

UNITARIAN HANDBOOK



A

UNITARIAN HANDBOOK

OF

SCRIPTURAL

ILLUSTRATIONS AND EXPOSITIONS.

BY

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FOURTEENTH THOUSAND.

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P R E F A C E.



THE reader will find that the first ten chapters of the following pages contain a clear and ample statement, in the very words of Scripture, of the belief of Christian Unitarians. There may be other doctrines of minor interest received among us, but what is here set forth are the leading principles of our churches throughout the world. The second part of this work is devoted to an exposition of almost the whole of the texts adduced by Trinitarians in support of their leading tenets. The principal texts are explained in the words of their own commentators. It is a curious fact there is not a text in the Bible advanced to uphold the doctrine of the Trinity and its kindred doctrines, which is not explained by some Trinitarian divine in perfect harmony with the Unitarian view of such text. In controversy on those doctrines of the Trinity, and other doctrines, it is generally conceded that Unitarians have reason on their side;—the following pages will show that no church has Scripture more decidedly on its side than we have. We deeply regret the abusive language so freely poured upon us, as if we were the foes of revealed religion. These pages, we hope under the blessing of God, will undeceive all such persons, and change their minds from bitter opposition to the sincerest friendship, founded not on the words and doctrines of men, but on the WORD OF GOD.

ROBERT SPEARS.

SIX HUNDRED SCRIPTURAL ILLUSTRATIONS

OF

CHRISTIAN UNITARIANISM.

ARTICLES OF RELIGION,

IN THE VERY WORDS OF SCRIPTURE.

IT would have been well for the Christian Church if her teachers had always kept not *nominally* but *really*, “to the wholesome words of Jesus Christ, and to the doctrine which is according to godliness.” Whatever may have been our shortcomings, on the importance of keeping *close* to the very words and spirit of the Bible in the enunciation of our faith, we have always been zealous. Our watchword has been, and we trust ever will be, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” The following are the leading articles of the religion of Christian Unitarians:—

They believe—OF THE HOLY SCRIPTURES:—“Thy word is a lamp unto my feet, and a light unto my path.”—Psalm cxix. 105. “For whatsoever things were written aforetimes were written for our learning, that we through patience and comfort of the Scriptures might have hope.”—Romans xv. 4. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.”—Psalm xii. 6. All Scripture [is] given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.” 2 Timothy iii. 16, 17.

Unitarians believe—OF GOD AND HIS PERFECTIONS—“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: this is the first commandment.”—Mark xii. 29, 30. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”—James i. 17. There is none other God but one. For though there be that are called Gods, whether in heaven or in earth,—as there be Gods many, and Lords many, but to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ,

by whom are all things, and we by him."—1 Cor. viii. 5, 6. "Thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth."—Psalm lxxxvi. 15.

Unitarians believe—OF CHRIST AND HIS DIVINE MISSION:—"We believe and are sure that thou art the Christ, the Son of the living God."—John vi. 69. "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke. i. 79. "God anointed Jesus of Nazareth with the Holy Spirit and with power."—Acts x. 38. Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him."—Acts ii. 22. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14.

Unitarians believe—OF THE HOLY SPIRIT, OR INFLUENCE OF GOD:—"If ye, then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him."—Luke xi. 13.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. ii. 12. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.

Unitarians believe—OF THE CHRISTIAN CHURCH AND ITS MEMBERS:—"In every nation he that feareth God and worketh righteousness, is accepted with him."—Acts x. 35. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 9. "And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it."—Luke viii. 21. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed."—John viii. 31.

Unitarians believe—OF PRAYER AND WORSHIP:—"Give unto the Lord the glory due unto His name. O worship the Lord in the beauty of holiness."—Psalm xvi. 8, 9. "The hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth; for the Father seeketh such to worship him."—John iv. 23. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! to shew forth thy loving-kindness in the morning, and thy faithfulness every night."—Psalm xcii. 1, 2. "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—Eph. iii. 14.

Unitarians believe—OF MAN'S NATURE:—"Know ye that the Lord, He is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."—Psalm c. 3. "So God created man in his own image, in the image of God created he him; male and female created he them."—Gen.

i. 27. "The Spirit of God hath made me; and the breath of the Almighty hath given me life."—Job xxxiii. 4.

Unitarians believe—OF SIN AND ITS UNIVERSALITY.—"Sin is the transgression of the law."—1 John iii. 4. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. "For all have sinned and come short of the glory of God."—Rom. iii. 23. "For there is not a just man upon earth, that doeth good, and sinneth not."—Eccl. vii. 20.

Unitarians believe—OF FORGIVENESS OF SIN AND ITS CONDITIONS:—"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."—Psalms lxxxvi. 5. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. vi. 14, 15. "To the Lord our God belong mercies and forgiveness, though we have rebelled against him."—Dan. ix. 9. "Blessed are the merciful, for they shall obtain mercy."—Matt. v. 7.

Unitarians believe—OF GOOD WORKS AND THEIR USES:—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii. 21. "Let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven."—Matt. v. 16. "Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter ii. 12. "For as the body without the spirit is dead, so faith without works is dead also."—James ii. 26. "Let us consider one another to provoke unto love and good works."—Heb. x. 24. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8.

Unitarians believe—OF REWARDS AND PUNISHMENT:—"Great in counsel and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings."—Jer. xxxii. 19. "Also unto thee O Lord belongeth mercy: for thou renderest to every man according to his works."—Psalm lxii. 12. "Whosoever good thing any many doeth, the same shall he receive of the Lord whether he be bond or free."—Eph. vi. 8. "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."—Col. iii. 25. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10.

Unitarians believe—OF RESURRECTION AND LIFE ETERNAL:—
 “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”—Ecc. xii. 7. “For as in Adam all die, even so in Christ shall all be made alive.”—1 Cor. xv. 22. “To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.”—1 Peter i. 4. “For this corruptible must put on incorruption, and this mortal must put on immortality.”—1 Cor. xv. 53. “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”—John xiv. 2. “If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.”—2 Cor. v. 1.

ONE GOD, AND GOD IS ONE.

UNITARIANS believe “There is but one God and Father of all,” “God and Father of our Lord and Saviour Jesus Christ;” and in the *complete silence* of Holy Scripture regarding the doctrine of a Triune-deity, or of three persons in one God—God the Father, God the Son, and God the Holy Ghost, Unitarians feel bound to reject this corruption of Christianity, and to believe with patriarchs, prophets, and apostles, and their Lord and Master Jesus Christ, that there is but ONE Supreme God, and that God is ONE.

