

THE
LIBERAL CHRISTIAN;

A MONTHLY MISCELLANY,

DESIGNED TO ILLUSTRATE

THE SPIRIT OF LIBERAL CHRISTIANITY, AND TO PROMOTE

THE PRACTICAL RELIGIOUS LIFE.

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**VOLUME I.**  
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THE
LIBERAL CHRISTIAN.

VOL. I.

JANUARY, 1854.

No. 1.

“THE LIBERAL CHRISTIAN.”

JUST ten years have now elapsed since the first attempt was made in Montreal, and so far as we know in Canada, to issue a periodical publication identified with the interests of a liberal form of Christianity. At that time the Unitarian Congregation of this city was in the critical period of early infancy, and the friends of that movement were impressed with the necessity of having some printed exponent of their views, in order to correct the misapprehension which then so generally existed as to their true character. To meet this want, the Committee of the Montreal Unitarian Society commenced the issue of a monthly sheet, called the *Bible Christian*, as the exponent of Unitarian principles. We write this paragraph with the first number of the *Bible Christian* before us, from which it appears that it was set on foot to serve a temporary and local purpose. “The prevalence of so many misconceptions concerning the doctrines and principles of Unitarian Christianity has been the immediate cause of the establishment of the *Bible Christian*.” With this

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statement of its object the first number opens. We have reason to know that those concerned with its origin and management are satisfied that it fairly performed its errand. It was continued for six years, and besides the copies subscribed for, was largely and gratuitously distributed. The circulation which was given to it in this city removed all reasonable excuse for non-acquaintance with Unitarianism, and so cut the ground from beneath the feet of those who were disposed to misrepresentation in the matter. Those who remained ignorant of Unitarian views were those only who did not care to inquire.

The *Liberal Christian*, although occupying substantially the same doctrinal ground as the *Bible Christian*, comes into existence under auspices somewhat different. The *Liberal Christian* is not connected with any particular congregation, or society. The aim, too, which it proposes to itself is somewhat different from that proposed by the *Bible Christian*. It does not feel that there is now the same occasion for giving prominence to doctrinal statements, and controversial matters, as there was in the early days of its predecessor. We feel this to be the case more especially in this city, where the Unitarian faith has been expounded from the pulpit, and through the press, for ten or twelve years. If any demand should come from any other quarter for such information, we may possibly give it. But it does not enter into our plan to give doctrinal or controversial statements any special prominence in our pages. Our aim is stated on our title page, viz., to illustrate the spirit of Liberal Christianity, and to promote the practical Religious Life.

Liberal Christianity is a general term to denote that form of Christian thought which interprets Christianity

generously, not narrowly—which looks upon the Gospel in the broad light of Nature and Providence, and finds in its divine disclosures the highest tokens of that Paternal Love which beams so clearly from both. Liberal Christianity stands contrasted with that exclusiveness in religion which is characteristic of the more popular forms of Christianity. Whilst these by their creeds and teaching are disposed to base human salvation on a certain ground of belief, differently described by the different sects, the tendency and teaching of Liberal Christianity is to base salvation on the inward disposition and the habit of the life. It bases salvation on moral and spiritual, rather than on intellectual and dogmatic grounds. Liberal Christianity does so, because it believes that Jesus did so. “What shall I do to inherit eternal life?” said the Jewish lawyer to our Lord. And the answer of the blessed Christ was, “Love the Lord thy God with all thy heart, and soul, and strength, and mind; and thy neighbour as thyself. * * * this do, and thou shalt live.” If a like question were put to-day to any of our modern theologians of the exclusive school, the reply rendered would most likely be on this wise, “Believe in the Trinity, and in total depravity, and in a vicarious sacrifice, and the way of life will be opened unto thee.” How shall Christian disciples be known? “By this shall all men know that ye are my disciples,” said Jesus, “if ye love one another,” This is a very different answer from that of the exclusive theologian whose reply would be, “They shall be known by their acceptance of this creed, or their adoption of that form.” In this way we identify Liberal Christianity with the Christianity of Jesus. Liberal Christianity writes no authoritative creed. We hold

that every individual Christian should have a creed of his own, for the satisfaction of his own spirit, and for the conduct of his own life ; but we deny that he has the right to enforce that creed on any other individual. Accepting the Sacred Scriptures as the only outward rule of faith, we maintain the pure Protestant principle of the right of private judgment, and we would guarantee that right to every individual mind. Liberal Christianity, by thus insisting on the necessity of an individual creed to the completeness of Christian manhood, and the proper conduct of an intelligent Christian life, separates itself from indifferentism, which is prone to say that belief, or opinion, is a matter of no special or practical consequence whatsoever. Liberal Christianity, then, is to be distinguished from exclusiveness on the one hand, and from indifferentism on the other. It is farther to be distinguished from laxity, for while it insists that no man shall interfere with the freedom of another, it is entirely strict with every man within his own sphere. It presses individual obligation directly and closely home.

In this way Liberal Christianity becomes immediately associated with the Religious Life. It desires to lead men to Jesus, rather than to human creeds, that they may learn his words, imbibe his spirit, and live his life. Through Christ the living way, it would lead them to God, the Father of all. By reminding them of God's holiness, and love, and helping grace, it seeks to move them to penitence and renewal. By reminding them of the worth and capacity of their own nature, in connection with its degradation and sin, it seeks to stimulate them to onward and upward endeavor. By reminding them of the various relations which they sustain to their fellowmen around them, it

seeks to press home those grand moral duties without which all piety is no better than pretence. By devoutly combining both tables of the law — love to God, and love to man — piety and morality — it seeks to build men up in an honest and honorable Religious Life.

