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THE BIBLE



CHRISTIAN.

Truth, Holiness,

Liberty, Love.

VOL. II.

MONTREAL, AUGUST, 1845.

No. 8.

UNIVERSALITY OF THE DIVINE BENEVOLENCE.

For the same reason that the Deity designed to make one human being happy, he must have purposed to bestow felicity ultimately upon all. For, if there be a single individual whom he created without this design, since he must still have had some design, it must be different from that which we have already shown to be the only one which he could have had in view.

In reality, his purpose with respect to every individual must have been either to make him happy or miserable. If it were not to make him happy, it must have been to make him miserable; but to suppose that he purposed to make any one miserable ultimately and upon the whole, is to suppose that he purposed the production of misery for its own sake, which has already been shown to be impossible.

And if every principle of the human understanding revolt at the conclusion, that he is partial and capricious in his kindness, and has designed to make some individuals happy and others miserable, it is equally opposed by all the appearances in nature. It is refuted by every object to which we can direct our attention. The sun, in the brightness of his glory, diffuses light and joy through all the nations of the earth. He has no favorite to bless. He regards not in his course the little distinctions which prevail among mankind. He shines not on the lands of the great, forgetting to pour his beams on the lowly spot of the peasant. He lights up the Indies with a burning glow—he smiles upon the nations of Europe with a milder beam, and he shines upon the hoary path of the Laplander, amidst his mountains of eternal snow. 'The Lord is good to all. He causes his sun to shine upon the evil and the good.'

The cloud, bearing in its bosom riches and fertility, pours its blessings upon every field, without regarding the name or rank of its owner. 'The Lord visiteth the earth with his goodness; he watereth it with the dew of heaven; he maketh it soft with showers; he blesseth the springing thereof.'

No where in nature are there traces of a partial God. Some inequalities indeed appear in the distribution of his bounty, but this must necessarily be the case, if creatures are formed with different capacities, and endowed with different degrees of excellence. There can be no degrees in excellence—there can be no variety of orders and ranks among intelligent beings, unless some are made higher and some lower, some better and some worse than others. But how low in capacity, how dark and grovelling in apprehension, how little capable of estimating the benignity of the Author of its mercies, must be that mind which dreams that the Deity is partial, because by diffusing every where a countless variety of capacity, excellence, and happiness, he has adopted the means of producing the greatest sum of enjoyment!

The great things which make us what we are, which minister to the primary wants, and which lie at the foundation of the happiness of all animal and intelligent natures, are always and every where the same. Life itself is the same, wherever that wonderful power, which imparts to a mass of clay the amazing properties of sensation and intelligence, has operated. Wherever a vital fluid circulates, from the lowest animal up to the highest human being, it flows to dif-

fuse enjoyment. To all, indeed, it does not impart an equal sum of happiness, because it could not do so, unless every object in nature were exactly alike; but to all it is the source of pleasure. Simple existence is a blessing; simply to be, is happiness. And this is the case with every race of animals, and with every individual of every race. The Deity has made no distinction in the nature of the existence which he has given to his creatures. He has not made the act of existing pleasurable in one and painful in another; he has made it the same in all, and in all he has made it happy. No reason can be assigned for this, but that he is good to all.

Every appearance of partiality vanishes from all his great and substantial gifts. It is only in what is justly termed the adventitious circumstances which attend his bounties, that the least indication of it can be supposed to exist; yet narrow minds confine their attention to these adventitious circumstances, and hence conclude that he is partial in the distribution of his goodness; while all his great and fundamental blessings are so universally and equally diffused, that they demonstrate him to be a Being of perfect benevolence. Now we ought to reason from the great to the little, not from the little to the great. We ought to say, because, in every thing of primary importance there is no appearance of partiality therefore there can be really none, although in lesser things there is some inequality in the distribution of the absolute sum of enjoyment; not because there is some inequality in lesser things, therefore, there must be partiality, although there is no indication of it in any thing of real moment.

If to this consideration be added what has already been established, that even the most wretched of the human race enjoy a great preponderance of happiness, it will furnish another decisive proof, that the Deity designed to make all his creatures happy.

If we look inward on ourselves, and consider all the parts which minister to the perfection and happiness of our nature, whether animal or intellectual, we shall find a farther confirmation of this great truth. Did not one God fashion us? Has he given to any one of us more members than to another? Has he superadded to one, in the use of an organ, an exquisite degree of enjoyment, which he has denied to another? Are not all our organs the same, adapted to the same uses, and productive of the same gratifications? Has he not given to all the same number of senses, and made them the source of similar intelligence and pleasure?

Indeed, no one can imagine, that in the formation and government of the world the Deity has been influenced by partiality, without entertaining the most low and puerile conceptions of his nature and conduct. When of one piece of clay he made an animal without reason, and of another a man, he felt no more partiality towards the clay which formed the man, than towards that of which he constructed the animal without reason. But he determined to impart enjoyment to an infinite variety of organized and sensitive creatures. It was necessary to the perfection of his plan, that there should be an animal without reason; it was necessary that there should be a man. He therefore gave to each the properties it possesses.

Now, while we suppose that he was not influenced by partiality, in the dis-

tribution which he has made between the different genera of creatures, shall we imagine, that when he proceeded to form the species and still more the individuals, he on a sudden changed the principles of his conduct, and acted solely with a view to gratify a capricious fondness for one individual, and aversion to another—that classes and orders, those great lines of demarkation between different creatures, do not proceed from partiality, but that the slight shades of difference which distinguish individuals from individuals do? Can any conception be more puerile? Every blessing diffused over the creation, which is of great or permanent importance, is given, not to individuals, but to the species. This is the invariable law of nature.

But, while the universality of the divine benevolence will be readily admitted, with respect to the blessings which have been mentioned, many persons believe that the Deity acts upon a totally different principle, with regard to the distribution of moral and spiritual favor, and that he invariably confines the communication of this description of good to a few chosen individuals. The most popular systems of religion which prevail in the present age are founded upon this opinion. But if it be a fact, that there is no partiality in the primary and essential gift of existence, in life, considered as a whole, in the minor properties and felicities of our nature, in our senses, in our intellectual and moral faculties, and in the gratification of which they are respectively the source—if all these great blessings agree in this important circumstance, that they are instruments of enjoyment to all, and that the happiness they actually do impart is universal—it must follow, that there is no partiality in the distribution of moral and spiritual good. For why is this spiritual good imparted to any? Why is it superadded to the merely animal and intellectual nature of a single individual? It must be to perfect its possessor, and to make him susceptible of a greater sum of enjoyment.

