

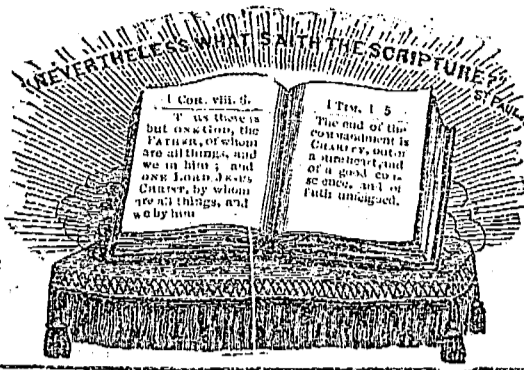
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TRUTH, HOLINESS,

LIBERTY, LOVE.

Vol. III.

MONTREAL, AUGUST, 1846.

No. 8.

## EVIL OF SIN.

If we look within, we find in our very nature a testimony to the doctrine, that sin is the chief of evils, a testimony which, however slighted or smothered, will be recognized, I think, by every one who hears me. To understand this truth better, it may be useful to inquire into and compare the different kinds of evil. Evil has various forms, but these may all be reduced to two great divisions, called by philosophers *natural* and *moral*. By the first, is meant the pain or suffering which springs from outward condition and events, or from causes independent of the will. The latter, that is, moral evil, belongs to character and conduct, and is commonly expressed by the words sin, vice, transgression of the rule of right. Now I say, that there is no man unless he be singularly hardened and an exception to his race, who, if these two classes or divisions of evil should be clearly and fully presented to him in moments of calm and deliberate thinking, would not feel, through the very constitution of his mind, that sin or vice is worse and more to be dreaded than pain. I am willing to take from among you, the individual who has studied least the great questions of morality and religion, whose mind has grown up with least discipline. If I place before such a hearer two examples in strong contrast, one of a man gaining great property by an atrocious crime, and another exposing himself to great suffering through a resolute purpose of duty, will he not tell me at once, from a deep moral sentiment, which leaves not a doubt on his mind, that the last has chosen the better part, that he is more to be envied than the first? On these great questions, What is the chief Good? and What is the chief Evil? we are instructed by our own nature. An inward voice has told men, even in heathen countries, that excellence of character is the supreme good, and that baseness of soul and of action involves something worse than suffering. We have all of us, at some periods of life, had the same conviction; and these have been the periods when the mind has been healthiest, clearest, least perturbed by passion. Is there any one here who does not feel, that what the divine faculty of conscience enjoins as right, has stronger claims upon him than what is recommended as merely agreeable or advantageous; that duty is something more sacred than interest or pleasure; that virtue is a good of a higher order than gratification; that crime is something worse than outward loss? What means the admiration with which we follow the conscientious and disinterested man, and which grows strong in proportion to his sacrifices to duty? Is it not the testimony of our whole souls to the truth and greatness of the good he has chosen? What means the feeling of abhorrence, which we cannot repress if we would, towards him who, by abusing confidence, trampling on weakness, or hardening himself against the appeals of mercy, has grown rich or great. Do we think that such a man has made a good bargain in bartering principle for wealth? Is prosperous fortune a balance for vice? In our deliberate moments, is there not a voice which pronounces his craft folly, and his success misery?

And, to come nearer home, what conviction is it, which springs up most spontaneously in our more reflecting moments, when we look back without passion on our own lives? Can vice stand that calm look? Is there a single wrong act, which we would not than rejoice to expunge from the unalterable records of our deeds? Do we ever congratulate ourselves on having despised the inward monitor, or revolted against God? To what portions of our history do we return most joyfully? Are they those in which we gained the world and lost the soul, in which temptation mastered our principles, which lechery and sloth made a blank, or which a selfish and unprincipled activity made worse than a blank, in our existence; or are they those in which we suffered, but were true to conscience, in which we denied ourselves for duty, and sacrificed success through un-

wavering rectitude? In these moments of calm recollection, do not the very transgressions at which perhaps we once mocked, and which promised unmixed joy, recur to awaken shame and remorse. And do not shame and remorse involve a consciousness that we have sunk beneath our proper good? that our highest nature, what constitutes our true self, has been sacrificed to low interests and pursuits? I make these appeals confidently. I think my questions can receive but one answer. Now, these convictions and emotions, with which we witness moral evil in others, or recollect it in ourselves, these feelings towards guilt, which more pain and suffering never excite, and which manifest themselves with more or less distinctness in all nations and all stages of society, these inward attestations that sin, wrong-doing, is a peculiar evil, for which no outward good can give adequate compensation, surely these deserve to be regarded as the voice of nature, the voice of God. They are accompanied with a peculiar consciousness of truth. They are felt to be our ornament and defence. Thus our nature teaches the doctrine of Christianity, that sin, or moral evil, ought of all evils to inspire most abhorrence and fear.—*Channing.*

## HUMAN BROTHERHOOD.

What a glorious, what a beneficent doctrine! Had this single truth been all that revelation taught, it would yet have been most worthy of God to bestow, and of man to receive with joy and gratitude. It identifies all nations—it asserts the affinity of all the families of the earth—it proclaims the *brotherhood of humanity*. The Apostle Paul might well bear the scornings of the proud sophists of Athens, strong in the philanthropic consciousness of having such a truth as this to teach them; descendants of demigods as they thought themselves, and masters of slaves as they were. How magnificently does it level distinctions, whether of color, rank, nation, or religion! It rebukes the boastings of pride, the bitterness of hostility, the sternness of bigotry, the coldness of selfishness. It declares to each, the object of disregard, hatred, or contempt, is a man, and man a brother. It knows nothing, it will hear nothing of the thousand pretensions set up for the gratification of vanity, and the indulgence of malignity. What prejudices have been already beaten down by it, and how many prejudices yet exist to which it is opposed, and which it shall yet beat down! That there are in the world different classes of men, heaven-born and earth-born; the blood of some a celestial ichor to which that circulating in the veins of others is but as base puddle; that there are different races, with such disparity that it is for some to be luxurious lords of creation, and others their saleable, fettered, tasked, beaten, and branded beasts of burthen; that a man's clan or country has exclusive title to his affections, exertions, duties, concentrating every thing within that narrow circle except a pitiless hostility to all of humankind beyond its narrow boundary; that there are natural antipathies—hereditary national antipathies, which should make mighty and enlightened countries each other's foes from generation to generation, and from age to age, desolating one another and all the world around them, each dreaming that the evil of its neighbour was its own good; as if the poverty of millions in one country could make a neighbouring country rich; as if the slavery of one country could make another country free; as if the misery of millions in one country could raise another to the summit of felicity; and that there are in the sight of God, man's Maker and Father, eternal differences and distinctions; some walking the earth in the pride and glory of his inalienable blessing, others born, living, dying under the influence of his wrath and curse;—differences sometimes evaporating in spiritual pride or busy zeal; at others shaping themselves into the most noxious forms of alienation, persecution, denial of the courtesies of life, and infliction of the bitterest injuries. These were, and these are, under the various modifications

produced by ancient and present modes of thinking, evils which the Gospel was given to mitigate and to annihilate; with which its spirit maintains everlasting warfare; against which it appeals to our piety, our benevolence, our justice, our consciousness; confronting which, in their strength, it rears its banner with the inscription which, in the day of their destruction, it will place upon their tomb, that "God hath made of one blood all nations of men."—*W. J. Fox.*

