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THE BIBLE



CHRISTIAN.

Truth, Holiness,

Liberty, Love.

VOL. II.

MONTREAL, JANUARY, 1845.

No. 1.

EMBLEMS OF DEITY.

The Sun is a fine emblem of Deity. The heavens are his tabernacle; earth and sea the regions over which he reigns, rejoicing in his light, and vivifying in the warmth of his influence. When he withdraws, creation mourns and droops; when he rises, the flowers expand, the air is vocal with the songs of his welcoming, and man beholds, delights in, and joins in the thousand sighs and sounds of gratulation.

The mountain typifies Deity. There is no city, though vainly called eternal, whose duration is like that of the everlasting hills. The dust at its base is that of crumbled and forgotten walls and palaces. Their inhabitants had passed more rapidly into non-existence and oblivion. It is seen afar, and the traveller on the plain, and the mariner on the wave, guides by it his distant course. The gradations of its ascent are marked with the productions of earth's varied climates, as if there in representative homage from their several regions. It looks down on clouds and lightnings. To the rude plains around, it is as the mighty bulwark of their protection; and it flings over them its gentle, softening, beautifying shade; as if in promise of its shelter and its blessing. Or, not to notice other single objects, such an emblem is the whole material universe. Each separate planet seems but a grain of sand to its unmeasured magnitude. The force of its movements, were worlds opposed to it, would crush them to dust, and scatter them like chaff. The complicated motions of the stars are as the workings of an omniscient brain, an universal intellect. They measure ages, but feel them not. Unchanged by time, they seem as they had existed from a past eternity, and had nought to fear from all the storms of a coming eternity.

But humanity is a nobler emblem yet. Man sees what all this means. Its perception is in his sight; its interpretation is in his soul. Were there not the rational beings to see and hear, no heavens could declare the glory of God, nor firmament show forth his handy work. Their beauty is felt by him, not by themselves. Their laws are investigated by him, not by themselves. In knowing them he is their superior, and a better image of God than they are. That knowledge gives him power, another feature of the image in which he was created. Of the laws which he knows he avails himself, and to that extent becomes the master of the elements. The grant of his sovereignty extends over the animal creation. He tames their fierceness, and tasks their strength; and they minister to his wants, and do his bidding, and he is as a god unto them, for their eyes wait upon him, and he giveth them their meat in due season. He rises into a yet higher emblem when vested with intellectual, political, moral power. When men by millions, receive his commands; when he sways bodies, minds and hearts; when his words are law and destiny—suffering to some, enjoyment to others,—life to some, death to others; when his presence seems, by his influence, extended over regions and ages, and he is to mankind a blessing or a curse.

But not the most highly gifted in mind, nor the most despotic in power, nor the most influential in goodness, of all the sons of men, can furnish out a picture of the Deity-like Christ. At best they are but beams of that glory of

which he was the brightness. Look at his miracles. In raising the dead there is an indication of divine power which nature never supplied. Look at his knowledge of the human heart and future events. That emanated from a higher wisdom than what designed the orbits of the planets, or combined the elements of material existence. In the dignity in which the Galilean peasant walked the earth, and looked down upon its rulers, and rebuked its lords, and raised its slaves, and legislated for human hearts, and promised eternal life, and established the kingdom of heaven, learn the moral grandeur of God. That unsullied purity on which the keenest malice and the vilest falsehood could fix no stain, portrays the Divine holiness. That untiring patience which no stupidity or perversity could baffle; that lowliness which disdained not the child, the slave, the sinner, the outcast; that kindness to all, which consorted with the Samaritan, and was gracious to the Gentile; do they not preach to our inmost hearts of God's forbearance, condescension, and impartiality? That mercy which so promptly welcomed back the erring follower, and so generously prayed even for his murderers, is it not an impressive lesson on the fathomless mercy and free forgiveness of our God and Father? And that benevolence which prompted him to incessant exertion; which supported him through unparalleled suffering; which was alike the soul of his discourses, his actions, his miracles; which shone through his life and his death; whose splendors were around his brow when he expired on the cross, and when he sat down on the right hand of the Majesty on high; what is it but a glorious revelation of the glorious truth, that God is love?

THE GLORY OF GOD IN THE FACE OF CHRIST.

(2 Cor. iv. 6.)

Theologians say, that the very infant comes into the world under the wrath and curse of the Deity. They never learned that by observing the glory of God in the face of Christ. No such withering frown ever sat on his benignant countenance. Think of Christ wroth with a child! Think of Christ cursing a child! I must read in the gospel that he did so, before I believe that God does so, and that the Calvinistic doctrine of original sin is true. In the strong horror of the human heart at the monstrous combinations of such a person with such an action I read the condemnation of that gloomiest article of a gloomy creed; and if it be a foul calumny on Christ, it must, exalted as he was, be a yet fouler calumny on God. I would sooner believe the one than the other. I would sooner imagine Jesus of Nazareth encountering some fond father and fond mother, in the first freshness of their parental feelings, as they pass beneath the gate which is called Beautiful,—less beautiful in the sculptured forms of marble on which its gorgeous architecture rested, than in the living human group which were there, bearing the babe to the altar to dedicate it to the God of its fathers,—and encountering them with that solemn malediction which would sink into their souls and corrode their lives; than I would imagine the Omniscience which witnesses each man's birth, life, and death; to be in all earth's scenes of parental anxiousness and fondness over helpless infancy, the all-pervading presence of an almighty curse. Yet

this is the doctrine into which thousands upon thousands of children are catechised. Why will not parents and teachers lead them, not to Calvin, but to Christ? So should they receive a blessing, even as did those children which were led to him, notwithstanding that there were not wanting, even then, erring disciples to intercept their approach and forbid their coming. As his blessing was on them, so is that of his and our God. His doctrine illustrates his conduct. 'Their angels,' he says, 'do always behold the face of my Father, which is in heaven'; they are peculiar objects of the providential care which, by the number, swiftness, and power of those supposed winged messengers, was so pictorially typified: and again, 'Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.'