We perceive, that in addition to mere animal existence, man is endowed with organs which constitute him the most perfect of the creatures which inhabit the earth. Why were these organs given him? Without doubt that he might enjoy a higher degree of happiness than the creatures beneath him. To the organs which constitute him a mere (though a very perfect) animal, there are then superadded others which impart to him a rational and moral nature, with a view that he may enjoy a more perfect happiness; but, besides all these, other properties are added, which exalt him still higher in the scale of creation—properties, for the reception of which, the former only qualify him—properties which make him capable of loving his Maker, and of enjoying him forever. Why is he endowed with these? Certainly that he may enjoy a more perfect happiness than he could attain without them. Must not this reason then induce the Author of these invaluable blessings to bestow them upon the race as well as upon a few individuals?

Let the mind dwell for a moment upon what it is it really supposes, when it imagines that these properties are given to some and denied to others. The difference between the man who is capable of perceiving the excellence of the great and perfect Being who made him, of loving him, and of conforming to his character, and the man who not

only is not endowed with this capacity, but is impelled by the principles of his nature to hate the Deity, is infinitely greater than the difference between a worm and the most exalted of the human race. For, if before the religious faculty begins to be developed, there appear no remarkable distinction between them, let them be observed after this principle has been called into action, and has operated for some time. It will then be seen, that in their conceptions, their occupations, and their enjoyments, they totally differ from each other—that they have hardly any thing in common—that there is as great a distinction between them, as between the insect which grovels in the dust, and the man who first measured the distance of the stars, and taught us the laws by which the universe is governed. Let the mind look forward to eternity, and suppose, (as always is supposed,) that both will progressively advance, each in his career, through the ages of an endless duration; how immeasurable does the distance between them then become!

Now the difference which is here supposed between two beings of the same species is never found to exist. There is nothing similar to it in the whole range of that part of the creation with which we are acquainted. Differences between individuals of the same species are observable, but there is nothing approaching the immensity of this inconceivable distinction. Whatever differences prevail are those of degree, not of kind. Every individual of the same species has every essential property the same as his fellows; but here a property infinitely more important in its consequences than the addition of a new sense would be, is given to one and denied to another. This looks not like the work of Deity. It is a vast and sudden chasm in a plan of wondrous order, for which no preparation is made, to which we are led by no preparatory steps, for which nothing can account, and which nothing can reconcile. It bears upon it traces of the imperfect and short-sighted contrivance of man; it is contradicted by all which we feel and know of the works of God, and it ought to be driven from the mind of every rational being, that the fair creation of the Deity may no longer be falsified by the deceptive medium through which it is viewed, and that our Maker may not be charged with injustice because our eye is evil.—Dr. T. Southwood Smith.

FREE INQUIRY.

Free inquiry, by purifying and exalting our conceptions of the character of God, disposes the mind to veneration, love, and confidence; and our homage becomes less unworthy of him when we "sing his praises with understanding." The fervour of devotion, the pleasure of obedience, must increase in proportion as we pass from the worship of an unknown or terrific God, to that of the Universal Father. The sacrifices of error and enthusiasm are not those with which he is well pleased. To the prejudiced, the superstitious, and the unthinking, Inquiry, like Paul at Athens, cries, "Whom ye ignorantly worship, Him declare I unto you." As we know more of Infinite Perfection we shall obey with greater facility the command of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength."

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The faithful discharge of any duty, cannot be unfavourable to the general interests of morality; especially when that duty, as in the present instance, is closely connected with all others. To "judge what is right" is an important step towards *doing* what is right. Experience loudly proclaims the utility of education, and great efforts are made to render it universal. What is morally advantageous to the child will not be prejudicial to the adult. To make men wiser is commonly to make them better; and this result is most probable when the knowledge is self-acquired, and has for its object the doctrines of revelation. The promise of Christ to those who persevered in attention to his instructions was, "Ye shall know the truth, and the truth shall make you free."

The bigotry which estranges good men, of different opinions on religious subjects, from each other's esteem and affection, is principally to be attributed to a practical belief in the infallibility of sects or leaders. It will gradually retire as Free Inquiry advances. The well informed of all denominations are the most liberal. Those who are most forward to censure persons of a different persuasion, and even to pronounce on their eternal destiny have generally received the creed of a party without examination, and only read the Scriptures under the influence of notions whose truth they will not suffer themselves to discuss or doubt. There is a bigotry of the creed, and a bigotry of the heart. Candid Inquiry is fatal to both; and it frequently destroys the latter in those who do not sufficiently pursue it to rid themselves of the former.

A general endeavour among Christians thoroughly to understand the religion which they profess, would be a happy presage of the return of its original purity, and its original success. Christianity would soon be distinguished from the absurdities which have usurped and disgraced its name, and impeded its progress. Again would it appear *worthy of all acceptation*, and great would be its triumphs over prejudice, scepticism and opposition. By restoring the simplicity and credibility of the Gospel, we do more towards extending its belief and influence, than by sending forth crowds of missionaries to preach a system which some will abhor as idolatrous, and others despise as irrational.

Let every one then attend to this often disputed, but still oftener neglected duty; attend to it promptly and habitually. Let us all value as our birth-right, claim as our dearest privilege, and discharge as a sacred obligation, Free Inquiry. . . . Free Inquiry, the friend of Christianity, the precursor of knowledge and of truth, the parent of liberality, virtue, and devotion! Free Inquiry, the source of improvement in every science, especially in theology; at whose inspiring voice religion awoke from her long torpor, spurned the chains of tyranny, and called on the nations to read the Gospel, and behold their God! Free Inquiry, that even now stands, like the angel which John saw in vision, with one foot on the sea, one on the dry land, lifts a mighty arm to heaven, and swears "by Him that liveth for ever and ever, that time," the time of error, superstition, and idolatry, "shall be no more!"

SELF EDUCATION.

Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, a man is, under God, the master of his own mind. The Creator has so constituted the human intellect, that it can grow only by its own action, and by its own action it most certainly and necessarily grows. Every man must, therefore, in an important sense, educate himself. His books and teachers are but helps; the work is his. A man is not educated until he has the ability to summon, in case of an emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen most, who can do this: such an one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man that can boast merely of native vigor and capacity. The greatest of all the warriors that went to the siege of Troy, had not the pre-eminence because nature had given him strength, and he carried the largest bow, but because *self-discipline* had taught him how to bend it.—*Hester.*

A DIALOGUE

BETWEEN A CHRISTIAN AND WESLEY'S HYMN BOOK.

Hymn Book.—O taste the goodness of your God, And eat his flesh, and drink his blood.—H. 2, v. 4.

Christian.—There is nothing in Scripture about eating the flesh and drinking the blood of God. The Scriptures tell us that "God is a spirit;" and Christ tells us that "a spirit has not flesh and bones;" where then did you learn to talk about the flesh and blood of God? Christ speaks in John vi. about people eating *his flesh*, and drinking *his blood*; or as he explains it in verse 63, receiving the doctrine which he illustrated, demonstrated, and sealed by the sacrifice of his life,—by the shedding of his blood; but Christ never speaks about giving men the flesh and blood of God to eat and drink. That strange and unnatural way of talking has come up since Christ left the earth.

