken by Esaias the prophet, Himself took our infirmities and bare our sicknesses." If then Christ might bear our sicknesses by exercising a benevolent sympathy and his power of healing, why not bear our sins by benevolent labours and suffering to redeem us from all iniquity? I see no more evidence that, in bearing our sins, he bore our punishment; than that, in bearing our sicknesses, he suffered all the pains and distresses of which he relieved others.

2. Not only did Christ bear our infirmities, but Christians are required to bear the infirmities and burdens of each other:—

"We then that are strong ought to bear the infirmities of the weak," Rom. xv. 1. "Bear ye one another's burdens, and so fulfil the law of Christ," Gal. vi. 2.

It surely is not by having the infirmities and burdens of others transferred to me, that I am to comply with these exhortations. I am not to become their substitute, but I am to exercise towards them a Christ-like sympathy, and do what I can for their relief and comfort.

3. "For consider him that endured," or bore, "such contradiction of sinners against himself, lest ye be wearied and faint in your minds," Heb. xii. 3.

How did Christ bear or "endure the contradiction of sinners against himself?" In other words, How did he bear the opposition, mockings, revilings, and insults of his persecutors, before and at the time of his crucifixion? Was it by suffering the punishment due to his persecutors? Or did he bear all this by the display of a meek and forgiving temper towards his enemies, and by prayers, labours, and sufferings for their benefit? If the latter was the way in which he bore the contradiction, insults, and cruelties of his persecutors, why not thus "bear the sins of many"?

4. "Let us go forth therefore unto him without the camp, bearing his reproach," Heb. xiii. 13.

How are Christians to bear the reproach of their Lord? Is it by having his reproach transferred to them, that he may be relieved from it? Can we bear his reproach in no other way, than by suffering, as he did, the death of a malefactor? If we may truly bear his reproach, by being so affected with it as to be willing to do and to suffer whatever may be necessary to advance the cause for which he suffered; then he might bear our sins, by being so affected with our condition as sinners, as freely to lay down his life for our sakes.

5. "Always bearing about in the body the dying of the Lord Jesus," 2 Cor. iv. 10.

This Paul spoke of himself and his fellow-sufferers in the cause of Christ. By "the dying of the Lord Jesus," is unquestionably meant the sufferings of Christ as "the Captain of our Salvation." How then did Paul and his companions "always bear about in the body the dying of the Lord Jesus"? Was it by having the sufferings of Christ transferred to them; so that they were continually enduring the death of the cross? This will hardly be said. By this form of speech some suppose Paul expressed his constant suffering, or exposedness to suffering, and his willingness to suffer in the cause for which the Saviour died. This may not be all that the words were meant to imply. They might mean, that the apostles constantly kept in mind the event of their Lord's death; the objects for which he died, and the temper he displayed under suffering; and that by a

consideration of these things they were animated in their work, and excited to patience, fortitude, and perseverance, notwithstanding all the trials and persecutions which they were called to endure.

"Of Jesus, it is said, 'Who bare our sins in his own body on the tree.'"

"Of Paul it is said, 'Always bearing about in the body the dying of the Lord Jesus.'"

Here let it be remarked, that Christ bore our sins, and Paul bore Christ's sufferings or dying. If then it be the correct mode of interpretation to say, that, in bearing our sins, Christ bore the punishment due to us; why must we not say, that in "always bearing about the dying of the Lord Jesus," the sufferings of the cross were transferred from Christ to Paul?

Christ suffered for our sake, and Paul suffered for Christ's sake; but in neither case do I perceive anything like substituted penal suffering. If, however, in bearing our sins, Christ bore our punishment, why is it not just to infer, that in bearing the dying of our Lord, Paul bore over again the "punishment due to us all"?

As there are many cases in which one is represented as bearing or having borne the sins of others, is it not remarkable, that a meaning has been given to the words when applied to Christ, which is essentially different from their meaning in every other case in which they are used in the Bible?

## The Bible Christian.

MONTREAL, MARCH, 1847.

### FAMINE IN IRELAND.

This topic now occupies a large share of public attention. We cannot take up a newspaper,—British or American, religious or secular, but we perceive it occupying a prominent place. The visitation is so rare in the experience of the world—the distress so extensive and excruciating—the details so sickening and awful—that it has attracted universal notice and sympathy.

Whilst Ireland is in this sad condition, a scarcity of food prevails over the most important portions of Continental Europe, so that she can expect little assistance from that quarter. In many parts of France and Belgium we are told that the people are in a state bordering on starvation. And in the Highlands of Scotland, so dear to story and to song, we know that the inhabitants are suffering extreme distress. We are assured on trustworthy authority that there are 350,000 persons in the districts of the Highlands and islands of Scotland, who are suffering extreme destitution, 100,000 of whom are stricken with the direst famine and visited with ravaging disease, and who require the daily aid of the benevolent to preserve them from the jaws of that cruellest of all deaths—death by starvation.

But Ireland is the scene of the heaviest calamity. There, out of a population of somewhat more than 8,000,000, there are between 3 and 4,000,000 suffering from famine and pestilence. Entire districts of people are on the verge of death from these causes, and thousands have already sunk into the grave. The most fertile imagination could not depict any scenes more heart-rending and horrifying than those which the Irish people have really witnessed in this sore calamity.