GOD STYLED ONE:—“Hear, O Israel! Jehovah, our God, is One Jehovah.”—Deut. vi. 4. “Thy Holy One of Israel.”—2 Kings xix. 32. “I have not concealed the words of the Holy One.”—Job vi. 10. “O thou Holy One of Israel.”—Psalm lxxi. 22. “And Jehovah shall be King over all the earth: and in that day shall there be One Jehovah, and his name ONE.”—Zech. xiv. 9. “The Holy One of Israel is our King.”—Psalm lxxxix. 18. “The word of the Holy One of Israel.”—Isaiah v. 24. “Great is the Holy One of Israel.”—Isaiah xii. 6. “At that day shall a man look to his maker, and his eyes shall have respect to the Holy One of Israel.”—Isaiah xvii. 7. “And the poor among men shall rejoice in the Holy One of Israel.”—Isaiah xxix. 19. “Have we not all One Father. Hath not One God created us.”—Mal. ii. 10. “For thus saith the Lord God, the Holy One of Israel.”—Isaiah xxx. 15. “But they look not unto the Holy One of Israel, neither seek the Lord.”—Isaiah xxxi. 1. “The Holy One of Israel.”—Isaiah xxxvii. 33. “To whom then will ye liken me, or shall I be equal? saith the Holy One.”—Isaiah xl. 25. “And thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.”—Isaiah xli. 16. “The hand of the Lord hath done this, and the Holy One of Israel hath created it.”—Isaiah xl. 20. “For I am the Lord thy God, the Holy One of Israel.”—Isaiah xliii. 3. “One is your Father

which is in Heaven.”—Matt. xxiii. 9. “And Jesus said unto him, Why callest thou me good? There is none good but One, that is God.”—Mark x. 18. “I am the Lord your Holy One, the Creator of Israel, your King.”—Isaiah xliii. 15. “Thus saith the Lord, the Holy One of Israel, and his Maker.”—Isaiah xlv. 11. “As for our Redeemer, the Lord of Hosts is his name. The Holy One of Israel.”—Isa. xlvii. 4. “Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God.”—Isaiah xlviii. 17. And Jesus answered him, the first of all the commandments is, Hear O Israel! the Lord our God is One Lord.”—Mark xii. 29. “And the Scribe said unto him, Well, Master, thou hast said the truth; for there is One God, and there is *none other but he*.”—Mark xii. 32. “The Holy One of Israel.”—Jer. l. 29. “The heathen shall know that I am the Lord, the Holy One of Israel.”—Ezek. xxxix. 7. “Art thou not from everlasting, O Lord my God, mine Holy One.”—Habak. i. 12. “For I am God, and not man; the Holy One in the midst of thee.”—Hosea xi. 9. “It is One God who shall justify.”—Rom. iii. 30. “We know.....there is none other God but One.”—1 Cor. viii. 5. “To us there is but One God, the Father of whom are all things.”—1 Cor. viii. 6. Now a mediator is not a mediator of one, but GOD is ONE.”—Gal. iii. 20. “For there is One God, and one Mediator between God and Man, the Man Christ Jesus.”—1 Tim. ii. 5. “One God and Father of all who is above all.”—Eph. iv. 6. Thou believest there is One God, thou doest well.”—James ii. 19.

It must be evident to every candid person, from some of the foregoing passages, as well as some of the following passages, that God the Father, in contra-distinction to Jesus Christ, is the *one, only, alone, unequalled* and *true* God. Jesus Christ in solemn prayer to his Father, said:—“This is life eternal, that they might know THEE, THE ONLY TRUE GOD, and Jesus Christ whom thou hast sent.”—John xvii. 3. “And Hezekiah prayed before the Lord and said, O Lord God of Israel.....thou art the God even thou alone.”—2 Kings xix. 15. “The Levites said.....Thou, even thou art Jehovah alone.”—Neh. ix.6. “That men may know that thou, whose name *alone* is Jehovah, art the most high over all the earth.”—Psalm lxxxiii. 18. “For thou art great and doest wondrous things: thou art God alone.”—Psalm lxxxvi. 10. “Thou shalt have no other Gods before me.”—Exodus xx. 3. “Thou art Jehovah, even thou *only*.”—Isa. xxxvii. 20. “I am the Lord, and there is none else, there is no God beside me.”—Isa. xlv. 5. “And there is no God else beside me.”—Isa. xlv. 21. “Now I know that Jehovah is greater than all Gods.”—Exodus xviii. 11. “Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.”—Deut. iv. 35. “He is God in Heaven above, and upon the earth beneath: there is none else.”—Deut. iv. 39. “See now that I, even I, am he, and there is no God with me.”—Deut. xxxii. 39. “That men may know that thou, whose name alone is JEHOVAH,

art the most high over all the earth."—Psalm lxxxiii. 18. "For who in the Heaven can be compared unto Jehovah."—Psalm lxxxix. 6. "For Jehovah your God, is God of gods and Lord of lords."—Deut. x. 17. "Wherefore art thou great, O Lord God; for there is none like thee, neither is there any God beside thee." 2 Sam. vii. 22. "Jehovah God of Israel, there is no god like thee, in heaven above or on earth beneath"—1 Kings viii. 23. "To whom then will ye liken God? or what likeness will ye compare unto him?"—Isa. xl. 18. "To whom will ye liken me, and make me equal, and compare me that we may be like."—Isa. xlvi. 5. "I am God and there is none else; I am God, and there is none like me."—Isa. xlvi. 9. "There is none like unto thee, O Jehovah.....there is none like unto thee."—Jer. x. 6. "My Father," said Christ, "who gave them me is GREATER THAN ALL."—John x. 29. "I go unto my Father: for my FATHER IS GREATER THAN I."—John xiv. 28.

The preceding passages demonstrate that no one either in heaven above or on the earth beneath must be compared with God, as equal with him. Yet there are millions of our fellow-men who dare compare and liken as equal other two persons to the God who has said "There is none like unto me." This anti-Scriptural position arises from the assumption of a *plurality* of persons in the Godhead. The concluding passages of this section of our argument represent God speaking of himself, and being spoken of, in the strictest sense of *oneness*. The last few passages show that Jesus Christ is not included in the scripture idea of God:— "And God said unto Moses, I am that I am."—Ex. iii. 14. "I am the Almighty God."—Gen. xvii. 1. "I am Jehovah thy God."—Ex. xx. 2. "See now that I, even I, am he."—Deut. xxxii. 39. "Yet I am Jehovah thy God, from the land of Egypt, and thou shalt know no God but me."—Hos. xiii. 4. "Now will I rise saith Jehovah; now will I lift up myself."—Isa. xxxiii. 11. "I form the light, and create darkness; I make peace, and create evil; I Jehovah do all these things."—Isa. xlv. 7. "Am I a God at hand, saith Jehovah, and not a God afar off.....Do not I fill heaven and earth."—Jer. xxiii. 23. "Blessed be thou, Jehovah God of Israel our father, for ever and ever. *Thine*, O Jehovah, is the greatness and the power;.....*thine* is the kingdom, O Jehovah, and *thou* art exalted above all."—1 Chron. xxix. 10. "Father, (said Jesus) the hour is come; glorify *thy* Son, that *thy* Son also may glorify *thee*, as *thou* hast given him power over all flesh."—John xvii. 1. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 36. "Ye are Christ's, and Christ is God's."—1 Cor. iii. 22. "The head of every man is Christ.....and the head of Christ is God."—1 Cor. xi. 3. "God, even thy God hath anointed *thee* (i.e. Jesus Christ) with the oil of gladness above thy fellows."—Heb. i. 9. "The LORD GOD ALMIGHTY, and the *Lamb*, are the temple of it."—Rev. xxi. 22. "Now unto the King eternal, immortal, invisible, the ONLY WISE GOD, be honour and glory for ever and ever."—1 Tim. i. 17.