## SELF-CULTURE.

An important means of self-culture, is to free ourselves from the power of human opinion and example, except as far as this is sanctioned by our own deliberate judgment. We are all prone to keep the level of those we live with, to repeat their words, and dress our minds as well as bodies after their fashion; and hence the spiritless tameness of our characters and lives. Our greatest danger is not from the grossly wicked around us, but from the worldly, unreflecting multitude, who are borne along as a stream by foreign impulse, and bear us along with them. Even the influence of superior minds may harm us, by bowing us to servile acquiescence and damping our spiritual activity. The great use of intercourse with other minds is to stir up our own, to whet our appetite for truth, to carry our thoughts beyond their old tracks. We need connexions with great thinkers to make us thinkers too. One of the chief arts of self-culture is to unite the childlike teachableness, which gratefully welcomes light from every human being who can give it, with manly resistance of opinions however current, of influences however gratefully received, which do not approve themselves to our deliberate judgment. You ought indeed patiently and conscientiously to strengthen your reason by other men's intelligence, but you must not prostrate it before them. Especially if there springs up within you any view of God's word or universe, any sentiment or aspiration which seems to you of a higher order than that you meet abroad, give reverent heed to it; inquire into it earnestly, solemnly. Do not trust it blindly, for it may be an illusion; but it may be the Divinity moving within you, a new revelation, not supernatural, but still most precious, of truth or duty; and if after enquiry it so appear, then let no clamour, or scorn, or desertion, turn you from it. Be true to your own highest convictions. Intimations from our own soul of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force and progress, never experienced by the vulgar of high life or low life, who march, as they are drilled, to the step of their times.

Some, I know, will wonder, that I should think the mass of the people capable of such intimations and glimpses of truth, as I have just supposed. These are commonly thought to be the prerogative of men of genius, who seem to be born to give law to the minds of the multitude. Undoubtedly nature has her nobility, and sends forth a few to be eminently "lights of the world." But it is also true that a portion of the same divine fire is given to all; for the many could not receive with a loving reverence the quickening influences of the few, were there not essentially the same spiritual life in both. The minds of the multitude are not masses of passive matter, created to receive impressions unresistingly from abroad. They are not wholly shaped by foreign instruction; but have a native force; a spring of thought in themselves. Even the child's mind outruns its lessons, and overflows in questionings which bring the wisest to a stand. Even the child starts the great problems, which philosophy has laboured to solve for ages. But on this subject I cannot now enlarge. Let me only say, that the power of original thought is particularly manifested in those who thirst for progress, who are bent on unfolding their own nature. A man who wakes up to the consciousness of having been created for progress and perfection, looks with new eyes on himself, and on the world in which he lives. This great truth stirs the soul from its depths, breaks up old associations of ideas, and establishes new ones, just as a mighty agent of chemistry, brought into contact with natural substances, dissolves the

old affinities which had bound their particles together, and arranges them anew. This truth particularly aids to penetrate the mysteries of human life. By revealing to us the end of our being, it helps us to comprehend more and more, the wonderful, the infinite system to which we belong. A man in the common walks of life, who has faith in perfection, in the unfolding of the human spirit, as the great purpose of God, possesses more the secret of the universe, perceives more the harmonies or mutual adaptations of the world without and the world within him, is a wiser interpreter of Providence, and reads nobler lessons of duty in the events which pass before him, than the profoundest philosopher who wants this grand central truth. Thus illuminations, inward suggestions, are not confined to a favoured few, but visit all who devote themselves to a generous self-culture.

## PARABLE AGAINST PERSECUTION.

BY DR. FRANKLIN.

1. And it came to pass, after these things, that Abraham sat in the door of his tent, about the going down of the sun.
2. And behold, a man bent with age, coming from the way of the wilderness, leaning on a staff.
3. And Abraham rose and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt rise early in the morning, and go on thy way.
4. And the man said, Nay, for I will abide under this tree.
5. But Abraham pressed him greatly; so he turned, and they went into the tent; and Abraham baked unleavened bread, and they did eat.
6. And when Abraham saw, that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, Creator of heaven and earth?
7. And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made to myself a god, which abideth always in my house, and provideth me with all things.
8. And Abraham's zeal was kindled against the man, and he rose, and fell upon him, and drove him forth with blows into the wilderness.
9. And God called unto Abraham, saying, Abraham, where is the stranger?
10. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name, therefore have I driven him out from before my face into the wilderness.
11. And God said have I borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding his rebellion against me, and couldst not thou, who art thyself a sinner, bear with him one night?
12. And Abraham said, Let not the anger of my Lord wax hot against his servant; lo, I have sinned, forgive me, I pray thee.
13. And Abraham arose, and went forth into the wilderness, and diligently sought for the man, and found him, and returned with him to the tent; and when he had entreated him kindly, he sent him away on the morrow with gifts.
14. And God spake again unto Abraham, saying, For this thy sin thy seed shall be afflicted four hundred years in a strange land.
15. But for thy repentance, will I deliver them, and they shall come forth with power, and with gladness of heart, and with much substance.

## "THE PURE IN HEART."

Christianity is admired, when rightly understood, for its simplicity. And its precepts will be obeyed, on the account of their reasonableness. The simple and consistent expression, "Blessed are the pure in heart," is fraught with consolation and comfort. When we learn that our heavenly Father requires us to make no burning sacrifice;—no smoke to rise from an altar; and no incense to stream from the "golden censor;" no weary and exhausted pilgrims are called upon to pay at stated intervals, to the shrine of a prophet;

our bodies are not to be tortured, and undergo the suffering of penances; our petitions to the bountiful Benefactor of our lives, requires of us no long prayers; no tenth part to support a heartless priesthood. The vain and outward oblations of the earth have ceased and passed away—and now "My son give me thine heart," is the simple and reasonable requirement.

A single tear of repentance for sin, is all that is wanted. One heartfelt sigh for the desolating strides of sin, and the downfall of humanity,—one single breathing for divine holiness,—are all the offerings and sacrifices that our beloved Master requires us to make; and is that which he will bear to the Father of our spirits, as coming from the altar of the pure in heart.—*Primitive Expounder.*

## The Bible Christian.

MONTREAL, AUGUST, 1846.

### THE MORAL RESULTS OF UNRESTRICTED COMMERCE.

The principles of Free Trade have been signally successful in Great Britain. Since the issue of our last sheet, the intelligence of the passing of a measure repealing the Corn Laws has reached this country. All must admit that commerce is a prominent agent and instrument of Providence in advancing the civilization and improvement of the human race. If this be so, then every thing materially affecting its interests and prospects should bear a proportionate importance in our eyes. As philanthropists and Christians, we should not,—we cannot,—be insensible to any circumstance or event having a bearing, however remote, upon the general welfare of the great family of man. We find it has fallen to the lot of a country with which we are closely connected to take the first great step towards the removal of the general system of commercial restriction. The change in the Corn Laws of Great Britain, to which we have just referred, must be regarded by every contemplative mind with profound interest. This change will, of course, appear differently to differently constituted and differently trained minds. Some view it with alarm, as fatal to the glory and well-being of the country; others hail it with joy, as the pledge and security of the nation's real greatness. Its expediency, as a matter of political economy,—whether it will make Britain richer or poorer, augment or decrease her influence as a nation,—is still an open question, which we have no desire to discuss here. But there are moral aspects in which it may be viewed; and to these we would briefly direct attention.