It is lamentable to perceive in connection with this distressing event, the ebullitions of fanaticism and bigotry from a certain class of religionists. An English clergyman named Bickersteth has proposed a subscription of £20,000 to be employed in sending missionaries to Ireland at this crisis for the purpose of converting the people from the Roman Catholic to the Protestant religion. Whoever understands the character and circumstances of the Irish population will at once perceive the heartlessness and impropriety of this proceeding. None could desire more strongly than we, to see the Irish, and all other people, Mr. Bickersteth himself among the number, possessed of truer and purer, more elevated and more expansive views of religion, but at the same time we feel bound to pronounce emphati-

cally against the blind, misguided zeal which would raise the sectarian shibboleth amid the groans of the dying and the dead. A fanatic may be sincere but his actual mischief is not the less, notwithstanding. We trust that the people to whom the proposition has been made will have more good sense and good feeling than to give it an affirmative response.

It has also been said by another and similar class of religionists, that the present calamity is a judgment from heaven upon Ireland for the sins of her people. It may be so, or it may not. On this point we offer no opinion. But we have a remark to make on the conduct of those who do offer an opinion. We ask—how do they know that it is a special judgment?—And we answer that they can know nothing about it. Consequently their opinion is rash and unfounded, and their conduct, in its bearing, irreverent towards God. We believe that a true wisdom, and a proper reverence for Deity would caution us against such rashness. The Divine Providence is at once universal and particular. It is universal, inasmuch as it embraces all things. It is particular inasmuch as it reaches and regulates the minutest matters in the universe. It operates by laws fixed in their nature, wise in their direction, and benevolent in their end. Every thing, therefore, which takes place, occurs under the Providence of God. If this be so, we can render him no additional honor by ascribing special Providences to him. On the contrary, we say that we may bring his name and wisdom into disrepute. For such special judgments we have no satisfactory evidence. The connection between the event so regarded, and the particular matter to which it is alleged to have reference is altogether arbitrary. To illustrate this we need not go from the event under consideration. For of those who have spoken of the famine in Ireland as a special judgment, some have taken views directly at variance with others concerning the offence which called it down. Some have spoken of it as a judgment against Ireland for her Popery; while one of the Roman Catholic prelates has pronounced it a judgment against the country for its alleged increasing disrespect for that very same faith. Some, again, have connected the alleged judgment more especially with the lately increased grant to Maynooth. But these seem to have forgotten that Scotland who opposed that grant has been similarly visited, whilst the gentlemen of the British parliament who were the promoters of the measure, and who, therefore, if sin there be in the case, must have been the sinners, have escaped entirely free. Thus blindly and audaciously does fanaticism discourse on the ways of God. Thus it is that men are unwittingly led to interpret such dispensations according to their own sectarian partialities. This is surely folly—the lamentable folly of weak-minded and bigoted men. They would call the Eternal from his throne and press him into their own petty quarrels. But God is not honored in this way. No, verily, but sorely dishonored.

The immediate cause of the distress in Ireland and Scotland is, as is generally known, the failure of the potato crop. What the proximate cause of the destruction of this vegetable has been it is difficult, perhaps impossible, to ascertain. Some have alleged it was a fungus upon the bulb, others an insect upon the leaf, and others again have attributed the disastrous results to electricity. Whether any of these opinions be correct or not, the terrible fact remains the same, that in the Providence of God the staple article of a nation's food has been summarily cut off, and the people are in a state of starvation. We are of those who believe that the present trials of Ireland will result in her benefit. It is true, the ordeal may be sore and distressing. But we think we can see in it a means of healing many of the social wounds of the nation. The late meeting of the landowners and political leaders at Cork seems to promise this. And the efforts everywhere made throughout the country by persons of all parties to relieve the sufferers, will assist towards the same result. It must lead likewise to the political melioration of the country. A crisis has come upon it—no sham crisis, but one of terrible reality, and the government must act, on behalf of Ireland, decisively and effectively. By the loss of the potato, we hope that both the owners of the soil and its cultivators, will have their attention turned to the production of something more substantial and nutritious as the food of the people. This would be an additional advantage of vast importance.

It is gratifying to perceive how extensively the sympathies of the world have been aroused by this calamity. In the less distressed portions of Ireland, great exertions have been made for the relief of the sufferers. In England likewise large subscriptions have been

entered into. The Queen's name appears for £2000 sterling. The Society of Friends in England have raised, within the limits of their own connection, £22,000 sterling, which makes an average of £5 for every family therein. We do not know what has been done in the British Colonies generally, but in this Province something has been effected for the relief of both Ireland and Scotland. Exertions have been made in the principal cities in Canada and in some of the remoter parts of the country; and remittances have been sent to the distressed districts by the last mail. Throughout the United States also the sympathies of the people have been aroused, and substantial tokens thereof have already been transmitted to the famine-stricken land. It has been ascertained that during the past year there have been sent to Ireland, from three cities of the States, upwards of a million of dollars. This large amount has been sent in small sums by the hardworking Irish population resident there. But the efforts made in the United States to relieve the distresses are no longer confined to the Irish. Meetings have been held in Washington, New York, Boston, New Orleans, &c. at which several of the most distinguished American citizens have been present to plead the cause of suffering humanity. These meetings have already produced substantial results, and will produce more. Still the calamity is so great that the attempt to relieve it seems almost hopeless. Yet we are not without hope. The granaries and storehouses of Western America are full to overflowing. Whilst we write, fleets of ships laden with food are on their way across the Atlantic. Every addition made to the supply which reaches the ports of Ireland will lower the price. Let the benevolent every where open their purses, and contribute, some from their competence, and some from their abundance, and food may be placed within reach of the starving people.