HE INFINITE AND UNPURCHASED LOVE OF GOD.

“God is love, good to all, the Father of us all; not the God of the Jews only, but also the God of the Gentiles; exercising loving kindness and tender mercy, the Father of mercy, from whom every good and perfect gift cometh, kind unto the unthankful and the evil, great in goodness and rich in mercy, whose mercy is everlasting and whose compassions fail not, merciful and gracious, always ready to forgive.” So the divine page glows with his goodness and love. How degrading, therefore, are the views inculcated in the name of Christianity by many of the churches; limiting his compassion to a *few* of his creatures, representing his pardoning mercy as purchased by the blood of his Son, making mortal man more just than God, and a finite being more benevolent than his Maker. This section of Scriptural passages which might have been greatly increased, sets forth the Unitarian faith in the attributes of God, to the utter overthrow of Trinitarian theology.

GOD, A GOD OF TENDER MERCY AND LOVING KINDNESS.—“The Lord God, merciful and gracious, long suffering and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression and sin.”—Ex. xxxiv. 7. “The Lord is long suffering and of great mercy, forgiving iniquity and transgression.”—Numb. xiv. 18. “Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.”—Neh. ix. 17. “Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been *ever of old*.”—Psalm xxv. 6. “How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.”—Psalm xxxvi. 7. “Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me.”—Psalm xl. 11. “Hear me, O Lord; for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies.”—Psalm lxix. 16. “But thou, O Lord, art a God full of compassion, and gracious, long suffering and plenteous in mercy and truth.”—Psalm lxxxvi. 15. “The Lord is gracious and full of compassion.”—Psalm cxi. 4. “The earth, O Lord, is full of thy mercy.”—Psalm cxix. 64. “Thou art good, and doest good.”—Psalm cxix. 68. “Great are thy tender mercies, O Lord.”—Psalm cxix. 156. “The Lord is gracious and full of compassion: slow to anger, and of great mercy.”—Psalm cxlv. 8. “The Lord is good to all: and his tender mercies are over all his works.”—Psalm cxlv. 9. “That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”—Matt. v. 45. “If ye then, being evil, know how to give good gifts unto your children: how much more shall your Father which is in heaven give good things to them that ask him.”—Matt. vii. 11.

GOD NO RESPECTER OF PERSONS.—A great error has been entertained in almost all ages and prevails still, even among Christian Churches, that God is a respecter of persons. And these declarations of Heaven's great love and compassion, by some, are regarded as only for his *elect* children. We believe God is no respecter of persons; Jehovah is God and Father of us all, and will bless all. "Then Peter opened his mouth and said—Of a truth I perceive that God is no respecter of persons."—Acts x. 34. "Neither doth God respect any person."—2 Sam. xiv. 14. "There is no iniquity with the Lord our God, nor respect of persons."—2 Chron. xix. 7. "For the Lord your God is God of gods, and Lord of lords.....which regardeth not persons."—Deut. x. 17. "For there is no respect of persons with God."—Rom. ii. 11. "That accepteth not the persons of princes, nor regardeth the rich more than the poor, for they are all the work of his hands."—Job xxxiv. 19. "God accepteth no man's person."—Gal. ii. 6. "Your Master also is in heaven: neither is there respect of persons with him."—Eph. vi. 9. "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."—Col. iii. 25. "And if ye call on the Father, who without respect of persons judgeth, according to every man's work."—1 Peter i. 17.

GOD, A GOD OF FORGIVENESS AND PARDON, PRIOR TO THE DEATH OF CHRIST.—A curious opinion obtains among many Christians, that God could not pardon sin and blot out transgression but in view of the death of Christ. There is no authority in the Bible for such a belief, but the very reverse. The following passages show, that he was from the beginning a God of mercy and pardon:—"I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."—Psalm xxxii. 5. "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions."—Psalm li. 1. "But he being full of compassion forgave their iniquity."—Psalm lxxviii. 38. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."—Psalm lxxxvi. 5. "But there is forgiveness with thee, that thou mayest be feared."—Psalm cxxx. 4. "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption."—Psalm cxxx. 7. "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth, for in these things I delight saith the Lord."—Jer. ix. 24. "Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities."—Psalm ciii. 3. "To the Lord our God belong mercies and forgiveness, though we have rebelled against him."—Dan. ix. 9. "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness."—Jonah iv. 2.

SAVES, PARDONS, DELIVERS FOR HIS OWN NAME, GOODNESS,

AND MERCY'S SAKE.—We acknowledge there is *one* and only one passage in the English Bible which states, "God for Christ's sake hath forgiven you." There is nothing in the original of this text to justify our word *sake*, and should therefore have been rendered "God through Christ hath forgiven you." The following passages prove the everlasting love of God, for his own name and mercy's sake:—"Return, O Lord deliver my soul: oh save me for thy mercies' sake."—Psalm vi. 4. "I have trusted in thy mercy; my heart shall rejoice in thy salvation."—Psalm xiii. 5. "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."—Psalm xxiii. 3. "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness sake."—Psalm xxv. 7. "For thy name sake, O Lord, pardon mine iniquity."—Psalm xxv. 11. "For thy name sake lead me and guide me."—Psalm xxxi. 3. "Make thy face to shine upon thy servant for thy mercies' sake."—Psalm xxxi. 16. "Arise for our help, and redeem us for thy mercies' sake."—Psalm xlv. 26. "I trust in the mercy of God for ever and ever."—Psalm lii. 8. "Help us, O God of our salvation, for the glory of thy name: and deliver us and purge away our sins for thy name's sake."—Psalm lxxix. 9. "Nevertheless he saved them for his name's sake."—Psalm cvi. 8. Help me, O Lord my God: O save me according to thy mercy."—Psalm cix. 26. "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins."—Isa. xliii. 25. "O Lord, hear; O Lord, forgive, O Lord hearken and do; defer not for thine own sake."—Dan. ix. 19.

THE LOVE OF GOD ANTECEDENT TO, AND NOT CONSEQUENT ON THE DEATH OF CHRIST.—The following passages plainly state that the love of God was *antecedent* to and not *consequent* on the death of Christ:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. "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."—Acts iii. 26. "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and forgiveness of sins."—Acts v. 31. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 8. "If God be for us who can be against us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—Rom. viii. 32. "But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins hath quickened us together with Christ."—Eph. ii. 4. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—1 John iv. ix. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John iv. 10.—*i.e.* to be the medium of the reconciliation of sinners by his gospel.

“And we have seen, and do testify that the Father sent the Son to be the Saviour of the world.”—1 John iv. 14.