The first thing that strikes us in looking at the repeal of the Corn Laws in Great Britain is the effect it will have in that country of cheapening the food of its immense working population. This we may reasonably expect will be followed by great moral results. Hitherto we know that the energy of the British masses has been expended to obtain the bare necessities of life from day to day. They have toiled in the mine and in the mill,—in the warehouse and in the work-shop,—sometimes like beasts of burden, and sometimes like mere machines; and all to obtain their daily bread. And this state of things still continues. The father of the family is old long before his time with hard and incessant toil. The mother, too, worn in her prime within the walls of a factory, is worn still more with the growing cares of womanhood, in circumstances of hopeless penury. The young man, with his parents' condition before him as his own in prospect, plies his daily task, in sluggish thoughtlessness of the future, or in dogged submission to his lot. The young woman, too, pressed by the necessities of her position, spends her health and strength in the vitiated atmosphere of the crowded working room. And even the child of tender years (for wherever there is a mouth it has to be filled, and food is dear) is placed at his daily task—made to commence his thinking life in monotonous toil, as if work,—work—incessant and unchanging, were his sole mission to this world.

In such a condition of things, it is evident that humanity is wronged and degraded. It

was ordained, we know, that man should work, and hands were given him for that purpose. But he has intellectual and moral powers to be cultivated and improved—he has a soul to be saved and prepared for its destiny in an endless life. Man, then, should have time for the improvement of his higher nature, and any arrangement which deprives him of this does him an injury. To whatever extent the necessity for constant toil is removed, it will result in his moral benefit. In cheapened food we see that which will to some extent remove it, for a smaller quantity of labour will be sufficient to procure the requisite necessities of life. When the parent is enabled by his own reasonable labour to provide not only for the physical wants of his offspring, but also to minister to the necessities of their intellectual nature—when he is enabled to furnish them with both food and education—it will be a happy time, and productive of glorious results. Who in these days requires to be told of the advantages of education, or reminded of the fearful evils which flow from its neglect? By moderating the amount of their labour, time will be given to the working classes generally for the improvement of the mind. By a proper attention to this, their character and condition will be elevated, and this will lead to the elevation of the character and condition of the nation, of which they form a constituent part.

The history of the manufacturing districts of Britain frequently furnishes us with the painful spectacle of masses of the people pushed to desperation by the circumstances of their position. Willing to work, it may be that they cannot obtain any, owing to some unfavourable fluctuation in trade, or it may be that while they do work they can barely satisfy their daily wants. They soon perceive the disparity between their own condition and that of others around them. They know that they are men, like their more favoured fellows, formed by the same Creator, filled with the same passions, gifted with the same powers, and made heirs of the same hopes. Feeling that they are so, and feeling the hard pressure of want upon them, their pent-up passions seek vent in the violence of a popular outbreak. This is not to be wondered at. It is the only way they have of giving emphatic expression to their wants—their only method of uttering a terrible protest against the wrong they endure. We shall cease to wonder at such violence when we remember that those engaged therein are generally hungry men urged almost to madness by the piteous demands of their famishing families. Cheapen the food of the people, we say. Cheapen it as cheap as you can. Give them wherewith to satisfy the gnawing demands of hunger. Every human heart that beats right must surely respond in affirmation to this. And the moral result of such a course will be to make the people less disposed to be envious of the more favoured classes, more contented with their own lot, more likely to welcome any means of mental improvement, more willing to avail themselves of its advantages.

Leaving the particular case, let us look for a moment at the moral result of the general principle of unrestricted commerce. We find that nations the most remote are linked together by its bonds. In proportion to the extent of its ramifications, will the people of distant countries be thus made to know and feel interested in each other. And as they are thus made to know each other, and understand that it is for their mutual advantage to carry on a mutual traffic, they will be less disposed to quarrel and degrade themselves by fighting. Hence the progress of commerce is sure to check the prevalence of war, that awful scourge which has so frequently overtaken nations, turning men into demons, and spilling human blood like water, and spreading desolation and misery everywhere around. In the lately-apprehended war between Great Britain and our neighbours of the United States, we know that public opinion in the latter country was much divided on the subject. Some were ready to second every

movement made towards a war, while others deprecated it at every step. And if we look at the position and pursuits of those parties respectively, we shall discover an illustration of the remark just offered. We do not find that it was the people of the seacoast—it was not the men of Boston or New York, who were eager to urge on hostilities, but the people in the interior of the country—those who were far removed from any intercourse with Britain. They had no interest involved. They were discouraged from having any intercourse, for the produce of their fertile valleys was prohibited in the British market except under a heavy tax. They had no opportunity of knowing or cultivating a good understanding with the British people. They knew them only at a great distance, and were as willing to be at war with them as at peace. But if they had been in the habit of exchanging commodities with them, if the fruits of their industry had been freely received, an intercourse would have been established which they would not have been willing to interrupt for any light cause. We presume that if the question of peace or war had been left to be settled by a council of London and Liverpool merchants on the one side, and New York and Boston merchants on the other, there would have been but little danger of having the peace of the world further disturbed, and the improvement of the world retarded in its progress, by a war between Great Britain and the United States of America.

This, then, is surely an important aspect in which to view a general system of unrestricted commerce. If commerce, from its nature, be calculated to create a mutual interest and promote a mutual good understanding between the most distant nations—if its tendency be to repress the spirit of war and promote the cause of permanent and universal peace in the world—then certainly, we should say, let it go on without let or hindrance. Impose no restrictions upon it. Throw no fetters around it. Leave it to its freedom. Let it find its way everywhere. Hasten it in its onward and unfettered flight as it goes forth with healing on its wings, bearing the blessings of peace and mutual good-will to the ends of the earth.

When we think of the energy of the men from whom we are sprung—the men of the Anglo-Saxon race—the energy which has enabled them to gird the globe in every direction with their ships, and push their enterprise into every latitude—when we think of what they might have done through the instrumentality of their vast commercial relations thus established—and when we think how unfaithful they have been to their loftiest mission—it makes us sad. For they have been unfaithful. Professing Christianity themselves, what might they not have done towards Christianizing the world? Who can tell how far the blessings of the Gospel would have spread in lands where it is now hardly known, had they been true to their profession and their trust? Instead of a missionary here and there, raising his voice literally as "one in the wilderness," we might have seen communities of humble and faithful Christians enjoying the light and privileges of the Gospel. If professed Christian men, when they went amongst a pagan people, had acted as Christian men, they would have won them to an admiration of their religion which would have greatly facilitated their adoption of it. Professing a religion of peace and love, if they had gone amongst them in the spirit of peace and love—the professed worshippers of a God of truth and mercy, if they had always showed a fair respect for truth and mercy—they would have been influential and efficient missionaries of Christ. Had the enterprising Anglo-Saxons manifested their Christianity in practice wherever they went, their ships would indeed have been messengers of Providence, bearing light and blessedness to the benighted nations of the earth. But it was too often otherwise, and it is sad to reflect that it has been so. Too frequently have they outraged Christianity, and brought disgrace upon the Christian name, by their daring violations of every principle of justice, mercy, and truth. They have gone to the East for its treasures, and they have mowed down the men of that country with grapeshot. They came to this great continent of the West, and they debauched the red man whom they found here with their burning drinks—they bullied him and cheated him when they wanted his furs or his lands. They made their way to the burning regions of Africa, and, as if to show the enormous wickedness of which they were capable, they stole the native from his home, dragged the child from the parent and the husband from the wife, and stowed him in the hold of a ship like a barrel of flour or a bale of cotton, and the being whom God formed as a man they strove to transform into a beast. God sends his messengers in

ships,\* but these were not his messengers: they were Satan's. And if God had not been wondrous in mercy, they would have been permitted to sink into the regions of Satan, with the tremendous weight of their accumulated guilt. Oh the Anglo-Saxons have incurred a fearful responsibility, for their privileges have been great; but they have sacrificed truth, justice, mercy, and right, at the shrine of their insatiable cupidity.