Theologians say that God avenged the honor of his broken laws, and satisfied the claims of his justice, and made a needful opening for the exercise of his mercy to the repentant sinner, by imputing the sins of mankind to Christ, and visiting their punishment on his head. They never learned that either, by observing the glory of God in the face of Jesus Christ. His heart and life neither exhibited nor recognized any such moral principle as this sort of vindictive justice. It was not thus that he dealt with those who offended against him. Nothing could be so prompt, rich, and free, as his forgiveness, unless that of God, as he taught, and we believe it to be exercised in the parable of the prodigal son. Had the principle, ascribed by this faith to God, been that of Christ, how would he have acted, for instance, when Peter denied him? Think of the enormous discrepancy which his then adopting it would have introduced into the gospel. Suppose him forgiving Peter, notwithstanding those tears of bitterness, and that subsequent life of devotion to his cause, only on condition that John, the beloved disciple, should, in his own mind and body, endure some penalty of heavy anguish, the outpouring of the vials of Jesus' wrath for the apostasy of Peter, imputed to him; would this have strengthened the precept to love Christ? Would this have been a scene for us to admire and venerate? Yet if God be the God of vindictive justice, thus should his glory have shone in the face of Jesus Christ. It was a purer light that beamed from his eye, when in the midst of his false asseverations, 'the Lord turned and looked upon Peter.' That glance of affectionate upbraiding, of reproachful tenderness, of frank forgiveness, shone into his heart, as it does still into ours; 'that is the true light.' When the yet unconverted Paul was rushing on in his career, it is true the glorified appearance of Jesus struck him to the earth. But it was no blow of vengeance. Though he had aided in the infliction of death on Christians, there was no demand of blood for blood, his own or that of a substitute; it was the blaze of mercy which blinded his eyes to irradiate his mind; it was the voice of godlike compassion which said, 'Saul, Saul, why persecutest thou me?' And then with godlike generosity, came his apostolic commission and his Master's promise. Now, I say, that if we are to see as this same Paul tells us in the text, 'the glory of God in the face of Jesus Christ'; if the moral character of Jesus be really a picturing forth to the world of the moral attributes of the Deity, then the common doctrines of atonement and satisfaction

are utterly inconsistent with that character and those attributes, and have nothing to do with that eternal life which is in the knowledge of the Father, the only God, and Jesus Christ whom he sent.—*W. J. Fox.*

MENTAL FREEDOM.

It has pleased the All-wise Disposer to encompass us from our birth by difficulty and allurements, to place us in a world where wrong-doing is often gainful and duty rough and perilous, where many vices oppose the dictates of the inward monitor. where the body presses as a weight on the mind, and matter, by its perpetual agency on the senses, becomes a barrier between us and the spiritual world. We are in the midst of influences which menace the intellect and heart; and to be free is to withstand and conquer these.

I call that mind free, which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.

I call that mind free, which escapes the bondage of matter, which instead of stopping at the material universe and making it a prison-wall, passes beyond it to its Author, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call that mind free, which jealously guards its intellectual rights and powers which calls no man master, which does not content itself with a passive hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad, not to supersede but to quicken and exalt its own energies.

I call that mind free, which sets no bounds to its love, which is not imprisoned in itself, or in a sect, which recognizes in all human beings the image of God and the rights of his children, which delights in virtue and sympathizes with suffering wherever they are seen, which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of mankind.

I call that mind free, which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles, which it has deliberately espoused.

I call that mind free, which protects itself against the usurpations of society, which does not cover to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few.

I call that mind free, which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong-doing, which no menace or peril can enthral, which is calm in the midst of tumults, and possesses itself though all else be lost.

I call that mind free, which resists the bondage of habit, which does not me-

THE BIBLE CHRISTIAN.

NOTICE.

The Unitarian Church Library is open to the public. Persons desirous of obtaining information concerning the doctrines and principles of Unitarian Christianity, will be supplied with suitable tracts or books, by applying at the church immediately after any of the services.

The Bible Christian.

MONTREAL, JANUARY, 1845.

OUR SECOND YEAR.

With the present sheet commences the second year of our labours. The *Bible Christian* was established a twelve-month ago, to serve a temporary and local purpose. It must be remembered what our objects were then stated to be. In commencing, we said our aim should be to diffuse information concerning the distinguishing principles of Unitarian Christians. This we proposed to do by submitting to the public, from time to time, specimens of our religious literature, practical, doctrinal and controversial. Much misapprehension prevailed, and still prevails, with regard to Unitarian views of Christianity—some misrepresentation too, both then and now. To remove the one and baffle the other, therefore, we proposed that course as the most effective and peaceable. We overlooked all that blind, unreasoning prejudice which is but too common every where, and appealed to a candid public for a candid hearing.

There was one grand aim, however, to which, we said, all our other efforts should tend, as to their supreme and ultimate object. That was the promotion of sound practical holiness in the world,—the enthronement of the spirit of Christianity in men's hearts. It is this, in our opinion, which is to regenerate and save humanity. Whatever be the alleged defects of the speculative belief of Unitarians, it is admitted on all hands, both by friends and opponents, that they tolerate no laxity of moral principle. "Their rules in this respect," says Bishop Burnet, "are strict and severe, and they seem to be very much in earnest in pressing the obligations to a very high degree in virtue." There should certainly be no difference, then, between them and their Trinitarian fellow Christians in this respect. "We and the Unitarians are said to differ," says Dr. Hey, in his Cambridge divinity lectures; "but about what? Not about morality or natural religion, or the divine authority of the Christian religion: we differ only about what we do not understand, and about what is to be done on the part of God."—Thus it is candidly conceded that the points of difference fairly allow of disputation. All admit the high importance of practical holiness:—we contend for its supreme importance. We contend for the supreme importance of personal religion, deeply seated in the heart and inseparable from the daily life,—manifesting itself steadily, patiently, and without ostentation,—unconnected with technicality and cant, undegraded by fanaticism, and untarnished by extravagance.

How far our proposed ends have been served during the past year, we pretend not to say with precision. We have reason to know, however, that some good has been done. Prejudice has in many cases been softened, misapprehensions have been removed, and in several instances conviction has been carried to the mind. Let us hope that more good will be done during the year on which we have just entered.

We continue to ask for a candid hearing. We make the demand of a Christian public, simply reminding them that candour in all things is a Christian duty. Yet there may be those who would not look on our sheet. We have a sufficient knowledge of the state of the community to be fully aware that many persons would not read a line that had been written by Unitarian hands. The mere name of 'Unitarian' fills them with a vague and morbid dread. Now, to say the truth, we are not anxious for any such particular designation. Affirming,