### DR. PRIESTLEY.

[CONCLUDED FROM OUR LAST.]

After a happy residence of six years at Leeds, Dr. Priestley quitted it for one as different as could easily be imagined. The Earl of Shelburne (afterwards Marquis of Lansdowne) invited him to reside with him in the nominal capacity of librarian, but rather as his literary companion, upon terms which regard to the future provision of an increasing family would not permit him to decline. He therefore fixed his family in a house near his Lordship's seat in Wiltshire, and during seven years he attended upon the Earl in his winter's residences in London, and occasionally in his excursions, one of which was a tour of the continent. In this situation he was free from all restraint with respect to his pursuits, and this was the period of some of those exertions which raised his reputation as a philosopher to the highest point, and made the name of Priestley familiar in all the enlightened countries of Europe. It may well be supposed, however, that the manners and society of a nobleman's house were not perfectly congenial to one whose tastes were plain, and his manners simple and unaffected.

The obliquity which his theological writings brought down upon him did not deter Dr. Priestley from pursuing the subject, for it was ever his principle to follow whatever he was convinced to be truth, whithersoever it would lead him, regardless of consequences; and it is probable that the odium which these works brought upon him was the cause of a coolness in the behaviour of his noble patron, which about this time he began to remark, and which terminated in a separation, but upon amicable terms, and without any alleged cause of complaint. His next removal was to Birmingham, a situation which he preferred on account of the advantage it afforded of able workmen in every branch requisite in his experimental enquiries, and of some men distinguished for their chemical and mechanical knowledge. Several generous friends to science, sensible that the defalcation of his income would render the expenses of his pursuits too burthensome for him to support, joined in raising an annual subscription for defraying them. This assistance he willingly accepted, as more truly honourable to him than a pension from the crown, which might have been obtained for him, if he had desired it, in the Administration of the Marquis of Rockingham, and the early part of that of Mr. Pitt. He had not been long settled in this place before a vacancy happening in the principal dissenting congregation, in consequence of the resignation of one of the pastors, he was unanimously chosen to supply it. Without interrupting his philosophical and literary pursuits, he entered with great zeal into the duties of his office, especially that important part of it, which consists in catechising,



and instructing the younger members of the Society. Theology again occupied a principal share of his attention—indeed it was always his favourite study, and some of his most elaborate works in this department, as his "History of the Corruptions of Christianity," and "History of Early Opinions concerning Jesus Christ," made their appearance from the Birmingham press. They were a fertile source of controversy, in which he engaged without reluctance, and also without those feelings of irritation which so commonly accompany warfare of this kind. The renewed applications of the Dissenters for relief from the penalties and disabilities of the Corporation and Test Acts afforded another topic of discussion in which Dr. Priestley, with his sentiments on civil and religious liberty, could not fail to take a part. Some of the clergy of Birmingham having warmly opposed the Dissenters' claims, Dr. Priestley published a series of "Familiar Letters to the Inhabitants of Birmingham," on this and other topics connected with religion, which were probably not less provoking to the adverse party, from the style of ironical pleasantry in which they were written. In this state of irritation, another cause of animosity was added by the different feelings concerning that great event, the French Revolution. It is scarcely necessary here to observe, that in its early periods, whilst it was hailed by the warm friends of liberty and reform in England, as a noble assertion of the natural rights of man, it was viewed with apprehension and dislike by those attached to the existing order of things. The anniversary of the capture of the Bastille, July 14th, had been kept as a festival by the friends of the cause, and its celebration was prepared at Birmingham in 1791. Dr. Priestley declined being present; but in the popular tumult which ensued, he was particularly the mark of party fury. His house, with his library, manuscripts, and apparatus, were made a prey to the flames; he was obliged to fly for his life, and with some difficulty made his way to a place of safety, while he was hunted like a proclaimed criminal. That this scene of outrage, attended with the conflagration of many other houses and places of worship, was rather favoured than controlled by some whose duty ought to have led them to active interference for the preservation of the public peace, is undoubted. The legal compensation which he obtained for this cruel injury was far short of the amount of his losses. There were, however, many admirers of his virtues and talents, who, regarding him as a sufferer for his principles, and a man deeply injured, exerted themselves to support him under this calamity. He was not long after chosen to succeed his deceased friend Dr. Price, as minister to a congregation at Hackney; and he joined to it a connection with the new Dissenting College established in that place. Resuming his usual occupations of every kind, he passed some time in comfort and tranquillity, for no man was ever blessed with a mind more disposed to view every event in life on the favourable side, or less clouded by care and anxiety. But party dissension still retained all its malignity, he found himself and his family so much molested by its assaults, that he resolved finally to quit a country so hostile to his person and principles. He chose for his retreat the United States of America, induced partly by the civil and religious liberty which so eminently prevails under their Constitution. He embarked for that country in 1794, and took up at his residence at the town of Northumberland, in Pennsylvania, which he was induced to visit on account of a settlement in that part of the state projected by his son and some other gentlemen, but which did not take place. It was a considerable labour in this remote situation to get about him a well-furnished library and a chemical laboratory, but this he at length effected. Having declined a chemical professorship in Pennsylvania, and having in no public duty, he was able to devote his whole time to his accustomed pursuits; and the world was soon informed of his proceedings as an experimental philosopher and as a writer. Theology continued to be the subject nearest to his heart, and his sense of its importance increased with his years. Political animosity pursued him in some degree to the Western world, and during the administration of Mr. Adams he was regarded by the American Government with suspicion and dislike. That of Mr. Jefferson, however, was friendly to him, and he outlived all disquietude on this head. The death of his youngest son, and also of his excellent wife, together with other domestic calamities, were severe trials of his fortitude; but his temper and principles carried him through without any diminution of his habitual serenity and pious resignation. A severe illness which he suffered in Philadelphia laid the foundation of a debility of his digestive organs, which gradually brought on a state of