Such is the general aim of Liberal Christianity. Such will be the aim of our pages. We make no special promises farther than this. We believe that we can circulate a description of religious reading matter, gathered from various sources, somewhat different from that which is in general circulation in this city and country. We believe, also, that a wide circulation of such reading matter would be useful to the community. In this conviction we send forth our pages, trusting to all whom it may concern for success, and seeking the blessing of God on our simple endeavor.

THE creed-maker defines Jesus in half a dozen lines, perhaps in metaphysical terms, and calls on me to assent to this account of my Saviour. I learn less of Christ by this process than I should learn of the sun, by being told that this glorious luminary is a circle of about a foot in diameter.—*Channing*.

A DISORDERED mind projecteth the disorders of its own fancy upon others. Envious or proud, it fasteneth envy or pride upon its best friends; and so becometh alienated from wife, and brother, and church, and state. Christian Love is needful to sweeten the sour compound, and bring it into better contentment with God, and man, and itself.”
—*Old Thought*.

RELIGIOUS MANLINESS.

BY REV. F. D. HUNTINGTON.

MANLINESS enters into the composition of piety. All that the unperverted judgment of the world approves, the gospel invites. What lends their real lustre to the memorable spots on the globe ; what attracts the companies of genial and innocent fellowship ; what makes the joy of light-hearted children, the usefulness of labor, the benefits of civilization, the hardihood and enterprize of traffic and invention, colonies and arts ; what binds families and blesses homes—all these are yours, so soon, and only then, when you are Christian souls. Over every field where real goodness starts into life, Christianity extends its benediction. So what the world holds as its best, the Messiah accepts as his tribute. His church has arms wider than the charity of the world. Providence realizes prophecy. “The sons of strangers build up thy walls. Thy gates shall be open continually, that men may bring unto thee the forces of the Gentiles. The flocks of Kedar—the dromedaries of Midian and Ephah ; these that fly as doves to their windows ; all they from Sheba shall come, bringing gold and incense ; the isles shall wait for thee ; the sons of them that afflicted thee shall come bending unto thee—for brass, gold ; and for iron, silver ; and for wood, brass ; and for stones, iron. The glory of Lebanon shall come unto thee—the fir-tree, the pine-tree, and the box together,—to beautify the place of the sanctuary.”

No doubt, there is such a thing as manliness without faith. But its defects are patent enough, even to the eyes of the faithless themselves. You cannot live with it very

long without seeing its weak places. God kindles fires to prove us, along our mortal discipline, in whose burning heat it falls to pieces like a flimsy fabric ; such fires as require stuff of another tempering to come out refined, in vessels fit for immortal uses. Manliness without faith is not to be trusted ; for on Christian faith depends Christian principle ; and no other principle can stand all the solicitings of appetite and ambition. The other kind lurches away sometimes, leaving terrible chasms where some trusted pillar in the body politic, or body mercantile, went down. Manliness without devotion must ever want the highest attraction in character, which is self-renunciation, the producer and ally of true simplicity. That comes only of a secret persuasion of infirmity ; and that comes only of the gospel, showing the commandment and the violation—the perfect law and the alienated life ; and spanning the gulf between, by its blessed doctrine of reconciliation. Manliness without piety misses the profoundest and purest form of gratitude, because that exists only at the feeling of the divine forgiveness for a sinful heart—the gracious discharge from an infinite obligation producing the unspeakable peace. In short, manliness without faith, at its best estate, is all frailty ; at its surest strength, it is unsteadfast ; at its fairest promise, it is treacherous ; at its fullest joy, it is empty. It may gain the world ; but, like the young man of the Evangelist, it turns away from Jesus, and in its great possessions finds no rest.

And no doubt, on the other hand, there is such a thing as religion without manliness—pietism and not piety. This is as unnatural as the other. You not only rob religion, but you insult and betray it, if you present it, through your characters, implicated in narrow judgments, small

sectarian manœuvres, a barren brain, frigid sympathies, or a petty style of manners. Religion without manliness whines and crouches. It acts as if Providence were a tyrant, the world a prison, and man a slave. Instead of holding its clear look up, with conscious and grateful dignity, to the light, and standing face to face with all the cheerful and solemn facts of life, and looking straight into the eyes of every creature, as faith gives it a supreme right to do, it goes to the church with a ghastly expression, or none; creeps to the prayer meeting abjectly, is half afraid to own its cause, and shows its meagre mind by abusive and unilluminated criticisms. It resorts to tricks for the building of a meeting-house, which the code of honor among unconverted men would reject from the shop; and settles a minister or equips a missionary with a management too tortuous for the broker's counter. It makes common sense cry out in despair,—Why cannot the disciples of Christ show the world specimens of human character, as broad in proportions, as free in outline, as magnanimous in temper, as sensible in practice, as appreciating in taste, as liberal in accomplishments, as they are superior by their celestial calling?

ALL Adam's race are members of one frame,
Since all at first from the same essence came;
When by hard fortune one limb is oppress'd,
The other members lose their wonted rest:
If thou feel'st not for others' misery,
A son of Adam is no name for thee.

—*From the Persian of Sadi.*

SHADOW AND SUBSTANCE.

A DISCOURSE CONCERNING LIFE, PREACHED IN THE UNITARIAN CHURCH, MONTREAL, ON NEW YEAR'S DAY, 1854.