H. B.—God, who did your souls relieve, Died himself, that ye might live.—H. 6.

C.—Did God then die? Could God die? Could the world live, and the affairs of the universe go on, without God? Did Moses or the prophets,—did Christ, or his apostles, ever say that God died? What horrible kind of principles must these be, that lead men to conclude that God could ever die? The Scriptures frequently teach us that Jesus both died and rose again, but they never say that God did either. What a thing to teach people such notions as these, and encourage them to sing them too in worship!

H. B.—Earth's profoundest centre quakes; The great Jehovah dies!—H. 552, v. 1.

C.—It is utterly impossible. It is neither reasonable nor scriptural to assert such a thing.

H. B.—He dies for me, I feel the mortal snarl!—H. 552, v. 4.

C.—No such thing: it is all nonsense, or worse than nonsense.

H. B.—I thirst, thou wounded Lamb of God, To wash me in thy cleansing blood, To dwell within thy wounds.—H. 26.

C.—I cannot understand what you mean by dwelling within the wounds of Christ. If you mean no more than simply bearing Christ's sufferings in mind, and remembering his love with affection and gratitude, you might use a great deal better expressions than what you do use. There is nothing in the Bible about dwelling within Christ's wounds. I think such expressions turn plain truth into mystery and error. Besides, I see no Scriptural authority for addressing our prayers to Christ during his absence. Christ directs us when we pray, to say, *Our Father*. He never tells us to pray to him. The only passage which bears on this subject of praying to Christ during his absence, and when out of our sight, is John xvi. 23. "And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." You appear to go just contrary to this. You ask Christ for every thing, and seldom ask God for any thing. You have a dozen addresses to Christ, I should think, for one to God.

H. B.—See, sinners, in the gospel-glass, The Friend and Saviour of mankind! Not one of all th' apostate race, But may in him salvation find! His thoughts, and words, and actions prove, His life and death, that God is love.—H. 31.

C.—I like this. This sounds like Scripture. If Christ be God's image, God must be love.

H. B.—Christ has for me a ransom paid, To change my human to divine; To cleanse from all iniquity, And make the sinner all like thee.—330.

C.—This also is very good. It is the doctrine of the whole New Testament, that Christ gave himself for us, to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

H. B.—Pardon and grace and heaven to buy, My bleeding Sacrifice expir'd.—H. 330.

C.—There you go wrong again. The Scriptures say nothing like that. They talk of Christ buying us from sin, but they say nothing about Christ buying pardon, or grace, or heaven. God's grace is free, according to the Scriptures, and his pardons are the same. God sells no blessings, that I know of. And I believe I should have known, if the Scriptures had said any thing about him selling his blessings. It is true there is one passage in which the prophet calls on the people to come and buy; but it is such a kind of buying as would, in common prose, be called getting things given. I will give you the passage.

"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, yea, come, buy wine and milk without money and without price."—Isaiah lv. 1. And if God gives things freely to his younger children, who are sometimes very defective in their obedience, he could never think of demanding a price of his eldest Son, who pleased him and obeyed him in all things. I know your notion is, that God the Father sells blessings to God the Son, and that it is God the Son that gives them out *free*. But Scripture does not warrant such a representation of the subject. The Scriptures do not speak of any God the Son. They teach us that there is but *one* God even the Father. They call Jesus Christ the *Son of God*, but they never call him *God the Son*. Your dialect wants a thorough reformation. Your way of talking on religious subjects, is completely wrong; it is neither rational nor scriptural. It is neither so creditable to God, nor so useful to man, as it should be. It would be far better to let your old unscriptural phrases drop and begin to speak in a purer, simpler, more scriptural, and more intelligible way.

H. B.—Believe, and all your sins forgiven; Only believe, and yours is heaven.—30.

C.—But I do not believe you; the Scriptures say the contrary. "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 2. "You see then how by works; a man is justified, and not by faith only."—James ii. 24. If people were to act on your principle, they would never get to heaven at all. I could hardly have believed that your doctrines were so flatly contrary to the doctrine of Christ and his apostles, if I had not heard it from your own lips.

H. B.—And am I only born to die?—H. 41.

C.—Of course not; we are born to live forever; and if we spend our life as we ought, we shall live and rejoice in everlasting blessedness.

MRS. RANBY'S SINFULNESS.

[From Mrs. Hannah More's *Catechisms*.]

"In the evening, Mrs. Ranby was lamenting in general, in rather customary terms, her own exceeding sinfulness. Mr. Ranby said, 'You accuse yourself rather too heavily my dear: you have sins to be sure.' 'And pray what sins have I, Mr. Ranby?' said she, turning upon him with so much quickness that the poor man started. 'Nay,' said he, meekly, 'I did not mean to offend you; so far from it, that, hearing you condemn yourself so grievously, I intended to comfort you, and to say that, except a few faults—' 'And pray what faults?' interrupted she, continuing to speak, however, lest he should catch an interval to tell them. 'I defy you, Mr. Ranby, to produce one.' 'My dear,' replied he, 'as you charged yourself with all, I thought it would be letting you off cheaply, by naming only two or three such as—' Here fearing matters would go too far, I interposed; and, softening things as much as I could for the lady, said, 'I conceived that Mr. Ranby meant, that though she partook of the general corruption—' Here Ranby interrupting me with more spirit than I thought he possessed, said, 'General corruption, sir, must be the source of particular corruption. I did not mean that my wife was worse than other women.' 'Worse, Mr. Ranby, worse?' cried she. Ranby for the first time in his life, not minding her, went on, 'As she is always insisting that the whole species is corrupt, she cannot help allowing that she herself has not quite escaped the infection. Now to be a sinner in the gross, and a saint in the detail—that is, to have all sins, and no faults—is a thing I do not quite comprehend.'

"After he had left the room, which he did as the shortest way of allaying the storm, she, apologizing for him, said, 'he was a well meaning man, and acted up to the little light he had; but added, 'that he was unacquainted with religious feelings, and knew little of the nature of conversion.'

"Mrs. Ranby, I found, seems to consider Christianity as a kind of free-masonry, and therefore thinks it superfluous to speak on serious subjects to any but the initiated. If they do not return the sign, she gives them up as blind and dead. She thinks she can only make herself intelligible to those to whom certain peculiar phrases are familiar: and though her friends may be correct, devout, and both doctrinally and practically pious, yet, if they cannot catch a certain mystic meaning,—if there is not a sympathy of intelligence between her and them,—if they do

not fully conceive of impressions, and cannot respond to mysterious communications, she holds them unworthy of intercourse with her. She does not so much insist on high moral excellence as the criterion of their worth, as on their own account of their internal feelings."