ly weakness, which terminated in his death, on the 6th February, 1804, in the 71st year of his age.

As some particulars of the dissolution of this eminent professor and defender of rational views of Christianity, who met death in the full possession of his mental faculties, can scarcely fail to possess interest to those who are animated by the same faith and hope, I make no apology for introducing here a minute account of it, from that portion of his memoirs written by his son:—

"From about the beginning of November 1803, to the middle of January 1804, his complaint grew more serious. He considered his life as very precarious, and used to tell the physician, who attended him, that if he would but patch him up for six months longer, he should be perfectly satisfied, as he should, in that time, be able to complete printing his works. The swelling of his feet, an alarming symptom of general debility, began about this time. He took the precaution of transcribing one day in long hand, what he had composed the day before in short hand, that he might by that means leave the work complete as far as it went, should he not live to complete the whole. During this period he composed in a day his second reply to Dr. Linn.

"About this time he ceased performing Divine Service, which he said he had never before known himself incapable of performing, notwithstanding he had been a preacher so many years. He likewise now suffered me to rake his fire, rub his feet with a flesh-brush, and occasionally help him to bed. In the morning likewise he had his fire made for him, which he always used to do himself and generally before any of the family was stirring. The first alarming symptom of approaching dissolution was his being unable to speak to me upon my entering his room, on Tuesday morning, the 31st of January. In his diary I find he stated his situation, as follows:—'All all day—not able to speak for nearly three hours.'

"On Wednesday, February 1st, he writes, 'I was at times much better in the morning: capable of some business: continued better all day.' He spoke this morning as strong as usual, and took in the course of the day a good deal of nourishment with pleasure. He said that he felt a return of strength, and with it there was a duty to perform. He read a good deal in 'Newcombe's translation of the New Testament,' and 'Stevens' History of the War.' In the afternoon he gave me some directions how to proceed with the printing his work in case he should die. On Thursday the 2d, he wrote thus for the last time in his diary: 'Much worse, incapable of business: Mr. Kennedy came to receive instructions about printing, in case of my death.' He sat up, however, a great part of the day, was cheerful and gave Mr. Cooper (his son-in-law) and myself some directions, with the same composure as though he had only been about to leave home for a short time. On Friday he was much better. He sat up a good part of the day reading 'Newcombe's Dr. Disney's translation of the Psalms,' and some chapters in the 'Greek Testament,' which was his daily practice. He corrected a proof-sheet of the 'Notes on Isaiah.' When he went to bed he was not so well: he had an idea he should not live another day. At prayer-time he wished to have the children kneel by his bed-side, saying it gave him great pleasure to see the little things kneel; and thinking he possibly might not see them again, he gave them his blessing. On Saturday, the 4th, he expressed his gratitude in being permitted to die quietly in his family, without pain, with every convenience and comfort he could wish for. He dwelt upon the peculiarly happy situation in which it had pleased the Divine Being to place him in life, and the advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest men in the age in which he lived, and the satisfaction he derived from having led a useful as well as a happy life. On Sunday he was much weaker, and only sat up in an armed chair while his bed was made. He desired me to read to him the eleventh chapter of John. I was going on to read to the end of the chapter, but he stopped me at the 45th verse. He dwelt for some time on the advantage he had derived from reading the Scriptures daily, and advised me to do the same, saying, that it would prove to me as it had done to him, a source of the purest pleasure. Upon Mr. — coming into his room, he said, 'You see, Sir, I am still living.' Mr. — observed that he would always live. 'Yes,' said he, 'I believe I shall; and we shall all meet again in another and a better world.' He said this with great animation, laying hold on Mr. —'s hand in both his. Before prayers, he desired me to reach him three publications, about which he would give me some directions next morning. This weakness

would not permit him to do at that time. At prayers he had all the children brought to his bed-side as before. After prayers, they wished him a good night, and were leaving the room. He desired them to stay, spoke to them each separately. He desired them all to continue to love each other, and said, 'I am going to sleep as well as you: for death is only a good, long, sound sleep in the grave, and we shall all meet again.' He congratulated us on the disposition of our children; said it was a satisfaction to see them likely to turn out well, and continued for some time to express his confidence in a happy immortality, and in a future state, which would afford us an ample field for the exertion of our faculties. On Monday morning the 6th of February he desired me and Mr. Cooper to bring him the pamphlets we had looked out the evening before. He then dictated as clearly and distinctly as ever he had done in his life, the additions and alterations he wished to have made in each. Mr. Cooper took down the substance of what he said, which, when he had done, I read to him. He said Mr. Cooper had put it in his own language: he wished it to be put in his. I took a pen and ink to his bed-side. He then repeated over again, nearly word for word, what he had before said; and when I had read it over to him, he said, 'That is right: I have now done.' About half an hour after, he desired, in a faint voice, that we would move him from the bed on which he lay, to a cot, that he might lie with his lower limbs horizontal and his head upright. He died in about ten minutes after we had moved him, but breathed his last so easy, that neither myself nor my wife, who were both sitting close to him, perceive it at the time."