BY REV. JOHN CORDNER.

"Who knoweth what is good for man in this Life, all the days of his vain Life which he spendeth as a shadow?"—ECCLES. vi. 12.

"I am come that they might have Life, and that they might have it more abundantly."—JOHN x. 10.

THE first of the passages just cited is from the Book of Ecclesiastes — a book which contains a discourse concerning human Life, considered in the light of common experience, and from a Hebrew philosophic point of view. The second is from the gospel of John — a book which evinces the deepest insight into the meaning of that new message from Heaven which came through Jesus for the redemption of men. The first contains the words of a royal Preacher, while meditating on a theme which evidently lay very close to his heart, and commanded his most serious attention. The second contains the words of the divine Saviour, in exposition of one of those significant parables which he sometimes employed as the vehicle of his heavenly doctrine. Each refers to a type of Life distinct from that of the other — remote, but related; yet related only by the fact of a common connection with man. Let them jointly stand as the text of some remarks concerning Life; wherein we shall endeavor to distinguish the two types, and mark the difference between that which is seeming and that which is real — between the Shadow and the Substance of our human Life.

This is a topic of high importance, and one which comes directly home to us all. Men of all ages have felt that it

came closely home to them, and the reflective intellect has long been busy with the question of the "highest good." Out from the dim distance of remote antiquity this question comes sounding even to this day. In the Hebrew psalmist's time, three thousand years ago, many were saying, "Who will show us any good?" The author of the book of Ecclesiastes enquires, "Who knowest what is good for man in this life?" And ten thousand times ten thousand enquirers, each in his own way, and for his own purpose, have followed in the track of the same question. A stern disregard of both joy and sorrow — a proud indifference to pain and pleasure alike — has been held by some, as the result of mature reflection, to be the highest aim, and worthiest achievement of the human being. With this school, pain was no ill, pleasure no good. It was content with ignoring both, without sounding the deep significance of either. No full and fair form of manhood could grow out of such philosophy. Another school put all pain and sorrow under ban, and held that the chief end of human Life was the enjoyment of present pleasure. From our Christian stand-point, we can readily see how poor a conclusion this was, and how ill fitted to develop a perfect human character, or realize a proper human Life.

Without farther reference to past forms of thought, let us consider this question in reference to ourselves, and our own time. And in doing so, we are called on at once to make a distinction between the external Life and the internal Life. By the external Life, I mean that which is outward and obvious — that which we are seen to live by those around us. By the internal Life, I mean that which is inward, and, therefore, less obvious — that which lies

more exclusively within the pale of our private consciousness. Now one of the greatest plagues connected with the individual Life of our age is its tendency to externalism. When men and women are starting in Life, they are too prone to think less of what they shall *be*, than of what they shall *seem* to be — to think less of what Life they shall actually live in their own private consciousness, than of that which they shall seem to live in the sight of the world around them. When this mistake is made, it opens up a highway to a multitude of other mistakes, more than I can name or number. It is like taking the wrong branch of the fork at the parting of the ways. False standards of Life and enjoyment are seen at every step. We are mocked and bewildered, intoxicated, perhaps, but not satisfied. When the end of life's journey is reached in this way, we sink down weak, exhausted, and disappointed; and out of the depths of dissatisfied souls, take up the language of the ancient Sage, and cry out, "All is vanity and vexation of spirit."

This tendency to externalism has shown itself in all ages; and in all ages has produced, as its fixed result, false forms of human Life. It has its root in vanity. Its blossom is "a vain show," and the fruit thereof hollowness and bitterness. Sacred and secular history alike, from Nebuchadnezzar to Napoleon, give their testimony to its various development, and have shown the highest human fame, and the highest human magnificence, in close connection with the highest human dissatisfaction. But in a matter of this sort, we are slow to learn from history as we ought, for the root of the evil is in our nature, and has its fibres closely entwined with our self love. We identify ourselves with a factitious entity, so to speak, instead

of one which is natural and proper. Around this factitious being our leading thoughts are gathered, and to exalt its consequence our highest efforts are put forth. Its forms are as various as the varieties of human capacity and culture. They range from the loftiest exhibitions of human ambition to the lowest. For even the poet, artist, orator, sage, gifted with gifts of genius, beautiful and divine, may be drawn away through the power of vanity from the true use and meaning of his gifts, to employ them merely to attract attention to himself. Instead of living on his own God-given powers, he vainly strives to live on the breath of human repute and applause, and puts forth the one, only that he may win back the other. And from him downward through every variety of capacity and culture, passing the man of war who fights that he may be famous, downward still to that lowest form which man's ambition takes in our modern society, — that form, I mean, which seeks to mount to some summit of social consequence by a scaling-ladder of dollar bills.

To look at this matter of externalism in some of its common modes of manifestation in such a state of society as that in which we live, I would ask, what is most probably the prevailing idea of Life, and success in Life, which occupies the minds of the mass of young men and young women around us? For the sake of convenience, simply, let us keep within the commercial class. What is said of this class will, with very slight modifications, be applicable to any other class. Well, then, I would ask, what is most probably their prevailing idea of Life, and success in Life? I think it may be safely answered, that they have some vague idea of a position in society, to the attainment of which they look as the leading aim of Life.