as we do, that Jesus of Nazareth was the Christ, the Son of the living God, and fully acknowledging him to be Head over all things to the Church,—submitting to his authority exclusively, in matters of religious faith and practice,—believing every thing he taught,—striving to do every thing he commanded,—we have no desire for any other designation than the general one of *Christian*, which is derived immediately from our glorified Lord and Master himself. Yet, we have no objection to be called *Unitarians*. The term 'Unitarian,' simply denotes a great truth which we conceive lies at the foundation of religion, namely, the simple Unity of God. Now, when ignorance and prejudice combine to put a ban on a term of this character,—so innocent, so useful, and, as we maintain, so true,—it would not become us to shrink from the name. Nor do we. We glory in it. We are Unitarians. We trust we have read the New Testament to better advantage than to shrink before popular prejudice and ignorance, when a great religious truth is assailed, or even slighted, directly or indirectly. These obstacles encountered the Saviour on every hand, yet he shrunk not, nor did "the glorious company of the Apostles." The unbelieving Jew, full of the prejudices of his age concerning the temporal glory of the promised Messiah, 'stumbled' at the idea of Christ's dying a malefactor's death;—he would not listen to it. The proud Greek, full of vain philosophy, curled his lip in scorn, and cried "foolishness!" when he heard that the Author of the new doctrines underwent a slave's punishment upon the cross. On account of the supposed shame of the cross, those persons closed their eyes and ears to the Gospel message, and put it under ban. But did Paul yield? Not a hair's breadth. The very point selected by ignorance and prejudice as that on which to fasten reproach was selected by the Apostle as that in which to glory. We believe that God, the Almighty Maker of the universe, is *undivided* and *indivisible*: and if the name of Unitarian, which denotes this belief, is to be cast out as evil, and if those who assume it are to be made the objects of popular denunciation, then we should be inclined to imitate the apostle, and make the proscribed name, a matter of glory.

We are aware that in this respect we differ from thousands who entertain a similar belief with regard to God's simple unity. Nothing will induce them to assume any particular denominational title—they will recognise no name but that of 'Christian.' We blame them not. We respect the motive which prompts them to give the weight of their influence to check the growth of party names in the Church. We wish there were fewer of these;—we wish there were none of them. At the same time, however, we hope that our friends of the 'Christian' denomination, will appreciate the motive which induces us to adopt the name of Unitarian.

Now, with regard to those who have a morbid dread of this name, we have but little to say. We can have very little to say to themselves, for if an angel from heaven were to write for their instruction in our columns, their prejudice would deprive them of the benefit of it. They would not read. We look upon such a class of people as a mere drag on all progress. Human improvement and religious reform must be accomplished by a far different class of minds. In course of time, they will be obliged to follow, though it be at a great distance.

There are others, however, of a 'more noble' turn of mind than those to whom we have alluded. There are many who are candid and enquiring—who are too just and too generous to condemn any cause unheard. We have a chance of being read by such as these—we know that our sheet does fall into such hands. We would simply caution them against receiving any statement of our views, from any quarter, too hastily. We do not say that the statements given by our opponents, are necessarily incorrect; but we do say that they are too frequently so to merit much reliance. A final

opinion should never be formed concerning Unitarian principles until the Unitarian himself has obtained a hearing in the matter. We think it necessary to say this much at least: for we solemnly declare that we have seen statements of the Unitarian faith, alleged and put forth by persons who pretended to information on the subject,—by men who held the office of Christian ministers, which have astonished and shocked us, and which bear about the same resemblance to Unitarianism as held by those who profess it, that a deformed and repulsive caricature does to the fair, properly developed portrait. We simply ask that both sides should be heard, and whether the candid reader agrees with us, or differs from us, we are not going to respect him the less, and in any case we ask him to exercise Christian charity towards us likewise.

We have another class of readers to whom we would say a word before we close. Those are they who sympathise with us in religious opinion. We caution them against yielding their assent to any thing they see in our columns, unless it be sustained to their satisfaction by the evidence of the sacred record of God's Word. We have a great aversion to any thing like a passive obedience in such matters. We wish to be sustained in our efforts by a body of intelligent believers. The circumstances of the times require that all Unitarians should be of this character. It is also necessary that they should be alive and active. Let them be so. To borrow the language of a certain class of writers, we regard their mission as one of vast importance. Not so much perhaps in the way of converting men to their peculiar opinions, as in exhibiting a generous and enlarged spirit in all things;—in reaching above and beyond all narrowness and sectarianism. Thus may they administer an emphatic rebuke to all intolerance and bigotry. Thus may they make their influence felt, in some measure, throughout the community, though it would scarcely be recognized. While they seek truth, and discover it,—while they avow it, though it be unpopular,—let them do all this temperately. Let them, at least, remember that no degree of correctness in belief can atone for the violation of Christian charity.

WHO ARE THE ORTHODOX?

'Orthodoxy' has long since got to be a term of very loose usage in the religious world. Almost every party claims it, and almost every party has it conceded to them. Its use has become so indiscriminate that some do not care for seeking it. As a party term, it is frequently used as antagonistic to Unitarianism. When speaking of our Trinitarian fellow Christians, we feel no hesitation in giving it to them as such. We are not of those who quarrel about mere terms. In designating parties, we are generally disposed to use those names which are least offensive to the parties themselves.

Yet, when we come to seek the precise meaning of this term, we may discover that it does not lie so near the surface as many suppose. Who are the orthodox? Let an accomplished Trinitarian Professor answer the question; we mean Dr. Campbell, Professor of Divinity and Principal of Marischal College, Aberdeen.—"As to orthodox," says Dr. C. "I should be glad to know the meaning of the epithet. Nothing, you say, can be plainer. The orthodox are those who in religious matters entertain right opinions. Be it so. How then, is it possible I should know who they are that entertain right opinions, before I know what opinions are right? I must therefore unquestionably know orthodoxy, before I can know or judge who are orthodox. Now, to know the truths of religion, which you call orthodox, is the very end of my inquiries; and am I to begin these inquiries on the presumption, that without any enquiry I know it already? . . . There is nothing about which men have been, and still are, more divided. It has been accounted orthodox divinity in one age, which hath been branded as ridiculous fanaticism in the next. It is at this day deemed the perfection of orthodoxy.

chanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

I call that mind free, which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world.

In fine, I call that mind free, which, conscious of its affinity with God, and confiding in his promises by Jesus Christ, devotes itself faithfully to the unfolding of all its powers, which passes the bounds of time and death, which hopes to advance for ever, and which finds inexhaustible power, both for action and suffering, in the prospect of immortality.—*Channing.*

CONSISTENT PROTESTANTISM.

Consistent Protestants do not admit that there is any one universal *visible* church at all. In their view, all true Christians, of whatever communion, are members of one universal *invisible* church; which consists of the faithful, not only of one age, but of all ages; and is gathering to itself from the many visible churches, whatever is devout and holy in each—to assemble at last in that 'all-reconciling world,' where Bossuet and Liebnitz shall dispute no more, and where 'Luther and Zwingle shall be well-agreed.'