At the conclusion of Dr. Priestley's Autobiography, written whilst at Birmingham, he gives some interesting particulars of himself, which, hoping they may not be found too tedious, are here introduced:—

"Besides the fundamental blessings of a religious and liberal education, I have particular reason to be thankful for a happy temperament of body and mind. I have never found myself less disposed or less qualified, for mental exertions of any kind at one time of the day more than another; but all seasons have been equal to me, early or late, before dinner or after, &c.

"To a fundamentally good constitution of body and the being who gave it, I owe an even cheerfulness of temper, which has had but few interruptions. This I inherit from my father, who had uniformly better spirits than any man that I ever knew, and by this means was as happy towards the close of life, when reduced to poverty and dependent upon others, as in his best days, and who, I am confident, would not have been unhappy, as I have frequently heard him say, in a workhouse.

"Though my readers will easily suppose that in the course of a life so full of vicissitude as mine has been, many things must have occurred to mortify and discompose me, nothing has ever depressed my mind beyond a very short period. My spirits have never failed to recover their natural level; and I have frequently observed, and at first with some surprise, that the most perfect satisfaction I have ever felt has been a day or two after an event that afflicted me the most, and without any change having taken place in the state of things. Having found this to be the case after many of my troubles, the persuasion that it would be so after a new cause of uneasiness, has never failed to lessen the effect of its first impression, and together with my firm belief of every thing being ordered for the best, has contributed to that degree of composure which I have enjoyed through life, so that I have always considered myself as one of the happiest of men.

"As I have not failed to attend to the phenomena of my own mind, as well as to those of other parts of nature, I have not been insensible of some great defects, as well as some advantages, attending its constitution; having from an early period been subject to a most humbling failure of recollection, so that I have sometimes lost all ideas of both persons and things, that I have been conversant with. I have so completely forgotten what I have myself published, that in reading my own writings, what I find in them often appears perfectly new to me, and I have more than once made experiments, the results of which had been published by me.

"As great excellencies are often balanced by great, though not apparent defects, so great and apparent defects are often accompanied by great, though not apparent excellencies. Thus my defect in point of recollection, which may be owing to a want of sufficient coherence in the association of ideas formerly impressed, may arise from a mental constitution more favourable to new associations; so that what I have lost with respect to memory, may have been compensated by what is called invention, or new and original combinations of ideas. This is a subject that deserves attention, as well as every thing else that relates to the affections of the mind.

"It has been a great advantage to me, that I have never been under the necessity of retiring from company in order to compose any thing. Being fond of domestic life, I got a habit of writing on any subject by the parlor fire, with my wife and children about me, and occasionally talking to them, without experiencing any inconvenience from such interruptions. Nothing but reading, or speaking, without interruption, has been any obstruction to me. For I could not

help attending (as some can) when others spoke in my hearing. These are useful habits, which studious persons in general might acquire, if they would; and many persons greatly distress themselves, and others, by the idea that they can do nothing except in perfect solitude or silence.

"In reflecting on my past life, I have often thought of two sayings of Jacob. When he had lost one of his sons, and thought of other things that were afflictions to him, he said, 'all these things are against me,' at the same time that they were in reality making for him. So the impediment in my speech, and the difficulties of my situation at Needham, I now see as much cause to be thankful for, as for the most brilliant scenes in my life.

"Yet, frequently as I have changed my situation, and always for the better, I can truly say that I never wished for any change on my own account. I should have been contented even at Needham, if I could have been unmolested, and had bare necessities. This freedom from anxiety was remarkable in my father, and therefore is in a manner hereditary to me; but it has been much increased by reflection; having frequently observed, especially with respect to Christian ministers, how often it has contributed to embitter their lives, without being of any use to them. Some attention to the improvement of a man's circumstances is, no doubt, right, because no man can tell what occasion he may have for money, especially if he have children, and therefore I do not recommend my example to others. But I am thankful to that good Providence which always took more care of me than ever I took of myself.

"As the dislike which I have drawn upon myself by my writings, whether that of the Calvinistic party, in or out of the church of England, those who rank with rational Dissenters, (but who have been exceedingly offended at my carrying my inquiries farther than they wished any person to do) or whether they be unbelievers, I am thankful that it gives less disturbance to me than it does to themselves; and that their dislike is much more than compensated by the cordial esteem and approbation of my conduct by a few, whose minds are congenial to my own, and especially that the number of such persons increases."