They see a charmed circle somewhere, and they desire to clamber into it. And this is to be accomplished, not in virtue of what they really are, but in virtue of some of the accidents which are attached to them. Their charmed circle is one of externalism. Its marks are wealth, fashion, a certain order of outward show, and a certain round of conventional excitement. Mr. A. toils steadily in his counting-house. He feels the dollars swelling his purse more distinctly than he feels the blood filling his veins. He builds a mansion on the most eligible street. He garnishes it with soft carpets, and rich tapestries, and polished mirrors. He places his wife and daughters in a carriage, wherein they drive on weekdays to the fashionable milliner's, and on Sundays to the fashionable church. What splendid success in Life! cogitates young Mr. B., his clerk, as he folds his dry goods, or handles his hardware, or sells his teas. How fine! sighs young Miss C., in her less showy home, as she thinks of the tapestries, and sees the carriage. In this way the ambition of the young man and the young woman is stimulated to an outward and showy form of Life. The one will toil for it. The other will marry for it. Their capacity and their culture are alike limited. They multiply after their kind. And so a wretched externalism is propagated from age to age.

It would be easy to show the practical atheism of this form of Life. It would be easy to show how the great God is ignored by it, His perfections unapprehended, His providence unheeded, His love unappreciated. It would be easy to show how the nature of man is wronged by it—how his intellect is defrauded, his conscience distorted, and his affections misled. Its falsity, and its failure to

realize the proper purpose of human Life, are as visible to-day to the clear seeing spiritual eye, as they were to the Seer of the Apocalypse when he wrote, "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Its results with respect to the proper satisfaction of man, are the same to-day as they were in those remote by-gone times when the Hebrew Sage recorded his experience in such words as these, "I made me great works; I builded me houses; I made me gardens and orchards; I got me servants and maidens; I gathered me silver, gold, and the peculiar treasure of kings and provinces: so I was great, and increased more than all before me in Jerusalem, and my heart rejoiced in all my labor. Then I looked on all the works that my hands had wrought, and on all the labor I had labored to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun." It is thus that the clear vision, and sobered wisdom of all ages speaks. Human nature at bottom is too true to itself—too loyal to its own great capacities—to be permanently satisfied with any form of mere external Life, though it be surrounded with regal magnificence.

I pass now to consider the internal Life. I proceed to speak of that form of Life wherein we live less in view of what others may think of us, and of our outward acquisitions and personal importance, than of what we really are in ourselves, and in presence of the all-seeing Eye.

As human Life in general is separable into two forms—the external and the internal—so the internal Life, again, is separable into two forms—a false and a true, or

what may be styled the Life of Sense, and the Life of the Spirit.

We need not dwell long on the falseness and deformity of the sensual Life. Externalism is bad, but sensualism is still worse. Externalism has a propriety of its own—a poor standard to be sure, yet certainly better than the sheer license of sensualism. The externalist loses sight of the grandest elements of this nature. But the sensualist shuts them out of view still more. The externalist, living merely to win a certain repute from others, degrades himself. But the sensualist, living merely for himself, and to gratify his present appetite, degrades himself lower still. The externalist, by his aim, mistaken as it is, rises far above the animal. But the aim of the sensualist holds him to the level of the animal. If man were a creature of gross appetite only, without intellect, conscience, or affection, sensualism might satisfy him. But as he is, it is no proper Life for him. It is a sin against his nature—a gross sin against God.

It is a great thing when a man comes to know that he is a man—not a mere eating animal, or drinking animal, or dressing animal—not a mere machine for trading and money-making—but a man—a man with an intellect which can accept truth, conscience which can apprehend right, and affection which can appreciate love. It is a great thing when a man comes to know the high capacities of his own nature. When he makes loyalty to the full and just demands of these high capacities a leading aim of existence, he enters on a proper internal Life. But the highest plane thereof is not reached, until by fidelity to these, and through experience of the struggle made in this behoof, he is led through the lowly gate

of penitence, and by the serene way of prayer, into conscious communion with God.

It is held by some, and justly held, that the happiness of man consists in the proper harmony of the various parts of his nature — in the just balance and harmonious action of his various faculties and affections. This was seen by reflecting men long ago, and taught as philosophic verity before Gospel light broke upon the world. I accept it as philosophic verity still. But I accept it with the light of Gospel mercy upon it. In every departure from such just balance and proper harmony, I see a distortion of human nature, a deficiency in the moral proportions of humanity. But I see Gospel mercy graciously adapting itself to the deficiency, and imparting joy and hope where philosophy would utterly fail. God, through Christ, shed a fresh flood of spiritual Life upon the world, for the restoration of disordered human souls, subduing their selfishness, softening the harshness of their passions, showing them the sinfulness of their sin, and leading them by penitence and faith to a joy and peace which the world can neither give nor take away.

Christianity, rightly understood, does not nullify any sound philosophy, but comprehends it, as the greater comprehends the less. Christianity enhances all sound philosophy, suffuses it with a rich glow of heavenly light, and gives it a more than philosophic value to the human soul. The philosophic Life may be separated from the proper Christian Life, but then it is seen to be inferior. The philosophic Life is far superior to externalism, far superior to sensualism, but still below the proper Life of the Christian. The humblest unlettered Christian man may have

a joy of internal Life, richer and more radiant than that of the profoundest philosopher who rests merely in his philosophy. The philosophic martyr, sustained by his philosophy, may die tranquil. But the Christian martyr, sustained by his Christianity, dies singing hymns of joy. The philosophic Life and the proper Christian Life, I say, are separable. But then, again, they are seen to coalesce into a divinely harmonious whole. Christian philosophy calls on men to be faithful to every faculty bestowed, to every privilege given, to every talent committed to their care. It calls on them to employ all these harmoniously, to use them all diligently, and not neglect or abuse any of them. Christianity calls on them to do so, as children of the Infinite Parent, and appeals to them by the Love which God, their Father, has shown towards them. This is its peculiar aim — to effect a loving union between man and God. The philosophic Life may build a man up in a likeness of its own, just as externalism may build up a man in the likeness of a “vain show,” or sensualism in the likeness of a mere animal, but it is through the proper Christian Life that a man is built up in that higher likeness which is properly divine. Man becomes manlike in the highest sense — man becomes Godlike — through the training and power of the Gospel of Jesus.