If Christian nations were true to their great trust, with the aid of their far-reaching commerce, they might be powerfully instrumental in evangelising the world. Hitherto they have committed capital errors in this respect. Where one man has been sent for the special purpose of preaching Christianity, a hundred have gone to deny it by their practice. Britain sends missionaries to India to preach a religion of peace, but she sends likewise soldiery, swords, and muskets, to carry on war. If Christian nations were themselves thoroughly Christianized—if the individuals thereof and the bodies politic had learned to give a due respect to the requirements of religion—then, with an unshackled commerce, at liberty, and encouraged, to visit every part of the earth, they might send Christian influences far and wide, and sow the seeds of the Gospel in countless human hearts.

"God made of one blood all nations of men." "Have we not all one Father? Hath not one God created us?" What though we be separated from each other here by the lofty mountain or the fathomless ocean, is the paternity of God less true, or the brotherhood of man? In considering the question of unrestricted commerce, we would strive to rise above the partial interests of nations to the general interests of religion and humanity. Let him that hath abundance of corn send to him that hath less, and let him that hath less gladly receive it. Let him that weaveth fine raiment send to him that requireth it, and let him that requireth it willingly accept it. And with this free exchange of outward commodities there will go forth a free exchange of kindly sympathy and mutual good-will to the ends of the earth. This will hasten the day—the day so much to be desired—when the selfish rivalry of nations shall be broken down, and none other known among them but the godlike rivalry of doing good.

\* Ezek. xxx. 9.

### THE FREAK OF THE BIGOT.

In our last number we had an opportunity to notice the Logic of the Bigot; and we have now to mention a freak of some others of the same stamp.—At a meeting of the Auxiliary of the British and Foreign Schools, held at Bristol, England, in June last, a resolution was moved and carried, at the instance of certain parties there, which virtually excluded Unitarians from coöperating in the management of the Lancasterian Schools of that town. Such a proceeding was in flat contradiction to the fundamental principles of the Society, which are perfectly broad and unsectarian. In these schools the Bible was to be used without note or comment. The fourth Rule of the Parent Society provides that "no peculiar religious tenets shall be taught in the school." On this principle the friends of sound moral and religious education entered into subscription, and started the schools, the Unitarians being originally large contributors, and amongst the prominent managers. But it appears now, that owing to the "increased earnestness in religious feeling" among certain of the parties, they can no longer coöperate with Unitarians. And this "increased earnestness in religious feeling" has raised them to an altitude of pietism so exalted that they can soar clear above the vulgar notions of morality. They pass a resolution concerning the sense of the fourth Rule, which completely nullifies it, and opens a way for teaching any or all of the doctrines of sectarian "Orthodoxy." In this way, the "saints," in the plenitude of their "sainthood," pocket the hundreds of pounds contributed by Unitarians, and with a truly "saint-like" smile and bow, say that they "regret giving pain to any one," but must tell them they are not to have anything farther to do with the matter. Verily, as a London contemporary has said in reference to this affair, "great are the privileges of the saints!"

But their bigotry had blinded them, and run away with them. When they opened their eyes a little more clearly, and took a juster view, they perceived how grossly they had erred. Some judicious friend had probably persuaded them that no amount of "increased earnestness in religious feeling" could justify them before the public and before God in such a flagrant violation of decency and propriety. The meeting re-assembled, and a gentleman of the Church of England, who had always opposed the proceeding, moved that the former vote be rescinded, and

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the motion was unanimously carried.—It is pleasant to have this to record, and it is creditable to all concerned.

We look upon the transaction as a freak of bigotry. We give it a place in our little sheet on the same principle that temperance journals record awful cases of intemperance. We chronicle it as a caution and a warning to others.

THE CHRISTIANITY OF THE METHODIST NEW CONNEXION.

In the Missionary Report of the Canadian Methodist New Connexion, issued the present year, the following passage occurs:—

“With commingled feelings of abhorrence and regret, we mourn over the apostate and the treacherous.”

We do not want to be captious concerning orthography, but we suppose that what is meant by “abhorrence” is that sentiment denoted by the common English word “abhorrence.” This signifies hatred, and even something more. To abhor, says Dr. Johnson, is “to hate with acrimony;” “to detest to extremity.” The gentle expression before us has some not very remote reference, we presume, to the Rev. Mr. Hassall, one of the ministers of the connexion, who, a few months ago, left the body, because he could not conscientiously preach doctrines which he came to see had no foundation in the Sacred Scriptures. We trust the ‘apostate’ has learned Christ better than to return railing for railing, or hate for hate. Though he has set aside a doctrine so obviously unscriptural as that of a threefold Deity, we hope he has a living faith in Him who hath commanded us to “do good to them that hate us.”—The Report has been committed to print; but we think the Methodist New Connexion should even yet expunge the anti-Christian passage referred to, by a formal vote, and administer a wholesome rebuke to the individual who ventured to insult their Christian feeling by offering it for their adoption.

AUTUMNAL UNITARIAN CONVENTION.

The usual Autumnal Convention of the Unitarian Christians of the United States will be held this year in Philadelphia. We subjoin the invitation of our friends in that city, and its acceptance by the Committee of Arrangements:—

Whereas, a large portion of our Unitarian Brethren have, with a view of promoting the paramount interests of Liberal Christianity, agreed to hold the approaching Unitarian Convention in the month of October next; and whereas the Committee, having charge of this matter, have not yet reported the place for holding the said Convention; and whereas the members of this Church conceive that it has a strong claim to the regard of our Brethren, in consequence of its being the First Society of professed Unitarians in the United States; the oldest of its kind; which has pursued its path of duty, quietly and unobtrusively for fifty years, which should seem to recommend it to the favorable consideration of the Committee; therefore,

Resolved, That in our opinion, the cause of Liberal Christianity is greatly subserved by the occasional meeting and friendly intercourse of numbers of clerical and lay members of the Unitarian Denomination.

Resolved, That in our judgment, the present is an auspicious moment for holding such meeting in the City of Philadelphia, where, from various causes, the minds of our people are favorably disposed towards the reception of the simple truths of Christianity, as promulgated in the precepts and practices of Unitarian Christians.

Resolved, That in the opinion of this Society, much good would result from a general assemblage of the Clergy and Laity belonging to the Unitarian body, from every part of the United States, to be convened together in this Church, during the month of October next; that it would afford us all an opportunity to take counsel together, to improve our social and friendly feelings, to confirm our faith and hopes; and under the Providence of God, to promote the present and everlasting good of ourselves, and of others who do not now conform to our Faith.

Resolved, That in the spirit of hospitality and brotherly kindness, we open our hearts and our homes to our brethren of the Clergy and Laity and to their families, throughout the United States; and say unto them, Come, and be Welcome! Come! and unite with us in our public services, in our serious counsels, in our social gatherings, in our quiet homes; Come, and partake with us of all our public and private means of enjoyment; Come as fellow Disciples of the Lord Jesus Christ; Come, and let us impress you with the conviction that this is indeed the Fraternal City!