'Variations,' which Catholics pretend to exclude, but never do, Protestants not only admit may exist, but contend that they cannot but exist. Their theory is very simple and intelligible. They maintain, with Chillingworth, that every man of sane mind, who honestly inquires, will arrive at sufficient truth to save him; that if there be any one who thus honestly inquires, and falls into perfectly involuntary error, that error will not condemn him; that, if a man has *not* honestly inquired, his error is chargeable upon him in the degree in which he has, by his own negligence and wilfulness, invited it; that these principles have, in fact, seemed as great an approximation to unity as the system which, after admitting the maxims which must infallibly issue in spiritual despotism to attain it, fails to do so, and that, lastly, this is shown by the general harmony of Protestant confessions on points which as much transcend 'Church principles' in importance, as they surpass them in clearness.

Which of these two views of the subject is the nobler, the worthier—which best harmonizes with the instincts and exercises of Christian charity—which affords the more reasonable hope of an essential, though not an external union, we cannot now stay to enquire.—*Edinburgh Review.*

LOWELL FACTORY GIRLS.

As for the noble deeds, it makes one's heart glow to stand in these mills, and hear of the domestic history of some who are working before one's eyes, unconscious of being observed or of being the object of any admiration. If one of the sons of a New England farmer shows a love for books and thought, the ambition of an affectionate sister is roused, and she thinks of the glory and honor to the whole family, and the blessing to him, if he could have a college education. She ponders this till she tells her parents, some day, of her wish to go to Lowell, and earn the means of sending her brother to college. The desire is yet more urgent if the brother has a pious mind, and a wish to enter the ministry. Many a clergyman in America has been prepared for his function by the devoted industry of sisters; and many a scholar and professional man dates his elevation in social rank and usefulness from his sister's or even some affectionate aunt's entrance upon mill life, for his sake. Many girls, perceiving anxiety in their father's face, on account of the farm being encumbered, and age coming on without release from the debt, have gone to Lowell, and worked till the mortgage was paid off, and the little family property free. Such motives may well lighten and sweeten labor; and to such girls labor is light and sweet.

In the mills the girls have quite the appearance of ladies. They sally forth in the morning with their umbrellas in threatening weather, their calashes to keep their hair neat, gowns of print or gingham, with a perfect fit, worked collars or pelerines, and waistbands of ribbon. For Sunday and social evenings they have silk gowns, and neat gloves and shoes. Yet through proper economy,—the economy of educated and thoughtful people,—they are able to lay by for such purposes as I have mentioned above. The deposits in the Lowell Savings Bank, were, in 1843, upwards of 114,000 dollars, the number of operatives being 5000, of whom 3800 were women and girls.—*H. Martineau.*

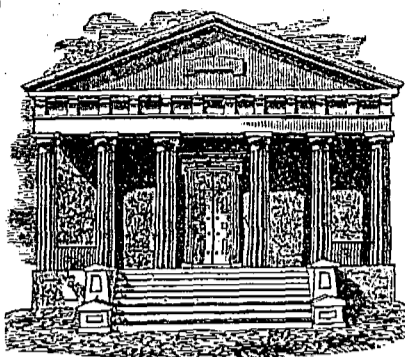
WORTHY OF NOTE.—It is a curious fact, that the church in Geneva, (Switzerland,) in which Calvin preached—who in the sixteenth century caused Servetus, the Unitarian, to be burnt at the stake for his alleged heresies—is now used by a congregation who weekly listen to the preaching of the Unitarian, Cheneviere.

in one country, which in an adjacent country is looked upon as damnable heresy. Nay, in the same country, hath not every sect a standard of its own? Accordingly, when any person seriously uses the word, before we can understand his meaning, we must know to what communion he belongs. When that is known, we comprehend him perfectly. By the orthodox he means always those who agree in opinion with him and his party; and by the heterodox, those who differ from him. When one says, then, of any teacher whatever, that all the orthodox acknowledge his orthodoxy, he says neither more nor less than this, 'All who are of the same opinion with him, of which number I am one, believe him to be in the right.' And is this any thing more than what may be asserted by some person or other, of every teacher that ever did or ever will exist?... To say the truth, we have but too many ecclesiastic terms and phrases which savour grossly of the arts of a crafty priesthood, who meant to keep the world in ignorance, to secure an implicit faith in their own dogmas, and to intimidate men from an impartial inquiry into holy writ."

THE ROMAN CHURCH AND THE ANGLICAN CHURCH.

We sometimes hear it said that that section of the Church of England, known to sympathise with Dr. Pusey's views, are about to shake hands with the Church of Rome and be fairly at one with her once more. It would appear, however, from the following extract, that such a step cannot be taken so easily as some people imagine. Probably the Puseyites as they are called, do not wish to do any thing of the kind. To say the truth, we think those people have been the victims of a good deal of groundless abuse. If they desire a stricter conformity to the rubric of their Church, let them have it. If others in the same Church are unwilling to conform to the rubric, let them openly renounce it. Let all parties be consistent and straightforward. If a consistent conformity to the authorised standards of Anglicanism will lead so closely to Romanism, and if such proximity be considered a vast evil, let those standards be abandoned or essentially modified. Occupying, as we do, the high ground of Protestantism—urging the Bible only as the rule of faith, and maintaining the right of every individual to judge for himself and worship as his conscience dictates—we can survey this matter from a point of view somewhat different from other churches, who are hampered in with regard to faith and worship, by mere human forms. Anglican churchmen are accustomed to regard their ordination as good and valid, and are prone to say betimes, that the mode of ordination in many other churches, is neither the one nor the other. It appears, however that if they would serve at the altar, they must also go "through a rightful ordination." Here again we can stand on vantage ground, and watch the dispute between the parties. For ourselves we attach very little weight to mere external ordination. Our notions on this subject are so simple that we suppose they would scarcely merit a moment's attention from a true "churchman." We are disposed to regard any mode of ordination as good and valid where the head is well instructed, and the heart beating right towards God and man. Show us the sincere Christian minister, and we are not going to enquire whether he was ordained by Prelate, Presbyter, or Congregationalist. The extract to which we allude is taken from the London Tablet, a Roman Catholic journal:—

"It is obvious, too, that the Puseyites, to whom we address ourselves, have been under the delusion that, by making a few more external changes, adopting a few methods of discipline, and borrowing a few improvements of routine, they are prepared to enter upon a negotiation with Rome for the establishment of some sort of spiritual federalism—paying, of course, to Rome the compliment of making its bishop president of the confederation. We entreat those amiable and estimable individuals, to whom we allude, not to remain any longer under the delusion that an architectural reformation, or the purchase of a few chasubles, or a change of position in praying, or the adoption of retreats, or the practice of confession, or ten thousand like improvements added together, will suffice to put them in a position to negotiate with Rome. It is a duty and a charity to inform them that the gate to reconciliation with Rome is humility and submission; that their first need (with contrition, of course,) is to put their baptism out of doubt; and that their second need, if they would serve at the altar, is through a rightful ordination to put off the lay for the sacerdotal character."