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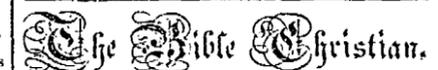
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MONTREAL, AUGUST, 1845.

"WHO BY SEARCHING CAN FIND OUT GOD?"

THE TWO ANSWERS.

One of the common charges made against Unitarians is, that they make too free a use of reason in religious investigation,—that they are accustomed to array it in opposition to revelation. It is commonly said, that the cause of their rejection of certain doctrines is to be found solely in the difficulty they experience in bringing those doctrines within the limits of human reason, and making them harmonize with their rational convictions. But such a charge is generally made without reflection, and listened to with unquestioning confidence. It is one of those things, therefore, which pass current in the world,—the multitude neither knowing why nor caring wherefore.

It contains a mis-statement of the whole matter. We reject certain popular doctrines, not simply because they are incomprehensible or irreconcilable with reason, but because they are unrevealed in the sacred records. Take for example that doctrine, the rejection of which separates us from the rest of the Christian world: we mean the doctrine of a tri-personal God. We say it is not true, because it is not only not revealed in the Bible, but is contradicted in that volume,—because it is not only *non-scriptural*, but *anti-scriptural*. We say, Prove the doctrine from the records of divine revelation, and we will believe it. We say it is because this cannot be done that we reject it.

There is a wide difference between that which is incomprehensible and that which is contradictory in itself. There are many facts connected with our own nature which we cannot comprehend or explain. This inability, however, will not prevent us believing in the fact. But if any assertion be made which confounds numbers, and palpably contradicts first principles, we are compelled to reject it as unfounded and untrue. There is a marked difference also between that which is incomprehensible and that which is unsustainable by proper evidence. Nothing is more common, however, than for theologians, in their writing and speaking, to glide from the one to the other, as if no such distinction existed. The hidden operations of the natural world are frequently referred to for theological purposes. We are told that in the shooting of a blade of grass a phenomenon is presented which transcends our comprehension, and that we should not, therefore, be surprised if we failed to comprehend the sublime mystery of three Persons subsisting in the Divine Being. But the obvious and important difference is, that the one fact is established and admitted, and the other is not. The grass springs up and flourishes before our eyes, and carries the proof of the fact along with it;—

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while the doctrine that Jehovah of Hosts is a threefold Being has no proper evidence to sustain it. It should be first proved, and then its incomprehensibility might be considered.

But in presenting the proof of that doctrine, the Trinitarian leaves himself justly open to the charge so commonly but erroneously preferred against the Unitarian,—that of arraying reason against revelation. It is admitted and urged on all hands, by friends and opponents of the doctrine of the Trinity, that it is not a doctrine of *express revelation*. The highest ground that has been claimed for it, by its most enlightened advocates, is, that it is a doctrine of *inferential reasoning* from the scripture. It is deduced from the Bible by some such process as this:—First it is alleged that the employment of a certain idiomatic expression by the writer of the Book of Genesis justifies the inference of a plurality of Persons in the Deity;—then it is said that certain attributes, works, &c. which are predicated of God throughout the scriptures are likewise predicated of Christ and the Holy Spirit; and this circumstance, it is argued, justifies the inference that Christ and the Holy Spirit are each Supreme God, as well as the Father Almighty. We need scarcely remind our readers that every conclusion thus inferred from stated premises, is accomplished by a process of reasoning, and does in effect depend for its truth on the correctness of the human judgment in ascertaining the premises and conducting the reasoning. In this manner, then, the doctrine of a tri-personal God has been drawn from the scriptures. It stands merely on a basis of *inferential reasoning*. If it were anywhere stated in the sacred volume that 'God is three,' in would impart an entirely new complexion to the controversy. But we complain of this human inference, that it flatly contradicts the authoritative declarations of the scriptures. The mode of proof could be shown to be fallacious; but even if this were not the case, we should be compelled to reject it on account of its open and unqualified contradiction of the plainest expressions of Holy Writ.—'The Father is God, the Son is God, and the Holy Ghost is God; these three are equal in power and glory,' says the Trinitarian controversialist. 'The Father' is 'the only true God,' says our Lord Jesus Christ. Here, then, we place the infallible declaration of our Saviour, in opposition to the inferential reasonings of man. Can we hesitate a moment as to which should be believed?

Who by searching can find out God? In the replies which the Unitarian and Trinitarian would severally make to this question, we can perceive the Trinitarian tendency to scrutinise, and explain Deity, farther illustrated. The believer in the doctrine of tri-personality, hesitates not to divide and expound the Divine nature. He undertakes to state what part or person is first, what is second, and what is third. Having settled the division and order of precedence, he then proceeds to tell, how one person is 'made of none,' another 'begotten,' and another 'proceeding.' He not only explains the relation which the several alleged persons of the Deity sustain towards each other, but also determines the parts they respectively perform in the economy of Divine Government. In short, by reading the creeds and formularies of Trinitarians, we shall be led to believe that they had 'by searching' found out the incomprehensible Jehovah. Thus it is that men betimes

"rush in, where angels fear to tread."

Who by searching can find out God? The Unitarian is more reverent in his mode of treating this question. He presumes not to penetrate the depths of the Divine nature, as the Trinitarian does. He bows before the incomprehensibility of Deity. He offers the reply which

* We may state here, however, that this portion of the process has been considered unsatisfactory and unsound by some of the ablest controversialists on that side of the question. Calvin designates such inferences as "vicious interpretations."

the records of revelation furnish:—"There is but one God, the Father;"—"God is One;"—"God is a Spirit;"—"God is love;"—"His tender mercies are over all his works." With such answers, drawn from an infallible source, the Unitarian is satisfied to rest.

Mark the two modes of reply. Let him that readeth reflect and understand.

UNITARIANISM IN TORONTO.

Early in the last month, the Rev. J. Cordner, of the Unitarian Church in this city, made a visit to Toronto, and preached there on two Sabbaths. A commodious chapel in George's Street, formerly owned and occupied by the British Wesleyans, was procured as a place of meeting. The services were publicly notified, and the attendance on them was good,—better, we should say, than was anticipated. This was the first time, as far as can be ascertained, that religious services were held in Toronto by a minister of our denomination. Several persons were drawn together and made known to each other as Unitarians, who had never been mutually acquainted as such before. Some of these had been brought up in our faith before coming to this country, while others had become Unitarians by their own calm reflection and candid inquiry in religion. A meeting of those interested in the matter was held, for the purpose of considering the establishment of a worshipping society. Those who assembled manifested a very laudable degree of earnestness, and passed some useful and important resolutions. They have taken means to secure the use of the George's St. Chapel, and have agreed to hold private meetings for religious exercises there, conducted by some of the members themselves, until the services of a suitable minister can be obtained.