Resolved, That our respected Pastor, the Rev. Wm. Henry Furness is hereby requested to become the medium of our wishes, by communicating these proceedings to all whom they may concern, in the way he shall deem most expedient.

All which is respectfully submitted.

JOHN SOLOEFIELD,  
WALTER R. JOHNSON,  
JOSEPH SILL, } Committee.  
Wednesday Evening,  
Philadelphia, July 1, 1846. }

Having accepted the cordial and hearty invitation presented in the foregoing Resolutions, the Committee of Arrangements hereby give notice that the Autumnal Convention of Unitarian Christians will be held at Philadelphia on Tuesday, the 20th of October next.

S. K. LOTHROP,  
SAMUEL OSGOOD,  
EPHRAIM PEABODY,  
STEPHEN FAIRBANKS,  
STEPHEN C. PHILLIPS. } Committee  
of  
Arrangements.  
Boston, August 1, 1846.

MEADVILLE THEOLOGICAL SCHOOL.

This institution is realizing fully the expectations of its founders. Its library is fast increasing, there being now nearly three thousand volumes, mostly of valuable works. Nine hundred of these are text-books for the use of the students. The anniversary exercises of the school took place on 2nd July last. The business of the classes will be resumed in September, when, we understand, the number of students will be considerably increased.—We subjoin the order of the last Anniversary Exercises:—

Prayer.

JUNIOR CLASS.

1. The Parables.—JOHN L. TOWNER, Ill.
2. Scenery of Palestine.—C. M. TAGGART, Pa.
3. Conscience.—HORACE B. Poyer, Ill.
4. The Supreme Law in Morals.—N. MICHAEL.
5. Heresy.—SAMUEL M'KOWN, Ohio.
6. Intimations in Nature of the Doctrine of Immortality.—JAMES W. MACINTOSH, Mass.
7. Principles of Interpretation.—E. HEMPHREY.
8. Seasonableness of the Time when Christ appeared.—BENJ. D. HINESBOUGH, Pa.
9. The Emotions as connected with Religion.—WILLIAM CUSHING, Mass.
10. Hume on the-Christian Miracles.—ALVIN COVERN, Vt.
11. Morals and Religion.—N.O. CHAFFEE, Mass.
12. The Unity of God manifested in Nature.—LIBERTY BILLINGS, Me.
13. Value of the Greek Language to a Minister.—STILLMAN BARBER, Mass.

Hymn.

MIDDLE CLASS.

14. Justyn Martyr.—R. S. SHIPPEN, Pa.
15. The Hebrew Language.—J. ELLIOTT, Ohio.
16. Authenticity of the Pentateuch.—D. BOVER.
17. Paul on Mars Hill.—EDWARD P. BOND, Mass.
18. The Importance of a New Translation of the Bible.—PETER BETSCH, N.Y.
19. The Foundation of Confession in the Saviour.—D. BARNES, Pa.
20. Hebrew Poetry.—GEORGE S. BALL, Mass.

Hymn.

SENIOR CLASS.

21. A Permanent Ministry.—C. G. WARD, Pa.
22. The Pastor.—FREDK. R. NEWELL, Mass.
23. The Pulpit.—GEORGE T. HILL, N.Y.

CERTIFICATE.

Prayer.

DIVINITY SCHOOL, CAMBRIDGE, MASS.

We give below, the order of exercises at the thirtieth annual visitation of the Divinity School, Friday, July 17, 1846.

The attendance was unusually good. Twelve gentlemen go out of the School this year to enter on the work of the ministry. We have never seen so large a gathering of the clergy at any of the former anniversaries. The introductory prayer was offered by Rev. Dr. Noyes, and the concluding prayer by Rev. Dr. Francis. Three hymns, written by Mr. Octavius B. Frothingham, Mr. Samuel Johnson, and Mr. Samuel Longfellow, of the graduating class, were sung by an excellent choir, composed of members of the School.

The Past and Present Value of Ecclesiastical Councils.—EDWIN G. ADAMS.

The Moral Doctrine and Practice of the first three Centuries.—THOMAS P. ALLEN.

How far is a Doctrinal System useful or necessary.—ROBERT S. AVERY.

Our Saviour's Purpose or Purposes in forbidding the Publication of his Miracles.—GEO. F. CLARK.

Paul's Doctrine of Justification by Faith explained in Harmony with the Teachings of Christ, and the Views of James.—OCTAVIUS B. FROTHINGHAM.

The Example of Christ as a Religious Teacher.—SAMUEL JOHNSON.

The Reality and Design of the Transfiguration.—LEONARD G. LIVERMORE.

The True Ground of Unity in the Church.—SAMUEL LONGFELLOW.

On the Opinion that Man is not Responsible for his Faith.—HENRY B. MAGLATHLIN.

The Character and influence of Zwingle.—FARRINGTON MCINTIRE.

Christianity in France.—WASHINGTON VERY.

The Love of Popularity in a Pastor.—SAMUEL H. WINCKERLY.—Boston Christian World.

CANADA CHRISTIAN CONFERENCE.

The Canada Christian General Christian Conference met, pursuant to adjournment, at Newmarket, (U. C.) 6th July, 1846. Opened at nine o'clock; Elder Thomas Henry in the chair; Elders H. H. Willson, Standing Clerk, and G. W. Colston, Assistant. Prayer by Elder S. M. Fowler. Address by Elder Jabez Chadwick.—Examined the standing of the Ministry, and the following were reported in good standing:

Anson Plumb, William Nobles, John Nobles, Jesse Van Camp, Thos. Henry, James W. Sharrard, S. Morton, H. H. Willson, John Prosser, John M'Lam, George W. Colston, Samuel B. Hayward, George Sherman, F. J. Whitfield, T. Pickard, N. Dobkins, T. M'Intyre, R. Barrie. Licentiates: Jonathan Russ, Fredk. B. Roaf, Charles M'Millan, Jehiel Churchel, and Edward Lonsbury.

Our general meeting was one of deep and thrilling interest. The preaching throughout was excellent.

Our Saturday's meeting was one of those old fashioned fellowship meetings, which have almost become obsolete. After Elder Gallo-way had spoken from James iv. 8, followed by Elder Fowler, the brethren, by testimonies, exhortations, psalms and hymns, expressive of their gratitude to Him in whom their hearts delight, filled up the remainder of the time.

In addition to the usual proceedings, Brother Robert Barrie was set apart to the work of the ministry by laying on of hands, in the following form, viz.: Introductory remarks by Elder J. Chadwick, hymn read by Elder H. H. Willson, prayer by Elder J. Chadwick, at which time the hands of the Elders were laid on. Charge by Elder J. W. Sharrard; right hand of fellowship by all.—Christian Luminary.

NEW CHURCHES.

CHURCH OF OUR SAVIOUR.—A new Unitarian church, of which the Rev. Mr. Waterston is to be the pastor, is now in the course of erection on Bedford-street.