THE SCRIPTURAL AND UNITARIAN DOCTRINE OF RECONCILIATION OR ATONEMENT.—There is not one word in the Bible to bear out the Trinitarian doctrine of Reconciliation or Atonement, which is, that the wrath of God is appeased, and justice is satisfied by the death of Christ, and thus God is reconciled to man. Unitarians believe this to be a shocking perversion of scripture facts; and the reconciliation really effected is, not to bring God to us, “but to bring us to God.”—“For if when we were enemies *we were reconciled* to God by the death of his Son, much more being reconciled we shall be saved by his life.”—Rom. v. 10. “We also joy in God through our Lord Jesus Christ by whom *we have now received the atonement.*”—Rom. v. 11.—This is the only passage in which the word *atonement* occurs, and it says *we receive the atonement not God.* “To wit that God was in Christ, *reconciling the world unto himself.*”—2 Cor. v. 19. “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, *be ye reconciled to God.*”—2 Cor. v. 20. “And all things are of God, who hath *reconciled us to himself* by Jesus Christ, and hath *given to us* the ministry of reconciliation.”—2 Cor. v. 18. “That he might reconcile both unto God.”—Eph. ii. 16. “And *you* that were sometime alienated and enemies in your mind by wicked works yet now hath he reconciled.”—Col. i. 21. “And having made peace through the blood of his cross, by him *to reconcile all things unto himself*; by him I say whether they be things on earth, or things in heaven.”—Col. i. 20. “For Christ also hath once suffered for sins, the just for the unjust, *that he might bring us to God.*”—1 Peter iii. 18. The foregoing passages conclusively prove the *eternal, infinite, unpurchased* love of God. Our God is a God of salvation, and this God shall be our God for ever and ever,

CHRISTIAN WORSHIP.

ON no duty of Christian life has the Saviour left plainer precepts, or a more certain example than on prayer and worship; who nas said, “That when you pray, say Our Father who art in heaven:” “And thou shalt worship the Lord thy God and him *only* shalt thou serve.”—We affirm without fear of contradiction, that no Trinitarian can find in the whole compass of the bible, command or example to pray to, or worship Angels, the Virgin Mary, Jesus Christ, or a Triune Deity. The words and spirit of human liturgies, are the reverse of the scriptures on divine worship.—Unitarians prefer to *obey* and *imitate* the Great Head of the Church, who says, “The True Worshippers shall worship *the Father*,” and though maligned for dissent in this matter, to be

able to say with the apostle Paul, "After the way which they call *heresy* we worship the God of our fathers."

SCRIPTURAL PASSAGES WHICH SHOW THAT JESUS CHRIST TAUGHT THAT PRAYER AND WORSHIP SHOULD BE OFFERED TO THE FATHER ONLY:—"Then saith Jesus, thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. iv. 10. "When thou prayest, enter into thy closet; and when thou hast shut thy door, PRAY TO THY FATHER," &c.—Matt. vi. 6. "After this manner therefore pray ye: OUR FATHER which art in heaven."—Matt. vi. 9. "If ye then, being evil, know how to give good gifts unto your children, how much more shall *your Father* who is in heaven give good things to them that ask him."—Matt. vii. 11. "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall *ask*, it shall be done for them of *my Father* who is in heaven."—Matt. xviii. 19. "When ye stand *praying*, forgive if ye have aught against any, that *your Father* also who is in heaven may forgive you your trespasses. —Mark xi. 25. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, *Lord teach us to pray*, as John also taught his disciples. And he said unto them, *When you pray, say Our Father* which art in heaven."—Luke xi. 1, 2. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—John iv. 23. "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."—John xvi. 23.

The foregoing passages teach us to pray to the Father and *not* to pray to the Son. The following are of the same nature enjoining prayer to the Father in the name of the Son or through Jesus Christ:—"Whatsoever ye shall *ask of the Father* in my name he may give it you."—John xv. 16. "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you."—John xvi. 26, 27. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John xiv. 13. "Hitherto ye have asked nothing in my name: ask, and you shall receive, that your joy may be full."—John xvi. 24. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. v. 20. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. iii. 17. "I thank God, through Jesus Christ our Lord."—Rom. vii. 25. "To God only wise be glory through Jesus Christ for ever."—Rom. xvi. 27. "By him (Jesus) therefore let us offer the sacrifice of praise to God continually."—Heb. xiii. 15.

That one God the Father, the God and Father of our Lord and Saviour Jesus Christ, is *alone* entitled to supreme worship, we learn from the Old and New Testament. The example of praise and prayer to God by Christ, and his disciples, and apostles,

ought to suffice on this question. The following passages will show the

EXAMPLE OF CHRIST:—"At that time Jesus answered and said, I thank thee, *O Father, Lord of heaven and earth*, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. xi. 25. "And it came to pass in those days, that he (Jesus) went out into a mountain to pray, and continued all night in prayer to God."—Luke vi. 12. "And he (Jesus) took the seven loaves and the fishes, and gave thanks."—Matt. xv. 36. "And he went a little farther, and fell on his face, and prayed, saying, *O my Father*, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. xxvi. 39. "Thinkest thou that I cannot now pray to my *Father*, and he shall presently give me more than twelve legions of angels."—Matt. xxvi. 53. "He prayed, saying, *Father* if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—Luke xxii. 42. "These words spake Jesus, and lifted up his eyes to heaven, and said, *Father*, the hour is come; glorify thy Son, that thy Son may also glorify thee."—John xvii. 1. "Now, is my soul troubled; and what shall I say? *Father*, save me from this hour: but for this cause came I unto this hour."—John xii. 27. "And Jesus lifted up his eyes, and said, *Father*, I thank thee that thou hast heard me. And I knew that thou hearest me always; and because of the people which stand by I said it, that they may believe that thou hast sent me."—John xi. 41, 42. "And I will pray the *Father*, and he will give you another comforter."—John xiv. 16. "Who (Christ) in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto HIM that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience."—Heb. v. 7, 8. "And about the ninth hour, JESUS cried with a loud voice, saying,.....My God! my God! why hast thou forsaken me?"—Matt. xxvii. 46. "Then said Jesus, *Father*, forgive them; for they know not what they do."—Luke xxiii. 34. "And when Jesus had cried with a loud voice, he said, *Father*, into thy hands I commend my spirit: and having said thus, he gave up the ghost."—Luke xxiii. 46.

EXAMPLE OF APOSTLES AND DISCIPLES OF CHRIST.—"They (apostles) lifted up their voice to God with one accord, and said, Lord thou art God who hast made heaven, and earth, and the sea;.....grant that signs and wonders may be done by the name of thy holy child, Jesus."—Acts iv. 24. "But this I (Paul) confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets."—Acts xxiv. 14. "I thank my God, through Jesus Christ for you all, that your faith is spoken of throughout the whole world."—Rom. i. 8. "Now the God of patience and consolation grant you to be like minded one toward another, according to Jesus Christ; that ye may with one mind and one mouth glorify God, even the Father of our Lord

Jesus Christ.—Rom. xv. 5, 6. “*To God only wise, be glory, through Jesus Christ for ever.*”—Rom. xvi. 27. “*Blessed be God, even the Father of our Lord Jesus Christ. The Father of mercies and the God of all comfort.*”—2 Cor. i. 3. “*That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom, and revelation in the knowledge of him.*”—Eph. i. 17. “*Now unto HIM that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages world without end.*”—Eph. iii. 20, 21. “*Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.*”—1 Tim. i. 17. “*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man.*”—Eph. iii. 14, 16.