We have confidence in the prudence and zeal of our brethren in Toronto. The audiences which Mr. Cordner addressed while there, were quite as large as those to which he preached when he first came to Montreal, about twenty months ago. Since that time the regular members of the Montreal Society have fully doubled in numbers, a congregation has been organised which is still steadily increasing, and a new and substantial church edifice erected for their use. These facts should impart encouragement and hope to our Toronto friends. At the same time, we feel bound to warn them of the many difficulties that may lie in their way, but we beseech them not to be easily discouraged. Those difficulties spring mainly from that unacquaintance with Unitarian principles, which so generally prevails. Timorous minds, are afraid of—they know not what, prejudice slurs and abhors—it knows not what, and dogmatism denounces—it knows not what. In any case, we implore our friends not to 'return railing for railing.' Their system, if they understand it aright, will raise them above mental timidity, narrow prejudice, and unhesitating dogmatism, and we hope they will never descend to employ the weapons of any of these. The Christianity of the New Testament teaches not mental fear, it speaks of rational enquiry, and a sound mind; it recommends not a narrow prejudice, but inculcates universal love—a love so truly universal, that no child of humanity is excluded. It sanctions not a harsh and thoughtless dogmatism, but instructs us to maintain a proper respect for the conscientious opinions of others. While we advise our friends not to resort to such unseemly methods as may possibly be directed against them, we must not fail at the same time to recommend them to neglect no proper opportunity of extending a knowledge of their principles. This we conceive to be the simple and proper way of counteracting all gainsayers. Let the world, if possible, know what Unitarian Christianity really is. If it be true, let it succeed, and if it be not true, we do not wish its success.

Most sincerely do we hope our friends in Toronto may accomplish the work in which they are engaged. Most sincerely do we hope they may be enabled to se-

cure a Society and a sanctuary in which they can worship God, according to the dictates of their consciences. May the God and Guardian of all truth assist them in their effort, and hasten the day when the Christianity of Christ, shall be established in the world, on the ruins of the theology of men!

BOOKS.

We would direct the attention of our readers to the advertisement of Books which appears in another column of our present sheet. Of Channing's Works we need say nothing. They are now largely circulated and extensively known. The edition of Dr. Dewey's Works now offered for sale is quite a new one. It comes from the same publishers that issued the 'People's edition' of Channing, Messrs. Simms and McIntyre, of Aldine Chambers, London, and Belfast, Ireland. It contains, in one substantial and handsome volume, all the published works of the author, comprising "Discourses on various subjects," those on Commerce, Society, and Politics," those on "Human Life," and those "in Illustration and defence of Unitarianism," together with "The Old World and New" and "Miscellaneous Discourses and Essays." "The Old World and New" is the title given to a lengthened and interesting series of remarks, presented to the public in the form of a Journal, kept by Dr. Dewey during a tour in Europe.—Livermore's Commentary on the four Gospels, now offered for sale, is reprinted from the American Edition, and published by the Northern Sunday School Association of Ireland. It comprises in one larger volume, all the Comments contained in the first and second volumes of the American Edition, but without the text.—We would earnestly recommend our readers and friends to procure these books for themselves, and assist in their circulation.

CANADA CHRISTIAN CONFERENCE.

The Upper Canada Christian Conference held its annual session for 1845, on 7th July last, in Oshawa, C. W. Our General Meeting was truly interesting: we had good, sound, spiritual preaching, a large congregation, and good attention.

We trust the fruits of the meeting will be seen in eternity to the glory of God. Our session was one of some interest, not so much union as was desirable—reports generally favourable. We received a delegation from the Unitarian Congregation at Montreal, in the person of their worthy and talented Pastor, the Rev. Mr. Cordner, from whom we heard, on Monday evening, one of the best sermons in favour of the liberal principle of the Gospel we ever listened to. We gratefully acknowledge their favour in noticing us by a delegation, and shall consider them fellow-labourers in favor of an uncorrupted Gospel.—*Christian Luminary.*

UNITARIANS IN SCOTLAND.

The Rev. George Harris, formerly of Glasgow, and more recently of St. Mark's Chapel, Edinburgh, has accepted the pastoral charge of the Unitarian congregation of Newcastle-upon-Tyne, England.

On Mr. Harris's notice of his intended resignation becoming generally known, earnest wishes were expressed that he should visit the friends in different parts of the country, before his departure from Scotland. Variety of circumstances unfortunately prevented the full accomplishment of these intentions and desires. Happy and instructive hours and days were, however, spent with long-known and highly-esteemed friends in Greenock, Glasgow, Aberdeen, and East Lothian. Sunday evening, April 13, Mr. Harris preached in the assembly rooms, Falkirk, to a large audience; Sunday, April 27, crowded congregations filled to overflowing the chapel at Aberdeen, on the morning and afternoon of which day he preached in that city. It had been his design to preach in Glasgow on Sunday, May 11, and on the evening of that day, at Paisley; but the unexpected departure of Mr. Boucher, for Ireland and England, on the affairs of the Glasgow chapel, frustrated the design. In the morning of Sunday, May 18, Mr. Harris preached from 1st Thessalonians, ii. 19, and in the afternoon delivered his farewell discourse, at Edinburgh, which was founded on Acts xx. 27, 31, 32.

Some difficulty was experienced in obtaining a suitable place for the farewell entertainment to Mr. Harris, on his departure from Scotland; but the Oak Hall, Bristo Place, having been finally fixed upon, the meeting was held in it, on Monday evening, May 19. The hall was tastefully decorated with evergreens and flowers, and was crowded in every part, even to inconvenience. Old and young seemed equally interested in the proceedings, and all were animated by kindly feelings, earnestness, and enthusiasm. Many friends were also present from Glasgow, Falkirk, Dollar, and other places; and from others still, letters of regret at compelled absence, from various causes, were received, giving evidence of warmest approbation and sympathy in the objects of the meeting.

About seven o'clock, on the motion of the Secretary to the Congregation, Mr. R. Nelson, seconded by the acclamations of the assembly, George Hope, Esq. of Fenton Barns, was called to the chair, and Mr. Morison, Leith-Street, one of the oldest members of the congregation, was appointed Vice-President.

The Chairman, Mr. Hope, then read the resolutions of a Special General Meeting of the Congregation of St. Marks, held on Sunday, 2nd March, 1845, Mr. G. H. Girdle in the Chair.

On the motion of Dr. Gardner, seconded by Mr. Philip, it was unanimously and cordially

Resolved,—That the conduct of the Rev. George Harris, as Minister of this Chapel since October 1841, has been distinguished by zeal, talent, indefatigable industry and assiduity, and unceasing efforts to promote the important interests confided to him.