The building is in the early English style of ecclesiastical architecture, designed to conform as nearly to the old models as modern requirements for accommodation, and the difference in the services (all the old churches being Catholic), will admit. It consists of a nave, with side aisles, a chancel, a tower, and spire steeple. The nave is separated from its aisles by columns bearing arches, over which is a clerestory, pierced with triangular trefoil windows. The aisles are lighted by single lancet windows, and at the front end of the nave, over the entrance door, is a large triplet. The windows throughout are to be of stained glass, ornamented with devices and mosaic borders. The roofs over the nave and aisles are to be left open to the ridge, and the spaces between the beams ornamented with tracery. The tower is placed on the south-east angle, in order to give a greater length to the nave, and in accordance with the symbolic principle of the ancient architects, which permits the tower to be placed in any position, excepting over the chancel. The church is to be furnished inside with open seats, carved on the ends, and will be finished either with black walnut or gray oak. The chancel, it is hoped, will not be lumbered up with a modern pulpit and drawing room couches, but be left open and finished with sedilia at the sides, as in the old churches. The exterior, except the spire, (and it is hoped this also) is to be of Newark stone, laid in courses, of irregular heights, dressed to an even surface, and all the ornamental parts delicately chiselled. At the rear of the church are the pastor's room and the Chapel (the latter now finished) for the Sunday School, communicating with the church on either side of the chancel. The dimensions are as follows: inside width, 59 feet; length from the front to the rear of chancel, 104 feet; height to the ridge, 55 feet; tower, 20 feet square, and 178 feet high to the cross on the spire. The chapel is 30 by 50 feet, and 41 feet to the ridge. The church will accommodate upwards of 900, and the chapel about 300 persons. Our readers will perceive from the above brief description which we have given of the church, that it will be one of the finest ever constructed in this city, and it is to be hoped that no modern taste or spirit of economy will be permitted to alter or disfigure the design. Let the whole model be carried out.

The chapel, which is now occupied on the Sabbath, is a very beautiful building, and constructed, as our poor judgment tells us, after a severely-good taste. Its dimensions we have given above. It is provided with stained glass lancet windows, ornamented with beautiful devices; the seats are open, of pine, stained with asphaltum; the floor laid in a kind of cement, in the closest imitation of the sandstone of which the building is constructed; the roof is most nicely traced to imitate ceiling, the sections which support it giving a relief to the eye as it looks upwards; the pulpit of black walnut, disfigured by no tawdry varnish, but simply oiled, so that the nicest grain of the wood is plainly discoverable. The style and finish of this pulpit combine to make it one of the most tasteful that we have ever beheld. In the rear of the pulpit are the sedilia, after the old style, which produces a fine effect. Above the pulpit is a large triplet window. The light of the building is truly of a dim and religious character: there is no glare. Wherever the eye rests, simple beauty and ornament meet the eye. The church was designed by Messrs. H. & J. E. Billings.—Boston Journal.

NEW MEETING-HOUSE IN ROXBURY.—A new edifice has just been erected in Roxbury, called the Mount Pleasant Congregational Church. It is an imposing looking building, with a tall spire, and makes quite a conspicuous appearance when approaching that city from Boston. This Church has been erected by funds furnished chiefly by the members of Rev. Dr. Putnam's society (Unitarian) at the suggestion of their Pastor, to furnish accommodation to those who are unable to obtain seats in his Church.

The plan of the building is what is commonly termed the Roman style of architecture, and combines harmony of proportion with neatness, simplicity, and elegance. It is located at the corner of Dudley street and Grenville street, near Mount Pleasant. Mr. Melvin, of Cambridgeport, is the gentleman who furnished the design.

The ladies of Mr. Putnam's church, by their Fair and Festival on the 1st of May last, procured funds sufficient to furnish an organ; and an excellent one has been obtained from the Messrs. Hook, of this city, and is now in its proper place.

The church, when finished, will cost nearly sixteen thousand dollars, exclusive of the organ, all of which has been already subscribed.—Boston Journal.

PRESENTATION OF THE BARKER STEAM-PRESS.

This long-looked-for festival took place on Monday, July the 6th, that being the day on which the convenience of the Chairman, and Mr. Barker, and the use of the hall, necessary for the occasion, could be combined.

About twelve o'clock in the day, Dr. Bowring, M.P., the treasurer of the committee for obtaining subscriptions, and for purchasing the press; Dr. Bateman, the secretary; T. F. Gibson, Esq., the auditor; and several friends from Leeds and other neighbouring places, met at Wortley, a manufacturing village, about two miles from Leeds, where Mr. Barker resides, and where he has his printing establishment. A cold dinner was provided by Mr. Barker's family, in one of the large rooms of his warehouse, at which the principal guests, and a large number of visitors, sat down at various times. The simplicity of the repast, and the manners of the partakers of it, was very characteristic of the man who was the centre and object of the gathering, and the occasion of its taking place. But our friends will agree with us, that no circumstance could be so characteristic as this, that the boards on which dinner was spread were supported by piles of printed sheets,—that, in fact, the legs of the dinner-table were made of tracts.

Shortly after dinner, Dr. Bowring made his way, through the crowded yard and printshop, to the press, near the side of which he was mounted. He then put on the first sheet; Dr. Bateman took it off, and it was held up for exhibition, amid the cheers of those who were around, both inside and outside the building. The first sheet printed was the report of the committee, and the press continued for some time working off more impressions.

At the conclusion of this ceremony, Dr. Bowring was conducted into the yard, where he delivered a short and suitable address to the people; and was followed by Mr. Barker.

The weather was unfavourable, which prevented a longer out-door meeting; but Mr. Barker, and many of his friends, spoke, we understand, in the afternoon, at Wortley.

In the evening, at six o'clock, tea was provided in the Music-hall, Leeds. As many as could be accommodated sat down to tea, and this number was afterwards increased, by admission into the gallery, orchestra, and other vacant parts of the room, till it was quite full. There must have been about 700 persons present.—London Inquirer.

The Treasurer of the Montreal Unitarian Congregation thankfully acknowledges the receipt of the following sums from friends in Great Britain and Ireland, towards discharging the residue of debt on their church:—

From the British and Foreign Unitarian Association, £25 stig.  
From the Birmingham "Old Meeting" Fellowship Fund, £5 "  
Per Michael Andrews, Esq. of Ardoyne, Ireland, the following subscriptions:—  
John Cunningham, Esq., Belfast, £2;  
J. Danville, J. Young, J. G. Dunbar, J. Riddell, R. Neill, T. Corbett, R. Montgomery, Jas. Campbell, J. Gillis, G. T. Mitchell, M. Andrews, and J. Stevenson, Esqs., Belfast, R. Andrews, Esq., Dublin, H. Dunbar, J. Smith, and R. McClelland, Esqs., Banbridge, £1 each; J. Fisher, J. Gray, J. R. Newsam and A. Hunter, Esqs. Belfast, 10s. each, £20 "

NOTICE TO SUBSCRIBERS IN GREAT BRITAIN AND IRELAND.—The Rev. David Maginnis, of Belfast, Ireland, receives Orders and Subscriptions for the Bible Christian.

EXTRACTS

TUPPER'S 'PROVERBIAL PHILOSOPHY.'

OF HIDDEN USES.

The sea-wort (\*) floating on the waves, or rolled up high along the shore,  
Ye counted useless and vile, heaping on it names of contempt:  
Yet hath it gloriously triumphed, and man been humbled in his ignorance,  
For health is in the freshness of its savour, and it cumbereth the bench with wealth;  
Combating the tossings of pain with its violet-tinctured essence,  
And by its humbler ashes enriching many proud.  
Be this, then, a lesson to thy soul, that thou reckon nothing worthless,  
Before thou heedest not its use, nor knowest the virtues thereof.  
And herein, as thou walkest by the sea, shall weeds be a type and an earnest  
Of the stored and uncounted riches lying hid in all creatures of God:  
\*There be flowers making glad the desert, and roots fattening the soil,  
And jewels in the secret deep, scattered in groves of coral,  
And comforts to crown all wishes, and aids unto every need,  
Influences yet unthought, and virtues, and many inventions,  
And uses above and around, which man hath not yet regarded.