We are glad to perceive, although much of the Trinitarian worship is unscriptural, it is growing more and more purely *Unitarian worship of the Father*, and prayer to God through Christ. Unscriptural prayers, hymns, and liturgies, have, we hope, passed the meridian of their popularity, and are now dwindling away. The words of Dr. Manton, *a Trinitarian*, are worthy of attention; he says:—“Direct your prayers to God the Father. Christ prayed to the Father—‘I thank thee, O Father! Lord of heaven and earth.’ So the saints in their addresses—‘For this cause I bow my knee unto the Father of our Lord Jesus Christ.’ Pray in the name of Christ—‘Whatsoever ye ask in my name, that will I do. Pray by the Spirit—‘Praying in the Holy Ghost.’ Christians need not puzzle themselves about conceiving Three in One, and One in Three; let them in this manner come to God and it sufficeth; make God the object, and Christ the means of access, and look for help from the Spirit.

THE SCRIPTURAL AND UNITARIAN DOCTRINE OF JESUS CHRIST.

OUR faith in the offices, teaching, life, and death of Jesus Christ is scriptural, rational, and practical. Because we dissent from some views which are held regarding the nature of Christ, and the object of his death, it is most unfair to represent Unitarians as not believers in Christ. The following Scriptural teaching regarding Christ we unfeignedly believe:—

AUTHOR AND FINISHER OF OUR FAITH.—“Looking unto Jesus as the Author and Finisher of our Faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—Heb. xii. 2.

ANOINTED AND APPROVED OF GOD.—"God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good."—Acts x. 38. "Thou has loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i. 9. "Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you."—Acts ii. 22.

BELoved SON AND SERVANT OF GOD.—"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. 17. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles."—Matt. xii. 18.

BREAD OF LIFE.—"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven; for the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . And Jesus said unto them, I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst."—John vi. 32, 35.

THE CHRIST, SON OF THE LIVING GOD.—"But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 15, 17. "The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said I am."—Mark xiv. 62. "And we believe and are sure that thou art the Christ the Son of the living God."—John vi. 69. "The Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 4. "The Son of the Father in *truth* and *love*."—2 John 3.

DELIVERER.—"And so all Israel shall be saved: as it is written, There shall come out of Sion the *Deliverer*, and shall turn away ungodliness from Jacob."—Rom. xi. 26. "The spirit of the Lord 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 preach *deliverance* to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord."—Luke iv. 18.

EXAMPLE OF HUMILITY AND PATIENCE.—"If I, then, your Lord and Master, have washed your feet; ye ought, also, to wash one another's feet. For I have given you an *example*, that you should do as I have done to you."—John xiii. 15. "Jesus Christ might then show forth all long-suffering, for a pattern to them which should hereafter believe."—1 Tim. i. 16. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy and my burden is light."—Matt. xi. 18.

EXALTED OF GOD.—"Him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts v. 31. "Wherefore God also hath highly exalted him, and given him a name which is above every name."—Philip. ii. 9.

FOUNDATION.—"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. "Jesus saith unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner."—Matt. xxi. 42. "And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 20.

AS GOD WITH US.—"And they shall call his name Emmanuel, which being interpreted, is God with us."—Matt. i. 23. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matt. x. 40. "That a great Prophet is risen up among us; and that God hath visited his people."—Luke vii. 16.

FULL OF GRACE AND TRUTH.—"The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John i. 14. "And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 16.—"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—John iii. 34. "For it pleased the Father that in him should all fulness dwell."—Col. i. 19.

GOOD SHEPHERD.—"I am the good shepherd; the good shepherd giveth his life for the sheep."—John x. 11. "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John x. 16.

CHRIST THE HEAD.—"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—1 Cor. xi. 3. "But speaking the truth in love, may grow up into him in all things, which is the head even Christ."—Eph. iv. 15. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 13. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."—Col. iii. 11.

BROUGHT IMMORTALITY TO LIGHT.—"Now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. xv. 20. "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus."—2 Cor. iv. 14. "Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel."—Col. i. 15.

IMAGE OF GOD.—"The light of the glorious gospel of Christ,

who is the image of God."—2 Cor. iv. 4. "Who is the image of the invisible God, the first-born of every creature."—Col. i. 15.

ORDAINED OF GOD JUDGE.—"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts x. 42. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts xvii. 31. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."—2 Cor. v. 10.

KING OF SION.—"Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."—Matt. xxi. 5. "Blessed is the King of Israel that cometh in the name of the Lord."—John xii. 13. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John xviii. 37.

LORD AND MASTER.—"Ye call me Master and Lord; ye say well, for so I am."—John xiii. 13. "But be ye not called Rabbi, for one is your Master, even Christ: and all ye are brethren."—Matt. xxiii. 8. "For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living."—Rom. xiv. 9.

LIGHT OF THE WORLD.—"As long as I am in the world I am the light of the world."—John ix. 5. "The true light which lighteth every man that cometh into the world."—John i. 2. "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 30, 32. "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12.

LAMB OF GOD.—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

HIGH PRIEST.—"There is one God, and one Mediator between God and man, the man Christ Jesus."—1 Tim. ii. 5. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ."—Heb. iii. 1. "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners."—Heb. vii. 26.

ONE WITH THE FATHER.—"I and my Father are one."—John x. 30. "And the glory which thou gavest me I have given them; that they may be one, even as we are one."—John xvii. 22. "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us."—John xvii. 21.

PROPHET.—"Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."—Luke xxiv.

19. "For Moses truly said unto the fathers: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts iii. 22. "Behold a greater than Jonas (the prophet.....a greater than Solomon is here)."—Matt. xii. 41.

REDEEMER AND RECONCILER.—"Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14. "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark x. 45. "And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 Cor. v. 18.

SPIRITUAL COMPANION.—"For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20. "Lo, I am with you always even unto the end of the world."—Matt. xxviii. 20.

SAVIOUR.—"And thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 21. "For the Son of Man is come to seek and to save that which was lost."—Luke xxiv. 10. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.

TEACHER.—"We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."—John iii. 2. "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom."—Matt. iv. 23.

THE WAY, TRUTH, AND LIFE OF GOD.—"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me."—John xiv. 6. "And this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3.

WISDOM OF GOD.—"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. "But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."—1 Cor. i. 24.

VOICE OF GOD.—"Whatsoever I speak, therefore, even as the Father said unto me, so I speak."—John xii. 50. "For he whom God hath sent speaketh the words of God."—John iii. 34. "God . . . hath in these last days spoken unto us by his son."—Heb. i. 2.

THE END OF CHRIST'S REIGN.—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.....And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv. 24, 28.