MONTREAL UNITARIAN SOCIETY. CHURCH.—LORD'S SUPPER.—ANNUAL MEETING.

The above cut represents the front of the new church edifice, erected within the past year by the Montreal Unitarian Society. It is well situated on a rising ground on Beaver Hall Place, Lagouchetiere Street exactly at the head of Radegonde Street.

The building is marked by a tablet bearing the following inscription—

JOHN XVII. 3.
CHRISTIAN CHURCH.
—UNITARIAN—

The meaning of the Scriptural motto is obvious, and we think it a fitting one for a Christian church.—In going there, we seek to attain that knowledge which leadeth unto life. Eternal life is the gift of God, through Jesus Christ our Lord.—It is the knowledge of the Father, the only true God, and Jesus Christ his well beloved Son and chosen Messenger. The edifice has been simply designated a "Christian church," because those who worship there are believers in Jesus Christ as the "Son of the living God." They maintain his sole Headship of the Church, and are determined to adhere to him with unswerving loyalty. They will permit nothing in the shape of church authority, or creed authority, to be interposed between his teaching and their own souls. It has been thought proper to subjoin the term "Unitarian," to denote their distinctive belief in the simple Unity of God, in opposition to the popular theory which makes Him to consist of three distinct and equal persons. We reject this triune theory, because we cannot find it in the Scriptures.

The interior of the building is not yet completed. The congregation (which has been regularly organised during the past year) now assemble for public worship in a large, well finished room in the basement story. They formerly met in a temporary chapel in the Haymarket, but removed to the lecture-room of the new church on the 8th Dec. last. At their first meeting in that place, the ordinance of the Lord's Supper was administered. Various circumstances, incident to the formation of a new worshipping Society, had occurred during the past year to prevent suitable arrangements being made for the observance of that rite before, so that the communion at that time was the first one held by the Unitarian congregation of this city. During the past year, the congregation has made a steady and gratifying increase. At the Lord's Supper there were fifty six communicants.

On Christmas Day last, there was a suitable religious service held in the forenoon. The 25th of Dec. being the day generally regarded by the Christian world as the anniversary of our Saviour's birth, we are always disposed to avail ourselves of the associations connected with that bright and blessed event, to promote our spiritual improvement and religious progress.—On the evening of the same day the annual meeting of the Society took place. At that meeting the Secretary of the Managing Committee submitted the Report for the past year. In the commencement of the Report reference is made to the progress of Unitarianism in Montreal:—"Something more than three years ago, in the fall of 1841, a few friends to the Unitarian cause in this city assembled in a school-room in McGill Street, to enjoy the preaching of the Gospel in accordance with their views. The num-

ber then collected together was small, and gave but feeble encouragement to attempt the formation of a society. Happily, however, as it now may be deemed, there were those then present who felt too deeply the value of their religious belief, not to make the effort to establish permanently Unitarian preaching in Montreal. They scarcely anticipated, however, that the year 1844 would witness them a regularly organized society embracing about two hundred souls, fifty-six of whom are communicants, and the number constantly increasing, with a regularly ordained pastor, and a commodious church erected, which, when completed, with galleries, will accommodate more than six hundred persons."

The Report makes further reference to the erection of the church. The committee were encouraged to commence such an undertaking by the earnestness of the Society here, whom they found ready to contribute liberally according to their means; and by the generous promises of assistance from sympathising friends abroad. Those promises have been fully realized by the tour of the Rev. Mr. Corder in the United States last summer. Owing to the serious embarrassments of our brethren in the faith in Great Britain and Ireland, arising out of the questions involved in the Dissenters' Chapels Bill, then before the Imperial Parliament, the congregation here could not feel justified in making any appeal to them. This was understood by the Unitarians of the United States, and the collecting tour of Mr. Corder was eminently successful. By it more than 900 pounds have been realized for the Church building fund. The Report expresses the deep gratitude of the Society here to our many friends for their liberality in this matter, and likewise to the American Unitarian Association, and the British and Foreign Unitarian Association, for their continued grants to assist in defraying the current expenses of the Montreal congregation. It proceeds also to say that—"Our hearts have been encouraged, and our hands have been strengthened by the assistance which has thus been afforded."

Reference is made to the "Bible Christian," expressive of satisfaction as to the manner of its being conducted and printed; and stating that its subscription list is gradually increasing. The Report closes in the following manner:—

"In closing, your Committee would remark, by way of encouragement, that few, if any, religious societies in Montreal have increased with the same rapidity of growth that ours has done. Within three years from its present rise, it has grown into a body, respectable as to numbers and influence; and it is our earnest prayer that none of its members may be destitute of those distinctive traits which are essential elements of the Christian character."

The following Resolutions, amongst others, were unanimously passed at the annual meeting:—

"That the Report of the Managing Committee be received and adopted.

"That cheered and encouraged as we have been during the past year, by the liberal munificence of our brethren in the United States, by the British and Foreign Unitarian Association, by the American Unitarian Association, we are resolved to persevere in our efforts; and, hoping for the blessing and support of the God and Father of our Lord Jesus Christ, we 'thank God, and take courage,' humbly praying that we may be favored with all needful help in our labours for the establishment of pure Christianity in this city and throughout Canada.

"That the success attending the efforts which have been made for the erection of a building for religious worship, has fully equalled our highest expectations, and that the warmest thanks of this meeting are due to our Pastor and others who have taken an active part in collecting the means to meet the expenditure thus incurred.

"That the most grateful thanks of this meeting are due to those societies and individuals in the United States, who have contributed to our Building Fund, and who, by their liberality, have enabled us to complete our church without sub-

jecting ourselves to any serious pecuniary embarrassment.

"That the thanks of this meeting be given to the British and Foreign Unitarian Association, for its continued liberality in contributing to meet the current expenses of this Society.

"That the thanks of this meeting be given to the American Unitarian Association, for its continued grant for the same purpose.

"That the increasing numbers of our congregation, the perceptible growth of piety and Christian zeal among us, and the harmony and good feeling which are vouchsafed to us at the present season, are subjects of devout thankfulness to Almighty God.

"That the Province of Canada presents an interesting field for missionary labours, and we consequently resolve, in humble reliance on the great Head of the Church, to give early attention to the establishment of a mission in Canada."

LETTER FROM BOSTON.