“A Man’s Life consisteth not in the abundance of things that he possesseth.” “I am come that they might have Life, and that they might have it more abundantly.” These are some of the sayings of our Saviour, and they serve to show in what light he regarded Life, and the significance which he attached to it. Whatever may be a man’s wealth, possessions, or external accomplishments, his proper Life does not consist in these, but in something

which lies closer to the seat of his internal consciousness. His proper Life consists in the fulness and force of his inward nature — in his moral completeness and spiritual attainment. If that Life could be visibly shown forth in bodily form, it would be seen to comprise truth, rectitude, and love, blended together in just and harmonious proportions, and crowned with the grace of piety, whose eye looks with gratitude and trust toward heaven. These are the elements and proportions which constitute a truly Living Man. He has truth, rectitude, love, and piety in him, and on the strength and right development of these his proper Life depends. The Lord Jesus invests Life with a new and grander meaning. He sweeps away the semblance thereof, that he may give emphasis to the reality. He dissipates the "Shadow" of a "Vain Life," that he may present us with the Substance of the True Life. He calls on us to look inward, not outward, that we may "have Life, and have it more abundantly." He would place the heart of man in direct contact with the Living God, so that it might imbibe the Life which comes from God.

Some may here say: "this Life of which you speak is only suited to the cloister, or the closet. It is not for the warehouse, the workshop, or the household — it is not for the man who has to drive on the work of this busy world, or for the woman who has the care of 'many things' upon her." Not so fast, good friends, we reply; it is just for these very people — for the men and women who carry on the work of the world. These are the very persons that are to be truthful, righteous, loving, and pious, for this is the sum total of the requirement; and will any of you say that any pursuit of warehouse, workshop, or

household, absolves man or woman therefrom? Let us bring common sense and common honesty into this matter of religion, and will any of you venture to affirm, or even admit, that an obligation is annulled simply because it is ignored? We do not array the legitimate pursuits of the world against the religious, or proper inward Life of man. I know that, among some persons called religious, there is a mistaken way of speaking on this subject, by which these things are placed in hostility. But it is very false, and those who employ it abundantly contradict it. Whatever may be the set phrase of religious speech they use on Sunday, they are found as eager as others for their worldly business on Monday. Such a way of speaking creates confusion, or something worse. Every man may make his sphere divine. He may do this by the spirit which he brings into it. "The world is the Lord's, and they that dwell therein." The devotee of the cloister, through habitual contemplation of things divine, may come to partake largely of the divine Life. But the active is a nobler type of Life than the contemplative, and the merchant and mechanic rise far above the monk, even in his best estate, when they bring into their several spheres of active labor the filial recognition of the divine presence, and loving appreciation of the divine love. Then their work becomes worship. Under such circumstances the manly nature which God has given to them is developed in fuller and fairer proportions—less stunted and marred than in monkish discipline. "I pray not," said the gracious Jesus, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The highest type of the Christian Life is to be developed in the world, amid its conflicts, and by

overcoming its temptations. Through these strength is gained, and wisdom won, and the loftiest spiritual stature reached.

We have now considered Life in some of its various forms, and distinguished some of its different types. On the first and most general view, we saw that it obviously parted into two forms — the external and the internal. After considering the former, we passed to the latter, and here again a two-fold division presented itself. The internal Life takes a two-fold form — the sensual, and that which pertains to the mind, or spirit. After considering the former of these, again, we passed to the latter, and found another two-fold division. The higher form of the internal Life, as distinguished from the sensual, is separable into what may be styled the philosophic, and the properly Christian. After remarking on the former of these, we passed to the latter, and found in it the highest form of Life for the human being — that by which he is linked to God. The attainment of this form of Life is the consummation of all moral and spiritual endeavor. This is a type of Life inexpressibly dear to all who have experience thereof. It is the "Life which is hid with Christ in God."

The topic before us is one which expands indefinitely. I cannot hope to exhaust it. I do not desire to exhaust it. I might point out the different effects upon men of these different forms of Life. I might point out the many and high practical lessons which come from the views that have been indicated. I might point out how needful a worthy ideal of Life is to the proper realization of Life, since through lack or relinquishment of such ideal, men are seen to descend to the lowest

depths of sensualism, or become lost in the wretched mazes of externalism. When the sublime and saving idea of God is practically excluded from the Life, what wonder if they gradually degenerate into practical atheism. But on these matters I cannot now enlarge.