THE SCRIPTURAL AND UNITARIAN DOCTRINE OF THE SUFFERING AND DEATH OF JESUS CHRIST.

It evinces the love of God for the human race.—"God so loved the world that he gave his only begotten Son." "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."—John iii. 16; Rom. v. 8; viii. 32

It manifests the great love of Christ for mankind.—"Greater love hath no man than this, that a man lay down his life for his friends." "I am the good shepherd; the good shepherd giveth his life for his sheep." "For when we were yet without strength Christ died for the ungodly."—John xv. 13; x. 11; Rom. v. 6.

It is set before us as an example of love that we ought to show, should it ever be required of us.—"Husbands love your wives, even as Christ also loved the Church, and gave himself for it." "Christ also suffered for us, leaving us an example, that we should follow in his steps." "He laid down his life for us; and we ought to lay down our lives for the brethren."—Eph. v. 25; 1 Peter ii. 21; 1 John iii. 16.

His death is regarded as the seal of the gospel.—"For where a testament is there must also be the death of the testator." "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats." "Christ by his own blood entered in once into the holy place.—The blood of the everlasting covenant."—Heb. ix. 16, 19; xiii. 20.

Christ's Suffering and Death are spoken of as making him a perfect Saviour.—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."—Heb. ii. 10; v. 8; ii. 18.

The Death of Christ is to reconcile or bring us to God.—"If I be lifted up from the earth, will draw all men unto me, signifying what death he should die." "And you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death; to present you holy, and unblameable, and unreprouvable in his sight." "That Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that was scattered abroad." "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God."—John xii. 32; Col. i. 21; John ii. 52; 1 Peter iii. 18.

He died that he might redeem us from the sin of the world.—“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” “Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” “How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.” “Who died for us, that, whether we wake or sleep, we should live together with him.” “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—Gal. i. 4; Titus ii. 14; 1 Thess. v. 10; Heb. ix. 14-26; Gal. vi. 14.

The great sacrifice of Christ is used to urge Christians to righteousness and purity of life.—“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” “Ye are bought with a price; be ye not the servants of men.”—1 Peter i. 18; 1 Cor. vi. 20; vii. 23.

Christ becomes more highly loved and honoured for this sacrifice.—“But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour.” “Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” “Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”—Rev. ii. 9; xii. 2; Rev. v. 12.

Christ’s suffering and death are set before us as a pattern of Humility, Obedience, Patience, and Benevolence.—“Be humbled himself and became obedient unto death, even the death of the cross.” “If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.....Because Christ also suffered for us, leaving us an example that ye should follow his steps.” “For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all that they which live should nothenceforth live unto themselves, but unto him which died for them and rose again.”—Phil. ii. 8; 1 Peter ii. 21; Heb. xii. 3; 2 Cor. v. 14, 15.

The public death and resurrection of Jesus Christ are of peculiar advantage to the Church; strengthening our confidence in HIS Messiahship and our immortality.—“Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day..... And ye are witnesses of these things.” “That Christ

should suffer, and that he should be the first to rise from the dead, and should show light unto the people and to the Gentiles." "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Luke xxiv. 46; Acts xxvi. 23; Rom. xiv. 9.

CHRIST NOT GOD.

THERE is no proposition capable of clearer proof than the one before us. For every text that can be cited to prove that Moses, David, Peter, or Paul is not God, fifty proof texts can be advanced to show that Christ is not God. We proceed under the following heads, and give only a few of the texts which warrant the ground we have taken:—

Because Christ most clearly showed that he was not God.—The Jews who were seeking evil against him said, "he made himself God;" Christ immediately refuted the calumny—"Jesus answered them is it not written in your law, I said, Ye are gods; if he called them gods unto whom the word of God came, and the Scripture cannot be broken; 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. He whom Christ addressed in prayer, he addressed as, "THE ONLY TRUE GOD."—John xvii. 3. "He came from God and went to God."—John xiii. 3. "I came out from God."—John xvi. 27. "And Jesus said unto him, Why callest thou me good? there is none good but one, that is God."—Mark x. 18. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me?"—Matt. xxvii. 46. "Jesus saith unto her, Touch me not; for I am not yet ascended unto my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God, and your God."—John xx. 17.

Because the New Testament in numerous passages declares that God is the God and Father of Jesus Christ.—"The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."—2 Cor. xi. 31. "Blessed be the God, even the Father of our Lord Jesus Christ."—2 Cor. xi. 31. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Eph. i. 3. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom."—Eph. i. 17. "That ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ."—Rom. xv. 6. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Peter i. 3.

Because the Scripture teaches us there is but ONE GOD, and in the same sentence affirms that Christ is not that God.—"To us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus Christ."—1 Cor. viii. 6. "For there is one God and one mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. "One Lord, one Faith, one Baptism, one God and Father of all."—Eph. iv. 5.

Because the Scriptures testify that Jesus grew and increased in favour with God. How could he then be God?—"And Jesus increased in wisdom and stature, and in favour with God and man."—Luke ii. 52. "And the child (Jesus) grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."—Luke ii. 40.

Because the high names, and offices, and greatness of Christ, are said to be given to him by God.—"Wherefore God also hath highly exalted him, and given him a name which is above every name."—Philippians ii. 9. "For it pleased the Father that in him should all fulness dwell."—Col. i. 19. "Therefore let all the house of Israel know assuredly that God hath made the same Jesus, whom ye have crucified, both Lord and Christ."—Acts ii. 36. "The God of Abraham, and of Isaac, and of Jacob; the God of our Fathers hath glorified his Son Jesus."—Acts iii. 13. "Him hath God exalted with his right hand to be a Prince and a Saviour."—Acts v. 31.

Because the New Testament teaches that all power and authority possessed by Christ were given to him by God.—"Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do."—John v. 19. "I can of mine own self do nothing."—John v. 30. "And (God) hath put all things under his feet, and gave him to be the head over all things to the Church."—Eph. i. 22. "For though he was crucified through weakness, yet he liveth by the power of God."—2 Cor. xiii. 4. "I have power to lay it (his life) down, and I have power to take it again. This commandment have I received of my Father."—John x. 18.

Because Jesus Christ says he is inferior and subordinate to the Father.—"My Father is greater than I."—John xiv. 28. "To sit on my right hand and on my left, is not mine to give, but it shall be given to them, for whom it is prepared of my Father."—Matt. xx. 23. "But of that day and that hour (of judgment) knoweth no man, no not the angels which are in heaven, neither the Son, but the Father."—Mark xiii. 32. "My Father is greater than all."—John x. 29.

Because Christ worshipped and prayed to God.—"Jesus went out into a mountain to pray and continued all night in prayer to God."—Luke vi. 12. "At that time Jesus answered and said I thank thee, O Father, Lord of heaven and earth."—Matt. xi. 25. "Jesus prayed, saying, Father if thou be willing remove this cup from me: nevertheless not my will, but thine be done."—Luke xxii. 42. "Christ in the days of his flesh, when he had offered

ap prayers and supplications, with strong crying and tears, unto Him that was able to save."—Heb. v. 7, 8.