Mention has already been made of Dr. Priestley's amiability of character, and this is particularly conspicuous in his deportment under the ill-treatment to which he was subjected. Before leaving England for America, he addressed an appeal to the people of England, in which he recounts some of the annoyances and persecutions to which he had been subjected. It is written in an admirable spirit, without breathing one word of reproach against his persecutors. Time, however, will not permit of giving more than two or three brief extracts from it:—

"It might have been thought that, having written so much in defence of revelation, and of Christianity in general, more perhaps than all the clergy of the church of England now living; this defence of a common cause would have been received as some atonement for my demerits in writing against civil establishments of Christianity, and particular doctrines. But had I been an open enemy of all religion, the animosity against me could not have been greater than it is. Neither Mr. Hume nor Mr. Gibbon, was a thousandth part so obnoxious to the clergy as I am; so little respect have my enemies for Christianity itself, compared with what they have for their emoluments from it.

"As to my supposed hostility to the principles of the civil constitution of this country, there has been no pretence whatever for charging me with any thing of the kind.

"Every publication which bears my name, is in favour of our present form of government. But if I had not thought so highly of it, and had seen reason for preferring a more republican form, and had openly advanced that opinion; I do not know that the proposing to free discussion a system of government different from that of England, even to Englishmen, is any crime, according to the existing laws of this country.

"I trust that conscious innocence will support me under whatever prejudiced and violent men may do to me, as well as any of me. But I see no occasion to expose myself to danger, without any prospect of doing good, or to continue any longer in a country in which I am so unjustly become the object of general dislike, and not retire to another, where I have reason to think I shall be better received. And I trust that the same good Providence which has attended me hitherto, and made me happy in my present situation, and all my former ones, will attend and bless me in what may still be before me. In all the events, the will of God be done.

"I cannot refrain from repeating again, that I leave my native country with real regret, never expecting to find any where else society so suited to my disposition and habits, such friends as I have here (whose attachment has been more than a balance to all the abuse I have met with from others) and especially to replace one particular Christian friend, in whose absence I shall, for some time at least, find all the world a blank. Still less can I expect to resume my favourite pursuits, with any thing like the advantages I enjoy here. In leaving this country, I also abandon a source of maintenance, which I can but ill bear to lose. I can however, truly say, that I leave it without any resentment, or ill-will. On the contrary, I sincerely wish my countrymen all happiness; and when the time for reflection (which my absence may accelerate) shall come, they will, I am confident, do me more justice. They will be convinced that every suspicion they have been led to entertain, to my disadvantage, has been ill founded, and that I have even some claim to their gratitude and esteem."

Original Poetry.

VERSES

WRITTEN AT THE COMMENCEMENT OF THE PRESENT YEAR.

Not for dull sloth, my soul,  
This life was given,  
Wake then! and stretch thy wing  
Upward, to heaven.

Another fleeting year  
Its course hath run:  
How stands my great account?  
What have I done?

What deeds of love and faith  
Bears it to God?  
Meekly, life's thorny path,  
Oh! have I trod?

In doubt, and trials sore,  
Calm have I bowed,  
And kissed the chastening rod,  
Though dark the cloud?

Erring, and sinning off,  
From duty strayed,  
Has my repentant heart,  
In anguish prayed?

My better thoughts would rise  
To thee, my God;  
But oh! my heart still clings,  
To this low sod!

Wayward and weak, the past  
How oft I mourn!  
Repenting still,—but oh!  
How slow to learn.

Impart thy grace, to lead  
My soul to thee;  
From earth, its cares and sin,  
My spirit free.

Give me, with thankful heart,  
Each year to close;  
Safe in thy guardian love,  
Let me repose.

May every opening year  
Vouchsafed to me,  
Still find my spirit drawn  
Nearer to thee.

And when revolving time  
With me shall cease,  
Calm may I lay me down  
To rise in peace.

H. V. C.

A BRIEF STATEMENT OF THE UNITARIAN BELIEF.

Unitarians believe the Bible, that is, the Scriptures of the Old and New Testaments, to be a record of the Revelations, Dispensation, Purposes and Will of God to Man. They receive this precious volume as their only guide in faith and practice.

Unitarians believe in the Father, and in the Son, and in the Holy Ghost.

They believe in God, the Eternal and Uncreated One, the Creator and Upholder of all things—the God of Abraham, of Isaac, and of Jacob—Israel's God—Jehovah, revealed by Jesus of Nazareth, as not only such, but also as the God and FATHER of the whole human family—that in and of himself, he possesses all those attributes and perfections which render him worthy of all the homage, love and obedience, which he requires of his children;—They believe in his power, wisdom, and goodness; in his providence, bounty and grace,—that He only is entitled to Supreme worship and veneration, the hour having come, when all true worshippers are required to "worship the FATHER in spirit and in truth."

They believe that Jesus of Nazareth is the Messiah promised of Jehovah to the Jews—the Christ, "THE SON of the Living God,"—sanctified and sent into the world by his Father, because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—that he is the only Saviour of sinners, the only Mediator between God and man, "the way, the truth, and the life," worthy to be loved, honored, trusted and obeyed. They believe that all their prayers should be offered to the FATHER, in the name of Christ,—that they should possess his mind and spirit, imitate his example, and through him, look to God for pardon and eternal life.

They believe in the Holy Ghost, that power of God, that divine influence by which Christianity was established through miraculous aid, that Spirit which was given to Christ without measure, and which is

still shed abroad and imparted to all who sincerely repent of their sins, turn unto God, devote themselves to his service, and seek it of him in the way of his appointment.