Christian Friends,—This is the first day of the New Year. What better topic could we consider at this time than that which concerns our human Life? To-day we start on a new stage of Life's momentous journey. The days and years which lie behind us are gone forever. Last night's bell fixed yesterday's closing year as firmly in the irrevocable past, as is the year of Adam's birth. To-day is ours in which to live; and future days are before us, which we may reasonably hope to see. But how many of these, who can tell? This is 1854. Look back to 1754, and the comparison shows many changes now accomplished. Other generations labored, and we have entered into their labors. Look forward, again, to 1954, and what dim images of change do we see rising there likewise. Other generations, again, will have entered into our labors, and be treading over our dust. But man's individual experience cannot sweep the centuries. These overshadow him, stretching their years before him and behind. The single years roll gradually past from their commencement to their close, and he may gather up the teaching thereof, as so many chapters in the volume of his experience. From the first day of 1854 we may look back to the first day of 1853, and though the days which intervene may have passed "swifter than a weaver's shuttle," we may still see that they, too, have brought many changes. And then, again, when we look forward to the first day of 1855, dim images of change rise once

more. Onward, and constantly onward, roll the great waves of time. The voyage of Life finds men one year riding on the crest of the wave, and the next struggling in the trough of the waters. What filleth the soul with steadiness and strength, with courage, hope, and joy, amid these fluctuations of Life? Externalism, sensualism, a philosophy, or a practice which ignores God? None of these things. The thought of God in the form of a living faith can do what these things fail to do. Hereby man becomes linked to God, and stands superior to the fluctuation of circumstances.

Christian Friends,—From this place, consecrate to Christian worship and instruction, I utter my wish for a happy New Year to you all. Very gently falls the snow on our streets and fields this new year's morning, not to obstruct our path, but just sufficient to hide any marks of defilement which the old year may have left behind, and to remind us anew of that purity of soul which brings the highest happiness. I ask not that you become more wealthy, or more conspicuous, but that you may increase in wisdom, in the Christian stature, and in favor with God. I ask that you may come more fully to understand and appreciate the significance of this wonderful Life which has been committed to us. I ask that we may all see and feel that "the Life which now is," is but the prelude and preparation of "that which is to come." I ask that we may so use the present Life that no dread gulf shall appear between it and the future. I would that all could feel that the one passes into the other as naturally as the old year passes into the new. And as the old years pass away, and the new years come, I would that all could hear afresh the divine call upon them to rise to a higher

order of Life. 'The infinite and loving Father speaks to us in the closing and opening years. 'The exalted and compassionate Saviour calls us to himself, that he may guide us to Life — to Life eternal, and more abundant — to Life which shall endure when the passing years shall be no more, and time itself shall be no longer.

“ ACKNOWLEDGE HIM.”

“ In all thy ways acknowledge Him, and He will direct thy path.”—
PROV. iii. 6.

OH! when thy course through life is bright,
 Thy path bestrewed with flowers,
 When skies unclouded greet thy sight,
 And sunny all thy hours;
 When happiness thy cup o'erflows
 High sparkling o'er the brim,
 Think on His hand who all bestows —
 Oh, then, “ acknowledge Him.”

But should adversity's dark day
 Succeed thy cloudless heaven;
 Should Joy's sweet cup be dashed away,
 And Sorrow's chalice given;
 Should thy torn heart in anguish sigh,
 While tears thine eyes bedim,
 Oh! *yet* a Father's love descry —
Still, still “ acknowledge Him.”

Thus, 'mid thy joys, and in thy woes,
 To Him thy soul direct,
 And from life's dawning to its close,
 He will thy steps protect;
 And when earth's fleeting scenes before
 Thy fading vision swim,
 Supported by a heavenly power,
 Thou 'lt *still* “ acknowledge Him.

WORK FOR THE PROSPEROUS.

THE men who plead occupation, unfitness, etc., as a reason for not giving time and personal attention to the poor, are the very men who most need the discipline of such a course. They are in prosperity, and need something to temper it; they are absorbed by their own cares, which seem to them heavier than anybody else's and sharper. They need to have their burdens lightened by knowing that *their* cares are often trifling in comparison with others. A man who is steadily going up in the world cannot afford to lose sympathetic acquaintance with men that are steadily going down. Our softness of ease, our luxuries, our scope and power of wealth, are as deadly enemies as can entrench the heart, unless we extract the fang of selfishness from them.

The change from kindness to selfishness is very insidious. Few men are aware of what is going on in them as they rise in life. Others see it. It passes into remark among those who know them. But few men have friends who are friends, that dare tell them their faults. Very few will tell the man, "You are growing much more imperious than you used to be; you are more difficult to approach; you carry yourself as if you felt your importance in the world." There are not many friends that will risk their peace by saying to a man, "You are more ostentatious, but less generous than you used to be. You may give away more money, but you shew less sympathy and kindness. You are more worldly. You are growing very selfish; and you spend twenty times as much upon yourself for the sake of effect, as you used to do ten years ago."

But all prosperous men need faithful friends. "Open rebuke is better than secret love. Faithful are the

wounds of a friend." There are enough that will flatter those who love to be flattered, and enough that will criticise, and enough that will be silent and sorrowful. But there are few that will tell a man the very things which it most concerns him to know.

But if a man employs his prosperity as a garner, in which are gathered the seeds of other men's advantage; if when he is lifted up he will often let himself down among those who are struggling; if he will oblige his heart to go out of its own courses, to enter upon the story of other hearts, to think, feel, plan, and achieve for them, he will rob prosperity of its sharpest danger, and put himself into that very school where God teaches us how to be like Christ;—a school in which our Master was once himself a scholar, for "though he was a son, yet LEARNED he obedience by the things which he suffered; and being made perfect, he became the author of ETERNAL salvation unto all them that obey him."—*N. Y. Independent.*

LET me remember that the great end and object, the *terminus ad quem* of the Christian doctrine, is not that I should believe as a Christian, but that I should do as a Christian; the one is the stepping stone to the other.—*Chalmers.*

THE Heart has its arguments and motives with which the Reason is not acquainted. We feel this in a thousand instances. It is the Heart and not the Reason which has properly the perception of God. *God sensible to the Heart,* is the most compendious description of true and perfect Faith.—*Pascal.*

BOOK NOTICES.