That his personal conduct has procured for him the highest esteem and respect of his Congregation, to whom his departure from Edinburgh will be a subject of very sincere and heartfelt regret.

That in order to mark the sense entertained by his people, of his merits and sacrifices, it is expedient that a subscription should be raised, for the purpose of presenting him with a pecuniary donation, at such time prior to his departure from Edinburgh, as the Committee may determine.

Memorials were then read from the Unitarian Churches of Glasgow and Aberdeen, and from the Unitarian body in Scotland.

The resolutions and memorials, all beautifully engrossed on vellum, were then presented by the Chairman to Mr. Harris, in name of the different bodies by whom they had been forwarded. The feelings excited by the reading of these memorials cannot be expressed; nor the enthusiasm which responded to their various passages, and the remarks of Mr. Hope, be adequately described. Acclamation after acclamation manifested the heartfelt response they found in every heart. It was an overpowering scene, and can never be forgotten by those who witnessed it.

The Memorial from the Unitarian Christians of Scotland, with the sheets of signatures from the different Congregations and Missionary Stations, including also the resolutions and memorials of the Congregations of Edinburgh, Glasgow, and Aberdeen, all very handsomely bound together in purple morocco, have been forwarded to Mr. Harris, at Newcastle. This interesting and valuable volume, bears the following inscription in gold letters:—"Memorial from the Unitarian Christians of Scotland, to the Rev. George Harris, (on his removal to Newcastle-upon-Tyne,) as a Token and Testimony of their Sincere Gratitude and Esteem for his Faithful and Zealous Labours among them, during a period of Twenty-five years. May 19, 1845." One hundred volumes of handsomely bound books accompanied the manuscript volume.

Other highly prized testimonials of private friendship were sent to Mr. Harris, both from Glasgow and Edinburgh. Amongst the latter, it is grateful to record the following inscription, prefixed to a beautifully bound volume of Thomson's "New Universal Gazetteer and Geographical Dictionary":—"This Volume, figuratively emblematic of the Christian Unitarian's Hope, the gathering together of all Nations in one Bond of Union, irrespective of colour, caste, or climate; is, with esteem, love, and veneration, respectfully presented to the Rev. George Harris, Father of Scotland's Unitarian Christians, by and in grateful acknowledgment of the benefits they have received from his teachings and advice, which have ever tended to lead them to see God in every thing and everything in God.—May 19, 1845."

RELIGIOUS INTELLIGENCE.

The annual visitation exercises of the Cambridge (U.S.) Divinity School took place on the 18th July, before a large and attentive audience. The graduating class numbered thirteen, being larger by more than one half, than that of last year.—The prospects of the Divinity School were never so flattering as at present, a greater number of students being connected with it now and a larger number about to enter, we believe, than ever before.—*Boston Christian World.*

The new Unitarian Church in New York, (Rev. Mr. Bellows's,) will be dedicated on the 22nd October. A Convention of Unitarians from all parts of the country will be held at that time and place.

NOTICE.

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

POETRY.

"LET THERE BE LIGHT."

God said, "Let, there be light!"
Grim darkness felt his might,
And fled away;
Then startled seas, and mountains cold,
Shone forth all bright in blue and gold,
And cried, "'Tis day, 'tis day!"

"Hail, holy light!" exclaimed
The thunderous cloud that flamed
O'er daisies' white;
And lo! this rose, in crimson dress'd
Leaned sweetly o'er the lily's breast,
And blushing murmur'd "Light!"

Then was the sky-lark born,
Then rose the embattled corn—
Then floods of praise
Flow'd o'er the sunny hills of noon;
And then, in stillest night the moon
Poured forth her pensive lays;
Lo! heaven's bright bow is glad!
Lo! trees and flowers all clad
In glory, bloom.

And shall the immortal sons of God
Be senseless as the untrodden clod,
And darker than the tomb?
No, by the mind of man!
By the *swart* artizan!
By God, our sire!
Our souls have holy light within,
And every form of grief and sin
Shall see and feel its fire.

By earth, and hell, and heaven,
The shroud of souls is riven!
Mind, mind alone
Is light, and hope, and life, and power.
Earth's deepest night, from this blessed hour,
The night of mind, is gone.

UNITARIANISM

THE DOCTRINE OF
OUR LORD JESUS CHRIST.

My present design is to give an outline of the evidence which proves that Unitarianism was the doctrine of our Lord Jesus Christ. In doing so, I shall appeal to our Saviour's own words, as recorded in the pages of the Evangelist. But while, for this purpose, I shall constantly refer to the statements contained in the four Gospels, I wish it to be understood, that the subject of the present address does not require, nor indeed would it admit of, my taking notice of any things which are recorded in the Gospels, except the discourses and conversations of our Lord. I mention this, to prevent any disappointment being felt at my omission of several points which, were my subject more comprehensive than it is, it would be wrong to pass over without remark.

I shall make only one more preliminary observation. I would call your attention to the great importance of the argument which is now to be considered. Some may think—and indeed, it has been said, that even though it were granted, that Unitarianism was the faith of the Old Testament times, still this would not prove our doctrine to be true; for that we live under another dispensation of religion; and the doctrine of the Trinity may be one of the points of difference between the Mosaic and the Christian systems. The soundness of this reasoning I do not admit; and I am of opinion, that with regard to the great article of the Unity of God, we live under no new dispensation. (See Mark xii. 28—34.) But this point, I stop not now to canvass more minutely. I would merely remark, that whatever may be thought of the relevancy of these points, there can be no question of the great importance of that which is now to engage our attention: for, I think, there is no reflecting Christian in the world who will not admit, that, if I succeed in demonstrating, that the faith which was taught by our Saviour was a pure Unitarian faith, I shall have laid a sufficient ground for appealing to every man, who desires to be a disciple of Christ, to maintain and profess the same doctrine. Such being the great authority and influence which this is entitled to exercise upon the mind and faith of us all, I earnestly call upon, both those who agree with me, and those who differ from me at present, to dismiss, as far as possible, from their minds, all preconceived opinions,—all prepossessions and prejudices,—all selfish and partial affections,—and to listen to the words of the Saviour with a pure and single desire to learn,—to embrace, to profess, and to obey the truth, as it is in Christ Jesus. And may Almighty God give to each one understanding to discern—candor to avow, and integrity to maintain,—the pure and holy doctrine which the Captain of our salvation came into this world to reveal, and died to confirm.

The main point to be considered is this,—did our Saviour, either in his private instructions or public discourses, inculcate the doctrine of the Trinity; or did he teach and preach the simple Unity of the Most High? Did he proclaim, that in the Godhead, there are three distinct persons, exactly equal to one another in power, wisdom, and eternity; in majesty and in glory, and in all divine perfections? Did he farther declare, that those three distinct persons are nevertheless but one Being, so that while each of them, separately considered, is truly and properly God supreme, yet there are not three Gods, but only one God? Or did he teach, as Unitarians believe he did, and as they believe that all Scripture and all nature teaches,—that there is

but One God, the Father? This is the question now to be determined; and to its examination I shall immediately proceed without farther preface—appealing, as my plan requires, to our Lord's own words exclusively.