Because Christ has taught us not to pray to him, but to God.—"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."—John xvi. 23. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."—John iv. 23. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, *our Father* which art in heaven."—Luke xi. 1, 2. "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—Eph. iii. 14.

Because the very name CHRIST shows he is not God, but anointed of God.—"Thou (Christ) hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows."—Heb. i. 9. "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good . . . for God was with him."—Acts x. 38. "For of a truth against thy holy child Jesus, whom thou hast anointed."—Acts iv. 27.

Because Jesus Christ is represented by himself as distinct from God as one witness in a court is from another.—"It is written in your law, that the testimony of two men is true. I am one who bears witness of myself, and the Father that sent me beareth witness of me."—John viii. 17, 18.

Because in numerous passages of Scripture Christ is represented as appointed Judge of all by God.—"For the Father judgeth no man, but hath committed all judgment to the Son."—John v. 22. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts x. 42. "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised Him from the dead."—Acts xvii. 31.

Because the name SON OF GOD shows he is not God.—"But whom say ye that I am? And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."—Matt. xvi. 16. "For he received from God the Father honour and glory when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."—2 Peter i. 17. "Of a truth thou art the Son of God."—Matt. xiv. 33.

Because Christ was taught of God the Doctrines he taught to Men.—"I do nothing of myself; but as my Father hath taught me, I speak these things."—John viii. 28. "Jesus answered them, and said, My doctrine is not mine, but his that sent me."—John vii. 16. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John xii. 49.

Because numerous passages show a clear distinction between God

and Christ.—"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."—1 Cor. i. 3. "To all that be in Rome, beloved of God, called to be saints; grace to you and peace from God our Father and the Lord Jesus Christ."—Rom. i. 7. "Unto Timothy, my son in the faith: grace, mercy, and peace from God our Father and Jesus Christ our Lord."—1 Tim. i. 2. "Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians in God the Father and the Lord Jesus Christ."—1 Thess. i. 1.—Every New Testament reader knows how numerous are such passages in which the Father only is called God.

Because Christ always declared he was only the sent of God.—"For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him."—John iii. 34. "And he that sent me is with me."—John viii. 29. "Then said Jesus to them again, peace be unto you: As my Father hath sent me, even so send I you."—John xx. 21. "I am not come of myself but he that sent me is true."—John vii. 28. "This is the work of God, that ye believe on him whom he hath sent."—John vi. 29.

Because the Apostles always speak of Christ as less than God.—"But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—1 Cor. xi. 3. "And ye are Christ's, and Christ is God's."—1 Cor. iii. 23. For he (God) hath put all things under his (Christ's) feet. But when he saith all things are put under him, it is manifest he is excepted, which did put all things under him."—1 Cor. xv. 27.

Because Christ is called the Image of God, and an image cannot be that of which it is the likeness.—"Who (Christ) is the image of the invisible God."—Col. i. 15. "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. iv. 4. "Who (Christ) being the brightness of his glory, and the express image of his person."—Heb. i. 3.

Because the uniform teaching of the Scriptures is that God raised Jesus Christ from the dead.—"This Jesus hath God raised up, whereof we all are witnesses."—Acts ii. 32. "And killed the Prince of Life whom God hath raised from the dead."—Acts iii. 15. "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."—Acts iii. 26. "The God of our fathers raised up Jesus whom ye slew and hanged on a tree."—Acts v. 30. "And God hath both raised up the Lord, and will also raise up us by his own power."—1 Cor. vi. 14.

Because the Apostles often speak of Christ as a Man, and in the same sentence show he is not God.—"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him."—Acts ii. 22. "But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God."—Heb. x. 12.

Because Jesus Christ never taught that he was God, but most distinctly taught he was a Man, and the Son of Man.—"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God."—John viii. 40. "Therefore the Son of Man is Lord also of the Sabbath."—Mark ii. 28.

Because Christ was a Prophet as Moses was a Prophet.—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me. . . . I will raise them up a prophet from among their brethren like unto thee, and will put my words into his mouth."—Deut. xviii. 15 18. Stephen testifies that Christ is that prophet. "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me."—Acts vii. 37.

Because the Sacred Scriptures represent Christ as coming not to do his own will, but the will of God.—"Jesus saith unto them, "My meat is to do the will of him that sent me."—John iv. 34. "For I came down from heaven not to do mine own will, but the will of him that sent me."—John vi. 38. "I seek not mine own will but the will of the father which hath sent me."—John v. 30. "Lo, I come to do thy will, O God."—Heb. x. 7.

Because the Scriptures uniformly represent Christ as being at the right hand of God. How then can he be God?—"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."—Mark xvi. 19. "Hereafter shall the Son of Man sit on the right hand of the power of God."—Luke xxii. 69. "Therefore being by the right hand of God."—Acts ii. 33.

Because the reign of Christ shall come to an end.—"Then cometh the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power."—"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv. 24, 28.

Because the New Testament teaches that Jesus Christ was *born*, had a *mother*, *brothers*, and *sisters*, which things are never affirmed of God: that Christ *wearied*, *slept*, was *tempted*, *hungered*, *thirsted*, and *died*, was made a little *lower* than the angels, which things cannot be affirmed of God. Because the New Testament makes known unto us no other Jesus Christ than this one who suffered these things; and in this Christ we believe: and to say that this Christ was God is equal to saying that God was *born*, *suffered*, and *died*, from which assertion every religious mind should shrink with horror. To say that Jesus Christ was both supreme God and afflicted man destroys the entire teaching of the New Testament regarding him, and "the simplicity that is in Christ Jesus."

Because the whole of the passages adduced for the Deity of Jesus Christ are capable of an easy explanation; and every text

supposed to support the doctrine of the Godhead of Christ has been explained by trinitarian theologians, in a different sense from that which supports this doctrine. And because we find it conceded in the commentaries of trinitarians that *our* proof texts cause insuperable difficulties, so that they retire from their own explanations, expressing their dissatisfaction at them, and conceding that these texts are not capable of an easy explanation on their hypothesis; while *their* proof texts are explained away by their own class of expositors.

Because Christ is represented as a Priest. The office of a priest is to minister to God.—Because he is represented as an Apostle appointed of God.—Because he is represented as an Intercessor with God.—Because he is represented as not the *primary*, but *intermediate* agency of the benefits he bestows.—Because he denies that he is possessed of independent existence, omnipotence, omnipresence, and omniscience.—Because it is expressly stated, “The Revelation of Jesus Christ *God gave to him.*”—Because he is represented as the servant of God.—Because he is represented as receiving honour from God in consequence of doing what pleased God.—Because Christ is represented as having learned obedience by the things which he suffered.—Because St. Paul affirms that Christ now lives unto God and by the power of God.—Because when charged by the Jews with making himself equal with God, he replied, “The son can do nothing of himself.”—Because if the salvation of man depends on believing Christ is God, it is curious that Christ never taught he was God to those who surrounded him; but when they professed to understand he was making himself God, or equal with God, he immediately denied these charges, so that they might not regard him in that light.—Because no man hath seen God at any time. This cannot be affirmed of Jesus Christ.—Because had the disciples believed him to be Almighty God, they could not have been so *familiar* with him, *argued* with him, *betrayed* him, or *denied* him, and all *fled* from him, and at first *disbelieved* in his resurrection from the dead. If this is an essential doctrine of Christianity, we cannot understand how the disciples knew nothing of it.—Because we never find the Jews charging the *first Apostles* with teaching Christ is God, which every Jew *now* charges on the head of Christian teachers.