(\*) The common sea-weeds on the shores of Europe, the algae and fuci, after having for ages, been considered as synonymous with every thing vile and worthless, have, in modern times, been found to be abundant in iodine, the only cure for scrofula; and kelp, so useful in many manufactures.

OF COMPENSATION.

Equal is the government of Heaven in allotting pleasure, among men,  
And just the everlasting law, that hath wedded happiness to virtue;  
For verily on all things else broodeth disappointment with care,  
That childish man may be taught the shallowness of earthly enjoyment,  
Wherefore, ye that have enough, envy ye the rich man his abundance?  
Wherefore, daughters of affluence, covet ye the cottager's content?  
Take the good with the evil, for ye are all pensioners of God,  
And none may choose or refuse the cup His wisdom mixeth.  
The poor man rejoiceth at his toil, and his daily bread is sweet to him:  
Content with present good he looketh not for evil to the future:  
The rich man languisheth with sloth, and findeth pleasure in nothing,  
He locketh up care with his gold, and feareth the sickness of fortune.  
Can a cup contain within itself the measure of a bucket?  
Or the straited appetites of man drink more than their fill of luxury?  
There is a limit to enjoyment, though the sources of wealth be boundless:  
And the choicest pleasures of life lie within the ring of moderation.

OF THINKING.

Reflection is a flower of the mind, giving out wholesome fragrance,  
But its reverie is the same flower, when rank and running to seed.  
Better to read a little with thought, than much with levity and quickness;  
For mind is not as merchandise, which decreaseth in the using,  
But liker to the passions of man which rejoice and expand in exertion:  
Yet live not wholly on thine own ideas, lest they lead thee astray;  
For in spirit, as in substance, thou art a social creature;  
And if thou leanest on thyself, thou rejectest the guidance of thy betters,  
Yea, thou contemnest all men.—Am I not wiser than they?  
Foolish vanity hath blinded thee, and warped thy weak judgment.  
For, though new ideas flow from new springs, and enrich the treasury of knowledge,  
Yet listen often, ere thou think much, and look around thee ere thou judgest.  
Memory, the daughter of Attention, is the teeming mother of Wisdom,  
And snarer is he that storoth knowledge, than he that would make it for himself.

UNITARIANISM MOST FAVOURABLE TO PIETY.

Unitarianism is a system most favourable piety, because it presents to the mind One, and only one, Infinite Person, to whom supreme homage is to be paid. It does not weaken the energy of religious sentiment by dividing it among various objects. It collects and concentrates the soul on One Father, of unbounded, undivided, unrivalled glory. To Him it teaches the mind to rise through all beings. Around Him it gathers all the splendours of the universe. To Him it teaches us to ascribe whatever good we receive or behold, the beauty and magnificence of nature, the liberal gifts of Providence, the capacities of the soul, the bonds of society, and especially the riches of grace and redemption, the mission, and powers, and beneficent influences of Jesus Christ. All happiness it traces up to the Father, as the sole source; and the mind which these views have penetrated, through

this intimate association of everything exciting and exalting in the universe, with One Infinite Parent, can and does offer itself up to him with the intensest and profoundest love of which human nature is susceptible. The Trinitarian indeed professes to believe in one God, and means to hold fast this truth. But three persons, having distinctive qualities and relations, of whom one is sent and another the sender, one is given and another the giver, of whom one intercedes another hears the intercession, of whom one takes flesh and another never becomes incarnate—three persons, thus discriminated, are as truly three objects of the mind, as if they were acknowledged to be separate divinities; and from the principles of our nature, they cannot act on the mind as deeply and powerfully as One Infinite Person, to whose sole goodness all happiness is ascribed. To multiply infinite objects for the heart, is to distract it. To scatter the attention among three equal persons, is to impair the power of each. The more strict and absolute the unity of God, the more easily and intimately all the impressions and emotions of piety flow together, and are condensed into one glowing thought, one thrilling love. No language can express the absorbing energy of the thought of one Infinite Father. When vitally implanted in the soul, it grows and gains strength for ever. It enriches itself by every new view of God's word and works; gathers tribute from all regions and all ages; and attracts into itself all the rays of beauty, glory, and joy, in the material and spiritual creation.

My hearers, as you would feel the full influence of God upon your souls, guard sacredly, keep unobscured and unsullied, that fundamental and glorious truth, that there is One, and only One Almighty Agent in the universe, One Infinite Father. Let this truth dwell in me in its uncorrupted simplicity, and I have the spring and nutriment of an ever-growing piety. I have an object for my mind towards which all things bear me. I know whither to go in all trial, whom to bless in all joy, whom to adore in all I behold. But let three persons claim from me supreme homage, and claim it on different grounds, one for sending and another for coming to my relief, and I am divided, distracted, perplexed. My frail intellect is overborne. Instead of One Father, on whose arm I can rest, my mind is torn from object to object, and I tremble, lest, amongst so many claimants of supreme love, I should withhold from one or another his due.

Unitarianism is the system most favourable to piety, because it presents a distinct and intelligible object of worship, a being whose nature, whilst inexpressibly sublime, is yet simple and suited to human apprehension. An infinite Father is the most exalted of all conceptions, and yet the least perplexing. It involves no incongruous ideas. It is illustrated by analogies from our own nature. It coincides with that fundamental law of the intellect, through which we demand a cause proportioned to effects. It is also as interesting as it is rational; so that it is peculiarly congenial with the improved mind. The sublime simplicity of God, as he is taught in Unitarianism, by relieving the understanding from perplexity, and by placing him within the reach of thought and affection, gives him peculiar power over the soul. Trinitarianism, on the other hand, is a riddle. Men call it a mystery; but it is mysterious, not like the great truths of religion, by its vastness and grandeur, but by the irreconcilable idea which it involves. One God, consisting of three persons or agents, is so strange a being, so unlike our own minds, and all others with which we hold intercourse; is so misty, so incongruous, so contradictory; that he cannot be apprehended with that distinctness and that feeling of reality, which belong to the opposite system. Such a heterogeneous being, who is at the same moment one and many; who includes in his own person the relations of Father and Son, or, in other words, is Father and Son to himself; who, in one of his persons, is at the same moment the Supreme God and a mortal man, omniscient and ignorant, almighty and impotent; such a being is certainly the most puzzling and distracting object ever presented to human thought. Trinitarianism, instead of teaching an intelligible God, offers to the mind a strange compound of hostile attributes, bearing plain marks of those ages of darkness, when Christianity shed but a faint ray, and the diseased fancy teemed with prodigies and unnatural creations. In contemplating a being, who presents such different and inconsistent aspects, the mind finds nothing to rest upon; and instead of receiving distinct and harmonious impressions, is disturbed by shifting, unsettled images. To commune with such a being must be as hard as to converse with a man of three different countenances, speaking with three different tongues. The believer in this system must forget it, when he prays, or he could find no repose in devotion. Who can compare it in distinctness, reality, and power, with the simple doctrine of One Infinite Father?—*Channing.*

VICARIOUS REDEMPTION.

THE SCHEME OF VICARIOUS REDEMPTION DEGRADING TO THE CHARACTER OF GOD, AND INCONSISTENT WITH ITSELF.