MEMOIR OF PIERRE TOUSSAINT, *born a Slave in St. Domingo*. By the Author of "Three Experiments of Living," &c. Boston: Crosby, Nichols & Co. For sale, in Montreal, by B. Dawson, Place d'Armes.

THE public ought to feel indebted to the accomplished lady who has written this book. It is written in a simple style, as such a memoir should be, and with a fine appreciation of its subject. Pierre Toussaint, though born a slave, had a larger measure of true manhood in him than the majority of those who are born free. The record of such a character is likely to put most of us to shame, and yet it is to be hoped that it will also stimulate us to imitation. His fidelity was strong, his self-denial rare, his generosity pure, beautiful and touching. The wealthy family in whose household he was born were unexpectedly bereaved of their property, through the political troubles of St. Domingo, and were compelled to remove to New York. Here Toussaint, by practising as a *Coiffeur*, maintained his mistress, who was now a widow; her husband having died amid the first shock of their deprivation. He ministered to her comfort by every means in his power, and all this as an affectionate free will offering, for he was no longer a slave, but his own master. His fidelity and attention remained till her death. His character was consistent throughout. He was a devout Catholic, "and for sixty years he attended Mass at six in the morning as punctual as a clock." And combined with this, he had an appreciation of essential truth wherever he met it. He heard a sermon once from Dr. Channing, from which he often quoted, "Jesus can give you nothing so precious as himself, as his own mind. Do not

think that any faith in him can do you good, if you do not try to be pure and true like him." The lesson was a good one, and by Toussaint seems to have been well learned.

LECTURES TO YOUNG MEN. By William G. Eliot, Jr., Pastor of the Church of the Messiah, St. Louis. Boston: Crosby, Nichols & Co. Sold, in Montreal, by C. Bryson, St. Francois Xavier Street.

HERE is a course of six Lectures, with the following titles: An Appeal, Self Education, Leisure Time, Transgression, The Ways of Wisdom, Religion. A great deal of excellent thought, practical wisdom, and devout reflection, is here put together within reasonable limits, and in a simple, attractive style. We do not see how any young man could read these Lectures without deriving benefit thereby.

LECTURES TO YOUNG WOMEN. By William G. Eliot, Jr., Pastor of the Church of the Messiah, St. Louis. Boston: Crosby, Nichols & Co. Sold, in Montreal, by C. Bryson, St. Francois Xavier Street.

THIS book is uniform with the foregoing, and contains six Lectures, also, with the following titles: An Appeal, Home, Duties, Education, Follies, Woman's Mission. The style is agreeable, and the aim devout and practical. We commend it heartily to our friends. Young women very frequently have many lessons to learn with respect to elevation and excellence of character, and that which constitutes true and proper womanhood.

Books.—On the cover of our present issue will be found an advertisement of books, for sale at Mr. Bryson's, St. Francois Xavier Street, to which we would direct the attention of persons who seek agreeable and instructive reading.

INTELLIGENCE.

CANADA.

MONTREAL.—On the 5th November last, being the tenth anniversary of his settlement, the Rev. John Cordner of the Unitarian Church in this city, issued a “Pastoral Letter” to his congregation, from which we extract the following, which will give some idea of the growth of the congregation during the last ten years:—

“Ten years ago the place where our church building now stands was an unoccupied field. The city lay beneath it; but above it, and toward the mountain, there was little else than open country. Now, fair churches rise on every hand, and pleasant streets stretch in every direction. Herein we see tokens of the progress of our city. In a growing community we ought to have a growth of churches. It has been so here. Of the whole number of churches now in Montreal, Catholic and Protestant, one half has been erected within the last ten years. Within this period we have participated in a fair proportion in the general progress. Ten years since, a very humble hired room was our place of worship. At that time the number of our members was not more than a third of what it is to-day. Now, with our triple increase, we have a commodious and well situated church, almost wholly paid for. At that time our Sunday School had only two regular teachers, and twelve scholars on its books. Now we have eleven regular teachers, and sixty-five scholars. With one exception, the families of all these scholars have become connected with the congregation since the commencement of my ministry here. At that time we had no administration of the ordinances, while at our last communion season more than ninety persons joined together in commemoration of the Lord. At that time we had no legal existence, but now we have

full legal rights, and stand on an equality with any other religious denomination in the land."

TORONTO.—The new Unitarian Church in Toronto, now building, is expected to be open for religious worship early next summer.

UNITED STATES.