1. And it does appear to me, that the language and conduct of our Great Master, on a great variety of occasions, shew most clearly—I was about to say, beyond all dispute or doubt—that he maintained the same strict views of the Unity of God, which were propounded in the Old Testament,—which were universally entertained by his countrymen at the time of his appearance, and which are professed by their descendants down to the present day;—those, namely of pure Unitarianism. For example, very soon after the descent of the Holy Spirit upon him, he had occasion to repress an instigation to idolatry, by which he was assailed during the scene of his temptation in the wilderness. And in what manner did he do so? By quoting an injunction contained in the books of the Old Testament,—“Thou shalt worship the Lord thy God,” or rather, as in the original, *Jehovah, thy God*: “and him only shalt thou serve.” But this text would not have been of any authority, if Jesus knew that two other divine persons were as well entitled to religious homage as the great Being to whom, and to whom only, it is here declared to be due. In this case, the commandment given to the Jews, respecting the object of supreme adoration, would have been abolished, and a different one, adapted to the new revelation, ought to have been substituted in its stead. The same point is most convincingly established by the conversation recorded by Mark, xii. 28—34. The Scribe, who appears to have been a man of sound understanding, desirous, as it would appear of testing our Saviour's fitness for the office of a public teacher, asking him,—“Which is the first commandment of all?” Here, then, was a fair opportunity, and, indeed, an open challenge, to declare any change that our Lord was authorized to make in the doctrine held by the Jewish nation touching the One God. Had our Lord known, that henceforth the one person of Jehovah was no longer to be worshipped in the true Church, he was bound, in common honesty, to declare it. But, instead of announcing any change in the generally-received doctrine, or in the worship founded upon it, our Lord quoted, for his sole answer, an explicit scriptural assertion of the Unity, and the commandment built upon it. “The first of all the commandments is, Hear, O Israel! the Lord our God is One Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” On this point, there was no dispute between the Scribe and the Saviour,—no difference between the Law and the Gospel; for the Scribe admitted the correctness of our Lord's reply; and Jesus approved the wisdom of his observations, and declared he was “not far from the kingdom of God.”

To the same effect I might quote many other passages; but for brevity, I pass on to another topic. I proceed, then, to observe, that, even if we leave out of account the connexion between the old and the new dispensation, our Lord's own teachings would have been sufficient to inculcate the doctrine of the strict unity of the Supreme Being. On different occasions he asserted it in express terms. He said to the disciples, “One is your Father who is in heaven,” (Matt. xxiii. 9.) no mention here of any but one. “None is good but One; that is God,” (Mark x. 18. Luke xvi. 16.) He here tells us that God is One. Had he been commissioned to reveal that God was Three, or Three in One, I cannot but believe he would have been equally explicit in declaring the important fact; nay much more so; for it would have stood much more in need of illustration and proof. This One God he declares over and over to be “THE FATHER;” that is the name by which he loved to distinguish the great object of worship and veneration. With that glorious Being he never associates any co-equals in partnership of Deity. On the contrary, he affirms that the Father is the Only True God: “This is life eternal, that they might know thee *THE ONLY TRUE GOD*, and Jesus Christ whom thou hast sent,” (John xvii. 3.) He addresses the Father as the Lord of Heaven and Earth,” (Luke x. 21,) a title which he never applied to any other person or substance but the Father alone. He elsewhere declares that *THE FATHER* is greater than all,” (John x. 38.) It is remarkable that our Saviour, throughout the whole course of his ministry, continually spoke of God and of his Father, and always in such a manner as shewed that he meant by the two terms, exactly the same thing. Of this I may give one example.—“The true worshippers shall worship the FATHER in spirit and in truth; for the FATHER seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth.” The two names are perpetually interchanged in this manner; but there is no other person, besides the Father, whose name is thus employed as a substitute or equivalent for that of God. And yet we are told that two other persons are equally with the Father included under this latter title, equally entitled to bear it, and that the main object of our Saviour's coming upon earth was to reveal a knowledge of this co-equal and co-ordinate Trinity to mankind! If this were the case, how does it happen that our Lord seems to take every opportunity of implying and asserting the sole supremacy of the Father, the One Divine Person, whose Godhead no one disputed; while he never, upon any one occasion, asserted the co-equal Deity of the Son and Holy Ghost, two divine persons of whose Deity none

of his hearers had ever dreamt; and the more especially as we are assured that this is a glorious doctrine, a saving truth, may, a truth without which there can be no salvation. Is it thus, I ask, that any orthodox Trinitarian minister would preach the Trinity to a nation of Unitarians? Is it thus that such persons do preach the Gospel in any Unitarian families to which they gain admission? I allude to their conduct in this respect, as a fact neither for the purpose of censure nor of approbation. It is to be hoped they are conscientious in their motives; but I trust they will admit that our Blessed Saviour was neither less zealous for the truth, nor less honest in its avowal, than themselves. Yet either he or they must be wrong; for, as I have shown, they proceed upon plans totally distinct. They are perpetually insisting upon the Trinity; he never insisted upon it at all.

2. I must pass over many passages which might be selected for examples under this head, and proceed to the second point which it is necessary to consider in illustrating what our Lord taught on the subject; I mean his doctrine concerning himself. Did he ever declare that he possessed, in one person two distinct natures united,—the human and the divine; that he was truly God, in all respects equal to the Father, possessed of eternal duration, almighty power, omniscient wisdom, unbounded goodness, and the infinity of all the divine perfections; while at the same time, he was also properly a man, subject to all the wants and imperfections of humanity, sin only excepted? This is the commonly received doctrine. But did our Saviour himself teach this? If so, I confess I cannot find it in any of his discourses. On the contrary, I find that throughout all his instructions, our Lord ever most distinctly recognised his own dependence upon a superior power; and, far from tracing his gifts to his own inherent authority, he uniformly referred them to the will and appointment of the Father alone.

With a declaration of this kind he opened his public ministry. He commenced it by reading to the people assembled in the synagogue of Nazareth, where he had been brought up from his youth, and by applying to himself the words of the prophet Isaiah:—“The spirit of *JEHOVAH* is upon me, because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken-hearted; to announce deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord,” (Luke iv. 18.) compare Isaiah xi. 1, words which are most beautifully descriptive of the character and office of Jesus, as a person endowed with the spirit of God; as the Christ, or the anointed one; as a messenger sent forth to proclaim glad tidings in his name, but which are utterly unsuitable to describe one who was himself the source of every endowment, and could not possibly be the delegate of any higher power. Our Saviour, therefore, began his preaching with a text and a discourse most distinctly Unitarian; for it is exactly in this manner that we are accustomed to speak of him in our ordinary ministrations.