It is assumed that, at the era of creation, the Maker of man had announced the infinite penalties, which must follow the violation of his law; and that their amount did not exceed the measure which his abhorrence of wrong required. "And that which he saith, he would not be God if he did not perform; that which he perceived right, he would be unworthy of our trust did he not fulfil. His veracity and justice, therefore, were pledged to adhere to the word that had gone forth; and excluded the possibility of any free and unconditional forgiveness." Now I would note in passing, that this announcement to Adam of an eternal punishment impending over his first sin, is simply a fiction; for the warning to him is stated thus, "In the day that thou eatest thereof thou shalt surely die"; from which our progenitor must have been ingenious as a theologian, to extract the idea of endless life in Hell. But to say no more of this, what notions of veracity have we here? When a sentence is proclaimed against crime, it is indifferent to judicial truth upon whom it falls? Personally addressed to the guilty, may it descend without a lie upon the guiltless? Provided there is the suffering, is it no matter where? Is this the sense in which God is no respecter of persons? Oh! what a deplorable reflection of human artifice is this, that Heaven is too reverent to abandon its proclamation of menace against transgressors; yet is content to vend it on goodness the most perfect. No darker deed can be imagined, than is thus ascribed to the Source of all perfection, under the insulted names of truth and holiness. What reliance could we have on the faithfulness of such a Being? If it be consistent with his nature to punish by substitution, what security is there that he will not reward vicariously? All must be loose and unsettled, the sentiments of reverence confused, the perceptions of conscience indistinct, where the terms expressive of those great moral qualities which render God himself most venerable, are thus sported with and profaned.

The same departure from all intelligible meaning of words is apparent, when our charge of vindictiveness against the doctrine of sacrifice is repelled as a slander. If the rigorous refusal of pardon, till the whole penalty has been inflicted (when, indeed, it is no pardon at all) be not vindictive, we may ask to be furnished with some better definition. And though it is said that God's love was manifested to us by the gift of his Son, this does but change the object on which this quality is exercised, without removing the quality itself; putting us indeed into the sunshine of his grace, but the Saviour into the tempest of his wrath. Did we desire to sketch the most dreadful form of character, what more emphatic combination could we invent than this; rigour in the exaction of penal suffering; and indifference as to the person on whom it falls?

But in truth this system, in its delineations of the Great Ruler of creation, bids defiance to all the analogies by which Christ and the Christian heart have delighted to illustrate his nature. A God who could accept the spontaneously returning sinner, and restore him by corrective discipline, is pronounced by our opponents "not worth serving," and an object of contempt. If so, Jesus sketched an object of contempt when he drew the father of the prodigal son, opening his arms to the poor penitent, and needing only the sight of his misery to fall on his neck with the kiss of welcome home. Let the assertions be true, that sacrifice and satisfaction are needful preliminaries to pardon, that to pay any attention to repentance without these is mere weakness, and that it is a perilous deception to teach the doctrine of mercy apart from the atonement; and this parable of our Saviour's becomes the most pernicious instrument of delusion; a statement, absolute and unqualified, of a feeble and sentimental heresy. Who does not see what follows from this scornful exclusion of corrective punishment? Suppose the infliction not to be corrective, that is, not to be designed for any good, what then remains as to the cause of the Divine retribution? The sense of insult offered to a law. And thus we are virtually told, that God must be regarded with a mixture of contempt, unless he be susceptible of personal affront.

The last inconsistency with itself, which I shall point out in this doctrine, will be found in the view which it gives of the work of Christ. Sin, we are assured, is necessarily infinite. Its infinitude arises from its reference to an Infinite Being; and involves as a consequence the necessity of redemption by Deity himself.

The position, that guilt is to be estimated not by its amount or its motive, but by the dignity of the being against whom it is directed; is illustrated by the case of an insubordinate soldier, whose punishment is increased, according as his rebellion assails an

equal, or any of the many grades amongst his superiors. It is evident, however, that it is not the dignity of the person, but the magnitude of the effect, which determines the severity of the sanction by which, in such an instance, law enforces order. Insult to a monarch is more sternly treated than injury to a subject, because it incurs the risk of wider and more disastrous consequences, and superadds to the personal injury a peril to an official power which, not resting on individual superiority, but on conventional arrangement, is always precarious. It is not indeed easy to form a distinct notion of an infinite act in a finite agent; and still less is it easy to evade the inference, that if an immoral deed against God be an infinite demerit, a moral deed towards him must be an infinite merit.

Passing by an assertion so unmeaning, and conceding it for the sake of progress in our argument, I would inquire what is intended by that other statement, that only Deity can redeem, and that by Deity the sacrifice was made? The union of the divine and human natures in Christ is said to have made his sufferings meritorious in an infinite degree. Yet we are repeatedly assured, that it was in his manhood only that he endured and died. If the divine nature in our Lord had a joint consciousness with the human, then did God suffer and perish; if not, then did the man only die, Deity being no more affected by his anguish, than by that of the malefactors on either side. In the one case, the perfections of God, in the other the reality of the atonement, must be relinquished. No doubt, the popular belief is, that the Creator literally expired; the hymns in common use declare it; the language of pulpits sanctions it; the consistency of creeds require it; but professed theologians repudiate the idea with indignation. Yet by silence or ambiguous speech, they encourage, in those whom they are bound to enlighten, this degrading humanization of Deity; which renders it impossible for common minds to avoid ascribing to him emotions and infirmities, totally irreconcilable with the serene perfections of the Universal Mind. In this influence on the worshipper, He is no Spirit who can be invoked by his agony and bloody sweat, his cross and passion. And the piety that is thus taught to bring its incense, however sincere, before the mental image of a being with convulsed features and expiring cry, has little left of that which makes Christian devotion characteristically venerable.

IGNORANCE AND KNOWLEDGE.

There are two kinds of reverence in the world, that of ignorance, and that of knowledge; the one can never be outgrown, the other is rapidly passing away. In real reverence, for estimable and grand qualities, the more a man knows the more he feels the disposition, the higher is his view of those towards whom his feelings are directed, and by whom his own mind is raised from its inferior position. If you want to have a great poet estimated rightly, let another great poet sit in judgment upon him. Who has given us a more glowing eulogy on Shakespeare than Milton? Who, in the present day, more highly appreciates Milton than Wordsworth? And thus it ever is; largeness of view in the intellectual world is like largeness of view in the material world. The more the individual is raised the further he sees; and the more he knows of the purity, the beauty, and the grandeur, of the objects he contemplates, he is the more reverential in proportion to his greatness. But there is another sort of reverence, that is solely the result of ignorance, of unknown powers and slavish apprehensions—the sort of reverence that makes the savage, Friday, lay his head under the foot of Robinson Crusoe, and worship the gun as a god—the reverence that made savages in the South Sea Islands ready to offer sacrifice to Capt. Cook because he had foretold an eclipse—the reverence that gave such advantages to the founders of states in ancient times, and of which they availed themselves, in order to claim divine authority, and even, in many instances, the actual offering of divine honours—the reverence that looks not so much to what constitutes the real worth of man, as to the extent of his power and to his appearance and influence—the reverence that worships shreds and trappings, anything that glitters, taking it for gold, and bowing down in the dust before it. That is the sort of reverence which professor Sewall would direct to the Church, through the Church to the Athanasian creed, and through the Athanasian creed to the doctrine of passive obedience and non-resistance, as the great duty of a people and a nation. I say, this has passed away, and for ever.—*Lectures to the Working Classes.*

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