Unitarians believe in human depravity, not in innate and total depravity and the imputation of Adam's sin—but in the very great depravity of mankind, the deceitfulness and wickedness of the human heart, the alienation of man from God through ignorance and sin.

Unitarians believe in the Atonement, or Reconciliation,—not that Christ died to appease the wrath, or satisfy the justice of God, to reconcile God to man, but to reconcile man to God, to bring back the wandering and sinful children of men to paths of obedience and holiness, to a oneness of feeling, affection and purpose with their Father in heaven, from whom their sins had separated them. They believe that the plan of redemption by Christ, originated in the love of the Father, "that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" that the mission of Christ was intended to produce a change in man, by an assurance of God's love and willingness to forgive the returning penitent; "that God was in Christ, reconciling the world unto himself," that through the blood of Christ, all who are led by its influence upon their hearts, to sincere repentance and the renunciation of sin, have forgiveness at the hands of God. Unitarians look for acceptance with God, not to their own good deeds, not to any merit in themselves, but to the free, unpurchased grace or mercy of God, made known in the gospel, and sealed by the blood of Christ. But they consider a life of uprightness, integrity, charity, devotion and holiness, as the only satisfactory proof of a heart reconciled to God,—the only proof that the atonement has been received.

Unitarians believe in regeneration, conversion, change of heart; they believe that we are saved by grace, through faith, and that it is the gift of God—that faith must be an active, operating principle—that all must repent of their sins—that true repentance consists, not only in remorse of conscience and sorrow of heart, but also in amendment of life—in ceasing to do evil and learning to do well.

Unitarians believe in experimental religion—not a momentary excitement—not the experience of an hour or a day—they regard Jesus of Nazareth as its most perfect pattern—they see him in the world, but not of it, humbly walking in the path of duty—doing the work given him to do by his Father, tempted, scorned and buffeted by the world—they see him moving onward, trusting in his Father's care, and only anxious to do his will—laboring for the salvation of man—suffering for his sake, even to the cruel death of the cross, and at that hour praying to his Father to forgive his murderers.

Unitarians believe in the resurrection of the dead—a judgment to come, and a life beyond the grave—that without holiness, no man can see God—that for the good, there is happiness without end; for the evil, the finally impenitent, there is misery and woe beyond the grave.

Unitarians believe in the supreme and all-absorbing importance of religion—that the soul's concern is the great concern—that compared with this, all other things are as nothing—that the interests of vital practical religion are the great interests of their being—that the Almighty has made all necessary provision for their everlasting happiness, and that no anxiety is too deep, no care too heedful, no effort too earnest, and no prayer too importunate to obtain its blessing.

PRACTICAL UNITARIANISM THE FAITH OF CHRISTENDOM.

"I mean no discourtesy, nor injustice to the Trinitarian, unless argument shall be thought such. I know that he supposes himself to hold a theory which escapes from the charge of self-contradiction. But so long as he says that the Father sent the Son, and that these two are one and the same being, I believe that he does not and cannot escape from it. I know that he professes to believe in one God; and, in truth,—in all his practical and devotional thoughts,—whenever he prays to the Father through the Son—he is, and his mind, compels him to be, virtually a Unitarian. And this doubtless is, and always has been, the state of the general mind. Practical Unitarianism has always been the general faith of Christendom. Even when, as in the Roman Church, and sometimes in the Protestant, men have prayed to Jesus Christ, it would be found, if their thoughts could be confessed, that they have forgotten the Father for the time, and their error has not consisted in Trinitarianism, but in clothing the Being, called Jesus, with the attributes of sole Divinity. Still, though erring, they have been practical Unitarians.

But scholastic men have always been weaving theories, at variance with the popular and effective belief. Half of the history of philosophy might be written in illustration of this single point. Such a theory, I conceive, is the Trinity. It has existed in studies, in creeds, in theses, in words; but not in the actual conceptions of men, not in their heartfelt belief. From the days when Tertullian complained in the second century, that the common people would not receive this doctrine, and down through all the ages of seeming assent, and to this very day, I believe that it has ever been the same dead letter. And when Christianity has fairly thrown off this incumbrance, as I believe it will, I have no doubt that many will say, what not a few are saying now, "we never did believe in the Trinity; we always felt that the Son was subordinate to the Father who sent him."—Dr. Dewey.

EXTRACT FROM DR. GANNETT'S DISCOURSE ON THE TEMPERANCE CAUSE.