In fulfillment of the commission thus announced, Jesus travelled from place to place through Galilee, Judea, and the neighboring countries; every where giving evidence, by the mighty miracles which he wrought, that the spirit of the Lord was actually upon him. The merit of these wonderful works he never once assumed to himself. On the contrary, he repeatedly declared that “the works which he did were works that his FATHER had given him to finish,” (John v. 36,) that “*THE FATHER*, who dwelt in him, himself performed the works,” (John x. 30.) A strange declaration this must appear to those who consider it as proceeding from the lips of the Almighty! On one occasion he expressly thanked the Father for enabling him to work a miracle in answer to his earnest prayer.—“*FATHER!* I thank thee that thou hast heard me,” (John xi. 41.) I ask my Trinitarian friends to consider, is this an expression such as was to have been expected in accordance with their theory? On the same occasion he intimates that all his miracles were preceded by prayer to God for power.—“I know that thou hearest me always.” Is not this most strange and unaccountable to those who regard him as omnipotent?

He delivered doctrines the most sublime that the world ever heard; but he referred the wisdom by which he spoke to the inspiration of the Father.—“My doctrine,” he said, “is not mine, but *his that sent me*,” (John viii. 16;) “He that sent me is true; and I speak to the world those things which I have heard of him,” (John viii. 26;) “Even as *THE FATHER* hath said unto me, so I speak,” (John xii. 50.) These sentiments are in most exact agreement with the opinions held by us Unitarians; but they must appear somewhat extraordinary to those who suppose that he by whom they were spoken was himself the omniscient source of all wisdom and of all knowledge.

His devotional habits lead us to the same conclusion; for he was much in prayer. In every important emergency of his life, his prayers are expressly recorded: on some occasions we find him withdrawing from the world, and spending whole nights in supplication. This fact alone would disprove the commonly received opinion respecting his Supreme Deity; for why or how could he have prayed, if he had, in his own person, an omnipotent nature, which could, by a word, a thought, accomplish every wish? If the common doctrine be true, he was himself the hearer of prayer, and under necessity of praying to none. But yet we find he prayed—he prayed to the Father: he thereby owned subjection to the Father's power, and testified to his own infe-

rior and dependent nature. But more than this. He prayed in agony, until his sweat was as it were great drops of blood; and in that very prayer, he owned subjection to the Father in express words,—“Not as I will, but as thou wilt,” (Luke xxii. 41—43.) In this hour of distress an angel was sent to comfort him, but the immediate object of the prayer was not fulfilled; for it pleased the wisdom of the Eternal Father that the bitter cup, which he deprecated, should not pass away until he had drained it to the dregs. Could the being who prayed—who prayed to another—who prayed thus fervently—whose prayer was thus refused—could this being be Almighty God? I almost shudder to put these questions; but they are needful to elucidate the truth.

Even more decisively to the point are the instructions which our Lord has given to his disciples on the subject of prayer. He commanded them to address their prayers to God, even the Father. “Pray to *THE FATHER* who is in secret,” (Matt. vi. 6.) “When ye pray, say,—*OUR FATHER* who art in heaven,” (Matt. vi. 13.) “The true worshippers shall worship *THE FATHER*,” (John iv. 23.) “How much more shall your heavenly FATHER give good things to them that ask him,” (Matt. vii. 11.) These instructions are literally complied with by all Unitarian Christians. The worship which the Saviour enjoined is constantly practised in our churches, and in our families our supplications are addressed to *THE FATHER*; and we humbly trust, that we address them to him in spirit and in truth. The worship, therefore, which the Saviour recommended is a pure Unitarian worship. He even went farther, for he expressly disclaims being the hearer of prayer. “In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it to you,” (John xvi. 23—26.) How can this be reconciled with the idea, that Christ is God, equal with the Father?

He expressly disclaimed all thought of equality with God. The Jews on one occasion, falsely,—and to all appearance, maliciously—accused him of making himself God, or rather a God, (John x. 33.) If he had said so, or if he were so in fact, he was bound to avow and justify his claim. But did he do so? No; but, on the contrary, he shewed that the accusation was false. He shewed that he had not asserted any such character. He produced, from the Old Testament, a much stronger expression than that which he had employed; and he proved, that the charge was groundless. “Jesus said it is written in your law, ‘I have said ye are Gods.’ If then, he (that is, the palmist) called them Gods unto whom the word of God came, how say ye of him, whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God,” (John x. 34—36.) Surely if the common opinion respecting him had been true, Jesus would not have had recourse to such equivocation as this. On our principles, and, we believe, on the principles held by our Great Master, the reasoning is just, and the exculpation triumphant; but, on the Orthodox hypothesis, I cannot but think, the reply was evasive, not to say deceptive.

On another occasion, Jesus disclaimed divine knowledge in express terms. “Of that day and hour knoweth no man; not the angels which are in heaven, neither the Son; but *THE FATHER*,” (Mark xiii. 32.)

On another occasion, he expressly disclaimed the attribute of divine power. “To sit on my right hand, and on my left hand is not mine to give; but to those for whom it is prepared of my Father,” (Matt. xx. 21—23.)

On another occasion, he expressly disclaimed the attribute of divine goodness. “Why callest thou me good? There is none good but One, that is, God,” (Mark x. 17, 18. Luke xviii. 18.)

On another occasion, he directly affirms his own inferiority to the Father. “If ye loved me, ye would rejoice because I go unto the Father; for the Father is greater than I,” (John xiv. 28.)

His customary language plainly asserted and proved his subordination to the Father. He declared, that God his Father had sent him,—had anointed him,—had sanctified him,—had given him his spirit,—had sealed him,—had given him a people out of the world,—had granted him to have life in himself,—and had appointed him to judge the world. With this cursory notice I must pass over all these topics, and the passages of our Lord's discourses in which they are found. I shall only mention one or two points more. He declared that while in this world, “he lived by the Father,” (John vi. 57.) He announced to the disciples before his removal from this earth, that he was about to ascend “to his Father, and to their Father; to his God, and to their God,” (John xx. 17.)

Such is the account which our Saviour himself has given of his mission, power, doctrine, devotion, life, resurrection, and ascension. For my own part I must declare, that I cannot reconcile these numerous, and repeated, and express assertions of inferiority, to any other system of doctrine, except that which as a Unitarian Christian I glory in professing. And where I to attempt to explain them on any other principle, I should feel myself, at every step, contradicting my Saviour's direct affirmations, and virtually impugning either his knowledge or his veracity.

[To be concluded in our next.]