The following letter from the Hon. Stephen Fairbanks, of Boston, to the pastor of the Montreal Unitarian church, has come to hand since the publication of our last number. In the intelligence it conveys, we have another substantial proof of the sympathy of our friends in New England. Those in Salem have our gratitude for their generous remembrance of us. The "Fair" referred to in the letter was got up a short time ago by the combined exertions of the ladies of the four Unitarian worshipping societies in that place. It was held in one of the largest halls in Salem. The net proceeds accruing from the sale of fancy articles, &c. furnished for the occasion, amounted to 3179 dollars, all of which was appropriated to missionary purposes.

"Boston, 22nd November, 1844.

Rev. John Corder.

"DEAR SIR,—I have received, by the hand of the Hon. L. Salustian, the net proceeds of the 'Fair,' held by the Ladies of the Unitarian Societies in Salem; five hundred dollars of which they have appropriated for the aid of the Unitarian Society in Montreal, Canada. Your draft on me, at sight, or that of any officer of your Society, by you countersigned, will be duly honored. I shall be much gratified to learn that your Ministry continues to be blessed, and that the aid from the United States, will comfort and encourage our friends, who are struggling for what they and we believe to be 'the truth as it is in Jesus.'"

"With the most respectful consideration,
I am, your friend and servant,

STEPHEN FAIRBANKS,
Treasurer of the Board of Domestic
Missionary and other purposes."

NOTICE.

UNITARIAN CHURCH, MONTREAL.

The Public Services of the Unitarian Congregation of this city have been REMOVED from the Chapel in Haymarket, McGill St. to the LECTURE-ROOM in the BASEMENT STORY of the NEW UNITARIAN CHURCH, on Lagouchetiere Street, head of Radegonde Street, (Beaver Hall.) They will be continued there until the interior of the Church is completed.—Hours of Public Worship the same as usual,—ELEVEN in the Morning, and SEVEN in the Evening.

BOOKS FOR SALE.

FOR SALE, at the Office of 'THE BIBLE CHRISTIAN,' Haymarket, in the house adjoining the American Presbyterian Church,—

THE ENTIRE WORKS OF WILLIAM ELLERY CHANNING, D. D., in two handsome volumes, price 10s.; in extra binding, 11s.

COMMENTARY ON THE NEW TESTAMENT, by ABEL ABNOT LIVERMORE.—Three vols. published.—5s. per vol.; 15s. for the set.

LECTURES ON CHRISTIAN DOCTRINE, by ANDREW P. PEABODY.—One vol. 4s. 6d.

SKETCHES from the LIFE OF CHRIST, by Mrs. H. V. CHENEY.—One vol. 2s.

COLLECTION OF HYMNS, by the late Rev. Dr. GREENWOOD, of King's Chapel, Boston. Thirty-ninth edition. Price 4s.—Compiled for the use of Unitarian Congregations.

ORIGINAL POETRY.

ADDRESS TO THE OLD YEAR.

Thou good Old Year,—linger, ah! linger yet;
How can we see thee part, without regret?
Didst thou not bring us gifts of priceless worth,—
Joy to the heart, and summer to the earth?
Hast thou not shared in all our hopes and fears,
Witnessed alike bright smiles and secret tears?
Within thy old and withered breast there lies
A world of sweet and sacred memories;
And can we see thee part, without regret?
Thou good old friend,—linger, ah! linger yet.

With thee has many a sunny day been spent,—
With thee has joy, and song and mirth been blent.
Friendship has made thy passing hours all bright,
And Love has tinged them with a holier light;
But, more than all, thou hast calm seasons brought
Of high resolve, and deep and solemn thought,
When goodness seemed to kneel within the heart
And supplicate she never might depart.

Yes, precious hours were thine, thou good Old Year,
And even sorrow makes thee but more dear.
Whatever blessings may be yet in store,
Thy pleasant face we never shall see more.
Let others hail the advent of the new,
And eagerly its promised joys pursue;
But I still turn to thee with fond regret,
Thou good Old Year,—linger, ah! linger yet.

E. J. D.

THE APOSTLE PETER A UNITARIAN.

Before Peter became acquainted with our Saviour, he was a Jew. As such he had been born and educated. He must therefore have been a believer in the doctrine of the Divine Unity. He must have been a worshipper of One God in one person. This will be conceded by all who are conversant with the Jewish history, and whose opinion deserves respect. That Peter could have been a Trinitarian before his conversion to Christianity, is as improbable as that he could have been an atheist. If he ever afterward departed from this fundamental principle of the religion in which he had been brought up, we may reasonably expect to find some notices of so remarkable a change, in the copious accounts we have of his subsequent life. These accounts are contained in the Scriptures of the New Testament. We learn from them that, almost from the very commencement of our Lord's public ministry, to his ascension into heaven, Peter was his most talented and zealous disciple, and that subsequently, for the space of more than thirty years, he was one of the ablest and most successful advocates of the Christian cause.

The question now presents itself—have we any evidence that Peter, either while a pupil in the school of Christ, or at any time afterward in the course of his ministry, abandoned his old belief, in the doctrine of the divine unity, and embraced Trinitarianism? Have we not, on the contrary, the most satisfactory proof that he was, both as a disciple, and a teacher, a Unitarian?

If it be assumed that he ever did abandon his old belief, in the respect we have mentioned, we ask, When? Nor are we unreasonable in our demand. Certainly, an event so extraordinary, at least in his own mind, could not have been passed over in silence, nor even with a slight notice. If others saw fit not to record it, he assuredly would not have omitted to mention it. He must have dwelt upon it often and feelingly. He must have told us at what time, and under what circumstances, a change so fundamental, so opposed to his most deeply rooted prejudices, and so widely affecting the great system of religion, took place; as he has done, with such minuteness of detail concerning the far less important subject of admitting the Gentiles to Christian privileges upon equal footing with the Jews. Now, we repeat the question, when did any such change as described take place? We say, never. And we rest this assertion, in the first instance, on the silence of the Scriptures. We challenge any one to lay his finger on a single sentence, either from Peter himself, or from any other inspired man, which in its proper connexion affords the least particle of evidence, of his ever having embraced Trinitarianism after he had abandoned Judaism. We rest our assertion, in the second place, and chiefly, upon the positive proofs of his Unitarianism, derived from his known declarations and conduct while a pupil of Christ; from the recorded instructions which he, in common with the other disciples, received during that period; from his public discourses, controversies, devotions, and private teachings, as given us by the sacred historian who reported the acts of the Apostles; and from his own writings that have come down to us.