ANTIOCH COLLEGE.—This is the name of a new literary Institution of much promise, situated at Yellow Springs, Ohio. It was founded by the Christian denomination, and opened in October last, with about three hundred students, and a corps of eight Professors. The Honorable Horace Mann, so long and favorably known as Secretary of the Board of Education in Massachusetts, has been elected President. "The Christians," as described by themselves, "are a denomination refusing to be called by any sectarian name, and are consequently known only by the general title of Christians. Theologically speaking, they are on Unitarian ground. From the first they have not taught the Trinity, or total depravity, the vicarious atonement, or any of the kindred doctrines of Calvinism. They sprung, like the Methodists, from the body of the people; and, like them, found their early ministry among those who were prepared to preach by deep religious conviction, without the support of human learning. Their growth has been of unparalleled rapidity. At this time they number fifteen thousand churches, as many ministers, and three hundred and fifty thousand members. Their influence in the Middle and Western States is very great and increasing. They are doing for Liberal Christianity what Methodism has done for Orthodoxy — preaching it in the waste places, and among all classes." The college buildings are not yet completed. The Christian denomination, though far from being a wealthy body of people, have raised among themselves, and actually paid \$150,000 towards the undertaking. To complete and carry on the Institution, about \$100,000 more are required, and this sum they propose to raise by

asking donations among the Unitarians and other Liberal Christians, and by the sale of scholarships of \$100 each,—such scholarship, or share, entitling the owner to keep one pupil at the College perpetually, free of tuition.

GREAT BRITAIN.

MANCHESTER NEW COLLEGE, LONDON.—Manchester New College, an Institution for the training of young men for the ministry of Liberal Christianity, has been recently removed from Manchester to London. It will be carried on in connection with University College there. Arrangements have been made with the Council of University Hall, by which accommodation will be secured for the College Library and Classes. University Hall is a newly founded Institution, erected by the liberality of Unitarians, since the passing of the Dissenters' Chapels Bill, and, we believe, as a memento of that signal triumph of religious liberty, over bigotry and fanaticism. University Hall is for the accommodation of students, and has been placed under the superintendence of Dr. W. B. Carpenter, the eminent physiologist. The Rev. J. J. Tayler, of Manchester, a man of catholic mind, and high attainments, has been elected Principal of Manchester New College. He delivered his inaugural address, on the opening of the first session in London, on the 14th October last.

AUSTRALIA:

MELBOURNE.—We have before us a pamphlet published last summer at Melbourne, Victoria, entitled, "Report of the Committee of the Melbourne Unitarian Congregation for the half year terminating on the 30th July, 1853, with particulars of the ceremony of laying the Foundation Stone of the First Unitarian Church in these Colonies, on the 5th July, 1853, and of the Tea Party and Meeting held the same day," from which we gather the following particulars.

The Corner Stone of the First Unitarian Church was laid on the 5th July, by the Rev. Maxwell Davidson,

with appropriate ceremonies, in the presence of a considerable number of the members and friends of the Unitarian Congregation. In the afternoon of the same day, upwards of 150 of the members and friends, by invitation of the committee, met to unite at a Tea Party. The half-yearly meeting was held in the evening, when the First Half-yearly Report was read, from which we extract the following:—

“ At the request of the Rev. Maxwell Davidson, a few of the Colonists, known to be favorable to the views of Unitarianism, were invited to meet on the 29th of November last, for the purpose of adopting measures to establish a church. That meeting, consisting of ten individuals, impressed with the importance of taking decided steps to attain its object, at once avowed itself to be an Unitarian Congregation, and requested the Rev. Maxwell Davidson to officiate as Minister; the meeting pledging itself to endeavour to obtain a place of Worship, and to defray the expense attending such proceedings to the extent of the amounts opposite each name on the subscription list then opened.’ It also directed inquiry to be made to procure temporary accommodation for holding service. A subscription list was at the same time set on foot in aid of the Building Fund, and liberally supported. Advertisements were likewise issued, together with circulars to many individuals, inviting persons favourable to the cause, to transmit their names and co-operate with the Provisional Committee.

“ On a subsequent occasion, the 9th of December, it was determined that application should be made to the Government to grant two acres of land in the parish of East Melbourne, whereon to erect a Church, School-House, and Minister’s Dwelling. This request, in the first instance, met with a decided refusal. The correspondence in this matter (comprising eighteen letters,) was exceedingly tedious, and called for the anxious and deliberate attention of the Committee; the result, how-

ever, is in some measure satisfactory, the Lieutenant Governor having granted half an acre of the ground applied for, for Unitarian Church purposes.

“ After numerous inquiries had been made, the Reading Room of the Mechanics’ Institution, being the most appropriate that could be obtained, was engaged as a temporary place of worship, and on the 30th of January the congregation assembled for the first time.

“ The Committee having, on the 20th of May last, received the intelligence of the grant of land before alluded to, and being in possession of subscription lists which shewed an amount of upwards of £1000 promised, felt themselves justified in taking steps to erect a permanent place of worship, and after a mature consideration of the subject, they instructed Mr. Ginn, the late Colonial Architect, to prepare designs for a church. This was accordingly done, and a building eventually to be eighty feet in length, and forty feet in width, but at present intended to be forty three feet in length, was determined upon. The estimated cost of the work proposed to be immediately carried out, is £2,500. It is a satisfaction to the Committee to be able to report that the work is now in progress, and that the Architect states it may be expected, should no unforeseen obstacle arise, the church will be ready for use about six months hence.”

SYDNEY.—Unitarianism is not confined to Melbourne. At Sydney, also, we learn from various sources that it is assuming the form of a permanent establishment. The Rev. G. H. Stanley of England was designated, a few months since, by appropriate services in the Little Portland Street Chapel, London, to the Unitarian Ministry at Sydney. He sailed for his intended field of labor immediately afterwards, and, we suppose, has arrived there by this time. A chapel formerly occupied by Methodists has been purchased by the Unitarians, and the prospects are regarded as quite encouraging.