Injudicious as may have been the course taken in some instances by the more strenuous friends of Temperance, a much greater mistake has been committed by those who, when they might have contributed largely to the spread of principles which would secure the moral regeneration of society, have from any motive withheld their countenance and declined labouring side by side with those who had dedicated themselves to this noble enterprise. From any motive, I say,—unless it were a conscientious disapproval of the design; which we should hesitate to impute to any one. If their tastes are offended by some of the forms of expression or action which have been adopted by others, that is as poor a reason for standing aloof, as would be given by one who, seeing others engaged in saving men in imminent peril of life, should refuse to assist them because they did not use just such methods or just such language as he might prefer. If they indulge a feeling of superiority which leads them to look on the work which these philanthropists have undertaken as hardly fit for their hands, why then shame on their contemptible arrogance, as anti-christian as it is anti-republican in its character. If they apprehend a decrease of their wealth from a diminution of the sources whence it is drawn, then it is time to speak to them frankly and kindly. Addressing them in this spirit, I would "reason with them of righteousness, temperance, and a judgment to come." I would say to them, "Friends, you mistake your interest as much as your duty. Money is not the end for which you should live, nor the means on which you should rely for your happiness in this world. A clear conscience is the best possession here, and the justification of such a hope for the future as the mines of Mexico and Peru could not give. You cannot keep a clear conscience while you willingly amass property at the expense of others' characters. If your pecuniary gains are secured by their moral losses, you are carrying on a business which you have no right to carry on a moment longer. Close your counting-rooms, if against the entry of so much profit on your books your own knowledge of what you are doing must compel you to admit might be written down, So much virtue destroyed; so much misery produced; so much ruin caused. Turn the key in the doors of the houses or the shops which you have leased for bad uses, and let them remain unoccupied till they fall to the ground, rather than become through them, no matter how indirectly, the authors of sin and all its consequences. Do you reply, that if you take this course you will become poor men? Be poor, then, but be honest men, dealing uprightly with your neighbour and with the community. It is not honest dealing, to take from another in exchange for what you give him, not only the money which he agrees to pay you, but the integrity of soul, the fair reputation, and the moral influence, which he has no right to part with. Do you say it will take the bread out of your children's mouths? Better that they should be deprived, even through your decision, of the means of earthly sustenance, than that the spiritual life of others should be starved and poisoned. But there is not the least ground for these extravagant suppositions. You can get bread for yourselves and your children, and everything that is necessary for their comfort or your own, without doing that which makes you pander to the vice of the city. Oh, ye traders and ye capitalists! ye men who sell, or who suffer to be sold, where you might prevent it, that which, under the circumstances in which it is sold, you know must produce an unspeakable amount of evil! think; think of what you owe to yourselves. I approach you with no disposition to irritate or humble you. From sincere love I would set this matter before you in the light in which it ought to be viewed. You do not mean to injure the community; and yet what terrible wounds you inflict on its order, its peace, and its mo-

ral sentiment. You do not mean to harm yourselves; and yet what injustice you do to your own higher nature, to those feelings of generosity and compassion which you are smothering, those convictions of right which you are resisting and beclouding. You do not mean to lay up for yourselves a fearful retribution; yet how will you meet that judgment which a righteous God will pass on those to whom he has committed opportunities of usefulness which they have turned into occasions of most disastrous action on their fellow-men? Oh, consider your ways. 'Deal courageously' with this matter, and doubt not 'the Lord will be with the good.'

And ye who have stood at a distance, looking coldly, if you looked at all, on this movement for the recovery of those who were the miserable slaves of appetite, and for the removal of the temptations through which they were betrayed, and multitudes more will be betrayed, to ruin! how can you justify yourselves in this insensibility? How can you be acquitted of blame, while you neither utter a word nor lift a finger to help on an undertaking that originates in such pure motives, and aims at such a glorious consummation? Your cooperation is needed. Your influence should be thrown on the right side. Now it is given against the reform of social abuses and the removal of the maladies which have affected not only the surface, but the very constitution of society; for your passive resistance has the effect of active opposition. It is interpreted by many as disapproval of the principles and measures involved in this enterprise. It discourages many who are desirous to do right. It emboldens many who are willing to do wrong. You incur a fearful responsibility by the course which you pursue. Do not consent to bear such a responsibility. For your own sake, cast it from you. For the sake of those whom you love, cast it from you. For the sake of your fellow-citizens, for the sake of coming generations who will feel the influence transmitted from the present time, cast it from you. Oh men of business, men of leisure, scholars, merchants, politicians, ye whose opinions are quoted, whose example is followed! say not that you will leave this cause in the hands of others who understand it better or can manage it better than you. No, they cannot understand it better than you,—you, the intelligent and the thoughtful. They cannot manage it so well without, as with you,—you, whose words carry a weight of authority, and whose lives act upon the community with a force, which do not belong to those of other men. I plead with you in behalf of weak and failing humanity. I plead with you in the name of Christ and God. I beseech, I conjure you, nay, may I not require you as men of principle and of faith, to place yourselves among the friends of this reform. Deny yourselves the indulgence that may be harmless to you, but becomes a stumbling-block in your brother's way. You cannot doubt the justice of the Apostle's declaration, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." Cannot you live up to his rule, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I know you can. Be ye the brave and generous disciples of Jesus Christ.

AMIAILITY WITHOUT GODLINESS.—Let us beware then, how we entertain the hope of acceptance before God, either for ourselves, or for those we love, on the ground of an amiable cast of character. We would be far from disparaging those bright pictures of family life, where with affectionate rivalry, all the members vie in the work of making each other happy. Such examples shine as lights in the darkness, and the homes which exhibit them look like cultivated spots redeemed from the vast spiritual waste—faint images of what man might have forever been. Still, we can never allow a man to plead these graceful affections as a reason why he should neglect to seek the great salvation; to set up the exactitude with which he discharges the duties of the second table in extenuation of his deficient obedience to the spiritual requirements of the first. The qualities we speak of may serve for an ornament to religion, but they will not do as a substitute for it. They may dignify the Christian character, but they will not make one. The carved work of the temple would ill suit for a foundation; and the reed, which bows gracefully to the passing wind, will pierce the hand that makes it its support and staff. "These things oughtest thou to have done," we would say to one of this estimable class, "and not have left the other undone." Moore's Sermons.

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