1. We begin with his declarations and conduct while a pupil of Christ. Peter was, of all the disciples, the most likely, from his natural ardor and habitual forwardness, to object to whatever our Saviour might propose adapted to shock his prejudices. And so it was in fact. It was he who rebuked his master, when he announced his future sufferings. But we need not cite particular instances. Our readers must be prepared, by what they recollect of Peter's character, for

the question, whether it is credible, that one so prompt on all occasions to speak from the first impulse of feeling, could have heard Jesus, at any time, assert the existence of 'three persons in the Godhead, equal in substance, power, and glory,' and not have expressed his surprise at what must have appeared to him (educated as he had been) so nearly approaching to polytheism? Especially, could he have refrained from expressions of astonishment, if, on any occasion, our Saviour in the character of the predicted Messiah—a character which no Jew ever dreamed would be properly divine—had claimed to be Jehovah in the flesh, and the object of supreme religious adoration? Impossible! And the fact that no expressions of the kind we have been supposing, ever to our knowledge fell from the lips of this disciple, is one proof that Jesus never inculcated the principles of Trinitarianism upon his followers. But much more than this. There are positive declarations of Peter on record, respecting our Lord's character, that can leave no doubt as to his opinions; declarations, which connected as they are with the approving words of his master, afford the most convincing testimony that Christ did not claim to be, nor was considered by Peter the supreme God.

We recur, for an example, to the sixteenth chapter of Matthew. To the question of Jesus to his disciples,—'Whom say ye that I am?'—Peter with his characteristic promptness replied, 'In what terms? Precisely in such as any Unitarian would have used.—'Thou art the Christ, the Son of the living God.'—And what said our Saviour to this? Did he intimate that he had received an imperfect answer? Did he insinuate that Peter, not having had access to the true source of light, was still in the dark as to his real character in this most important particular? Not at all; but bestowed on him the highest commendations, reminding him, at the same time, that such intelligence could have come only from God,—'Blessed art thou, Simon, son of Jona; for flesh and blood have not revealed it unto thee, but my Father which is in heaven.' And yet another time also, Peter made the same explicit and unhesitating confession. It was when Jesus said unto the twelve, 'Will ye also go away? Then Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God.' Such is a specimen of Peter's declarations concerning the dignity of our Saviour's character. They were made on occasions, when, if ever, he would have acknowledged his master's highest claims, and when Jesus, it must be supposed, would have corrected him, had he expressed inadequate views. Yet Peter, so far from calling him God, only professes his belief in him as the Christ, the Son of God, or, which is the same thing, the Messiah; and our Lord, instead of appearing dissatisfied with the profession, in one instance applauded it.

Nor is this all. Peter's known conduct, while conversant with his master, accorded with his declarations. He never betrayed the emotion, nor exhibited the manners, nor performed the acts of one, who believed himself in the immediate presence of his Maker and his God. This is a strong point of the argument. Bring the subject home to your own bosoms, and imagine how a mortal man would feel and behave himself in such a presence; and having done this, carry your thoughts back to the time of Christ's ministry on earth, and observe how familiarly Peter lived with him; how he ate, and drank and conversed with him; how he accompanied him whithersoever he went, now rebuking, and now commending him; at one time uttering the most solemn asseverations of attachment, and at another denying that he ever knew the man,—and then lay your hand upon your heart, and say, if you can, that Peter regarded Jesus as Jehovah!

2. And why should it be supposed by any that Peter ought to have so regarded his master? Whence could he derive the doctrine of the Trinity? How was he to learn that the Messiah was God? It is conceded that he did not bring these notions with him from the synagogue; and we shall now show that he could not find them in the school of Christ. The instructions that he received, in common with the other disciples, were invariably and strictly Unitarian. An example to the contrary is not upon record. We do not assert this unadvisedly. We have read the Gospels through with particular regard to this point; and we know that in no instance did Jesus affirm that the Deity exists in three equal persons, or that he himself is God. On the contrary, we know that he repeatedly, and in the most unequivocal language, bore his testimony to the proper unity of the divine nature, and to his own inferiority to and dependence upon the Father Almighty. Of what essential attribute of Deity did he not expressly and more than once disclaim the possession? Of undivided and independent existence? He said, 'I live by the Father; as the Father hath life in himself, so hath he given to the Son to have life in himself.' Of almighty and undivided power? These are his words, 'I can of mine own self do nothing; all power is given unto me.' Of omniscience? His language is this, 'As my Father hath taught me, I speak,' 'of that day and hour knoweth no man, no, not the angels, neither the Son, but the Father only.' Was such teaching as this very well suited to make such a pupil as Peter a Trinitarian? You remember our Saviour's answer to one who applied to him the appellation of 'good'—'In too high a sense; 'Why callest thou me good? there is none good but one, that is God.' Did Peter, constant as he had been in his attendance upon his master, know nothing of this? You remember too our Lord's reply to the Jews, who falsely accused him of making himself equal with God;

'The Son can do nothing of himself but what he seeth the Father do.'

But why multiply texts? Who does not know that the teachings of Jesus abound in such passages? And where are any of a contrary import to be found? Read over his sermon on the mount, to which the disciples listened. Not a word of Trinitarianism appears there. Read his parables; nothing of such a doctrine appears in them. Listen to his devotions; all are addressed to the one God, the Father of all. Look at the directions he gave to his disciples as to the object of their devotions. Does he tell them to pay religious homage to him? O no; how different from this are his injunctions, even without a single exception. 'When ye pray, say, Our Father.' 'In that day ye shall ask me nothing.' 'Whosoever ye shall ask the Father in my name, he shall give it to you.' Witness his miracles. These we are told, prove his supreme deity. Why then did he, before he bid Lazarus come forth from the grave, address this prayer to God,—'Father, I thank thee that thou hast heard me?' And why did he so often, as if purposely to multiply guards against that error of subsequent times which we are opposing, refer all his powers to the Father as the author of them?

Listen now to the language of his common discourses with his disciples. Does he not continually speak of himself as sent by the Father; as coming from the Father; as anointed of God; as depending upon God; as being one with his disciples; as he was one with the Father? And can you believe still that Peter was taught to regard him as the supreme God? Without the least qualification, he said—'My Father is greater than I.' Could Peter ever after believe and assert that God the Father was not greater than his Master? Turn your thoughts to the Saviour in the garden. Peter was one of his chosen companions. He if any one witnessed his prayer; 'O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.' What words could this disciple have listened to more expressive of his Master's consciousness that he was inferior to, and dependent upon the Most High? Look again, and see him an unresisting prisoner, and now a bleeding victim on the cross. Hear his memorable words, 'My God, my God, why hast thou forsaken me?' 'Father into thy hands I commit my spirit.' Behold him bow his head and give up his breath. See him entombed. Are these demonstrations to the mind of Peter of his Master's deity? Is it said that Peter was not a witness to these scenes. Be it so. We will look further. After the resurrection Jesus taught Unitarianism. Go to my brethren, said he to Mary, 'and say unto them, I ascend to my Father and your Father, to my God and your God.' Ponder these words. Has God brethren? Has the eternal and self-existent Father and a God, such as men have? Among the last words he addressed to Peter and the other disciples are these! 'Behold I will send you the promise of my Father.' As the Father hath sent me, even so send I you.' 'All power is given unto me.' But why prolong the discussion? Such, as we have seen, was the course of education through which Peter passed, under the immediate direction of Jesus Christ. It was not varied, in respect to the doctrines in dispute, that we know of, up to the moment of our Saviour's ascension into heaven. How then stands the case? From all we can learn of Peter's declarations, conduct, and education, while a pupil of Christ, we are compelled to believe that he was a Unitarian at the period of his history, at which we have now arrived.

But new revelations are to be made to him, it may be said. Our Saviour, just before his death promised to the disciples further illumination, by which they would be 'led into all truth.' Who knows, it may be asked, but Peter, Unitarian as he doubtless was at that time, may yet see cause to change his opinions and become a teacher of Trinitarianism? In reply to this, we will not stop to show the intrinsic improbability of such an event; but proceed to ascertain how the matter stands in point of fact. The question is to be settled by recurring to the records we have of his preaching, controversies, private teaching, devotions, and writings. That we may not be accused of taking a partial view of the evidence in the case, we shall adduce all of it that relates to the subject.

3. What then do we learn from the Apostle's preaching? His first sermon occurs in the second chapter of the Acts. He delivered it, we are told, immediately after the special illumination of the Holy Spirit. Does it contain anything like Trinitarianism? Not a syllable. It is thoroughly Unitarian from beginning to end. The points of doctrine it presents are these. 1. The divine mission of Jesus Christ. 'Jesus of Nazareth, a man approved of God among you; or, as it should be rendered, 'proved unto you to be a man from God.' 2. The evidence of the divinity of his mission. 'By miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.' 3. His death, and how the event stood connected with divine providence and human agency. 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.' 4. His resurrection, together with the author and proofs of it. 'Whom God hath raised up, having loosed the pains of death; this Jesus hath God raised up whereof we all are witnesses.' 5. His exaltation, and to whom he was indebted for it. 'By the right hand of God exalted.' 6. His possession of the promise of the holy spirit, dispensed through him to the first Christians, and how he came by it. 'Having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye

now see and hear.' 7. His offices, not undivided, but conferred by the Most High. 'Let all the house of Israel know assuredly, that God hath made that same Jesus both Lord and Christ.'

Of this character are the doctrinal parts of Peter's first sermon. It contains not a word, as to the point in question, different from what we have quoted. Who does not see that it is Unitarian in every particular? Could one be delivered more directly opposed to Trinitarian views? And yet, free as the Apostle's preaching was from what are so much vaunted, in our day, as the 'doctrines of grace,' it was not without the most salutary effects. When the people heard it, 'they were pricked in their heart,' and said, 'what shall we do?' And now we have a specimen of Peter's practical directions. Do they savor of modern Orthodoxy? Does he tell them to worship the Trinity, to mourn over native and entire depravity, to confess they can do nothing themselves, to hope for a transfer of the penalty of their guilt to a substituted victim, or to calculate on having their moral deficiencies supplied by the imputed righteousness of Christ? As far from it as possible. He says to them, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.' Save yourselves from this untoward generation.' So taught the most able and zealous of our Lord's ministers. We have too much respect for the understandings of our readers to add a single word by way of comment.

But it will be asked, perhaps, whether Peter always preached so much in the manner of a Unitarian? We will see. Another opportunity offers itself for listening to him. We find him in Solomon's porch, surrounded by a multitude, that had been drawn together by the miraculous cure he had just wrought of a lame man. (Acts, iii.) He prepares to address the people. Will he, who but a little time before preached Unitarianism with such success, now adopt an entirely new course, and unfold an opposite faith? Let the recorded facts decide. The very first statement he makes involves the doctrine of God's supremacy and the inferiority of Christ. 'The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus.' Is this Trinitarianism? Is the Son of God the very God whose son he is? Is he who is glorified, the same with him who confers the glory? Peter proceeds. 'Ye denied the holy one and the just, and killed the prince of life; whom God raised from the dead.' Is it Jehovah that the Apostle accuses the Jews of denying and killing? Is it Jehovah that he says God raised from the dead? The inspired preacher goes on. 'Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me.' This Peter applies to Christ. Look at its import. 'A prophet like unto Moses,'—'of their brethren,'—'raised up by God!' Is this Trinitarianism? The Apostle concludes his discourse in these words, 'Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.' Here, again, Trinitarianism is not only not recognised, but opposed. Jesus is represented simply as the Son, the sent of God, while the supremacy of the Father is maintained, as it is uniformly in the teachings of this distinguished minister of the gospel. Such as we have seen was the character of Peter's preaching. We do not believe he ever uttered a word in his public instructions, inconsistent with what we have now given. Not a single expression occurs in any of his sermons that have been reported, which can by any just rules of interpretation, be made to yield support to the doctrine of the Trinity. And what was the efficacy of the sort of preaching we have been considering? Was it impotent, as some are so fond of representing Unitarianism to be? Three thousand souls were converted to the Christian faith by Peter's first sermon, and five thousand by the second!

[To be concluded in our next.]

MINISTERS OF THE TRUTH.

Devoted and self-denying pioneers, in the cause of truth and righteousness, have never been wanting. Always there have been some of them on earth, protesting with all their strength against iniquity, and in favor of holiness—and always there will be. Circumstances help to create them. No form of oppression or selfishness can be carried out, for any great length of time, without stirring up, in some few minds, a determined opposition to it. No matter whether it is Judaism, or Catholicism, or Protestantism, or Slavery, or any thing else, there are ever some who have goodness enough to separate themselves from it, and to call its supporters to repentance. And if there were not, God would raise them up miraculously, rather than be destitute of a ministry—rather than be destitute of sin-opposers. 'It is by the foolishness of preaching,'—in the language of the Apostle Paul,—or by moral agitations,—by the proclamation of truth,—that the world is to be saved. And if there is not a titled, high-salaried, peculiarly-privileged, fashionable ministry to do this work, there will be a self-denying, untitled, unsalaried, unprivileged unfashionable ministry, to do it. And for one, I have no fears of the world ever being without a ministry. Nor have I any fears of its ever being without a Church.—*Milford Practical Christian.*

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