SUMMARY OF EVIDENCE.—Because about twenty times in Scripture God is styled the God of Jesus Christ. Forty times in Scripture is Jesus called a man. Sixty-eight times is God styled the Father of Jesus Christ. Nineteen times is Jesus called a Prophet. Upwards of eighty times is Jesus called the Son of Man. Fifty-six times the sent of God. The Son of God about one hundred and twenty times. In nineteen passages it is declared that all praise and prayers are to be offered up to God. Four hundred and fifty times peculiar epithets are applied to God, none of which are applied to Christ. Thirteen hundred passages show that God is a Being distinct from Jesus Christ. The doctrine,

that Jesus Christ is God, is not only without sufficient proof, but opposed by the most ample and clear testimony of the Holy Scriptures.

THE HOLY SPIRIT.

UNITARIANS are always regarded as not believing in the Holy Ghost; this allegation is completely false; reference in their doctrines and devotions are continually made to the Spirit of God, the Holy Ghost, or Holy Spirit. Unitarians do not believe in the doctrine of "three equal persons in the Godhead," such a division of Deity into personal parts is contrary to the clearest teaching of the Scriptures.—There are some Unitarians who believe in the distinct personality of the Holy Ghost, as an agency subordinate to God for the accomplishing of his divine purposes and the regeneration of the human race. The doctrine of the Trinity, and that the Holy Spirit is the *third person* in the Godhead, is altogether a doctrine of inference, and which involves the mind in the most complete confusion, making more than One eternal, omnipotent, omnipresent Spirit. "God is a Spirit," the Holy Spirit, and it is unscriptural to say there is more than One Infinite Spirit. In the following passages the words "Spirit" and "Holy Ghost" are used for God himself.

"For what man knoweth the things of a man, save the spirit of man which is in him" (*i.e.* except the man himself), "even so the things of God knoweth no man, but the Spirit of God," (*i.e.* but God himself.)—1 Cor. ii. 11. "Why hath Satan filled thy heart to lie to the Holy Ghost?.....Thou hast not lied unto man but unto God."—Acts v. 3, 4. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."—1 Cor. iii. 16. "By his Spirit he hath garnished the heavens," (*i.e.* God made the heavens.)—Job xxvi. 13. "The Spirit of God (*i.e.* God) hath made me."—Job xxiii. 4. Christ said "I cast out devils by the Spirit of God."—Matt. xii. 28. These were miracles, we learn, *which God did* by him. "Whither shall I go from thy Spirit, or whether shall I flee from thy presence," (*i.e.* from thyself.)—Ps. cxxxix. 7. "My Spirit shall not always strive with man," (*i.e.* I will not always strive with man)—Gen. vi. 3. "Holy men of God spake as they were moved by the Holy Ghost," (*i.e.* by God.)—2 Pet. i. 21.

In reading the Scriptures we find that all these works ascribed to the Spirit, are also said to be done by the Power, Understanding, Word, Hand, Finger, and Breath of God; can any person seriously believe these to be distinct personalities in the Godhead? are they not simply figures for God himself. We also believe that in the Bible, "the Spirit of God" frequently signifies *holy influences, strength, comfort, truth, miraculous power, &c., &c.*, which God is said to send, give, pour out, shed forth, baptize with, anoint with, and bless his children. The following passages clearly prove this view, many of the texts affirm this

“Thou gavest also thy *Good Spirit* to instruct them.”—Neh. ix. 20. I will *pour out My Spirit* upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”—Joel ii. 28. “And the Spirit of the Lord shall rest upon him, the *Spirit of Wisdom* and understanding, the *Spirit of Knowledge* and the fear of the Lord.”—Isa. xi. 2. “Would God that all Jehovah’s people were prophets, and that Jehovah would *put his Spirit* upon them,” (*i.e.* give them wisdom of speech.)—Numb. xi. 29. “And the Spirit of the Lord came mightily upon him (Sampson) and he rent the Lion as he would a Kid.” (*i.e.* God gave him strength.)—Judges xiv. 6. “The Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.”—Judges vi. 34. “The *Spirit of the Lord* 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 preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised.”—Luke iv. 18. “He whom God hath sent speaketh the words of God; for God *giveth* not the *Spirit* by measure unto him.”—John iii. 34. “God *anointed* Jesus of Nazareth with the *Holy Spirit* and with *Power*.”—Acts x. 38. “If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father *give the Holy Spirit* to them that ask him.”—Luke xi. 13. “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.”—1 Cor. ii. 12. “I will pray the Father, and he shall *give* you another *Comforter*, that he may abide with you for ever, even the *Spirit of Truth*.”—John xiv. 16. “When the *Comforter* is come, whom I will send unto you from the Father, even the *Spirit of Truth* which *proceedeth* from the Father.”—John xv. 26. “Howbeit, when he, the *Spirit of Truth*, is come, he will guide you into all truth.”—John xvi. 13. No one need wonder that the Holy Spirit is spoken of occasionally as a person, when they know that *Sin*, *Death*, *Charity*, also other inanimate things and qualities, are often so spoken of.

ACCEPTABLE SACRIFICE.

How deeply rooted the conviction that vicarious suffering, sacrificial blood, is required by our heavenly Father. Heathen idolaters believed it, and Christian churches, many of them, have adopted some of those degrading ideas of Deity, which are contrary to our moral sense, reason, and the clearest teaching of Prophets, Apostles, and Jesus Christ. In this section we will produce sufficient evidence to show that God abominates the substitution of Sacrifice, or faith in it, for moral obedience.

“And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is *better* than sacrifice, and to hearken than the

fat of rams."—1 Sam. xv. 22. "For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations."—Isa. lxvi. 2, 3. "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea vi. 6. "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure."—Heb. x. 5, 6. "Offer the sacrifices of righteousness and put your trust in the Lord."—Ps. iv. 5. "To do justice and judgment is more acceptable to the Lord than sacrifice."—Prov. xxi. 3. "Above when he said, sacrifice and offering, and burnt offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein; which are offered by the law."—Heb. x. 8. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1. "Thus saith the Lord of Hosts, the God of Israel, Put your burnt offerings into your sacrifices, and eat flesh, for I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."—Jer. vii. 21, 23. "For thou desirest not sacrifice: else would I give it. thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Ps. li. 16, 17. "And to love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, thou art not far from the kingdom of God."—Mark xii. 33. "'To do good and to communicate forget not; for with such sacrifices God is well pleased."—Heb. xiii. 16. "To what purpose is the multitude of your sacrifices unto me? Saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts."—Isa. i. 11, 12. "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous but sinners to repentance."—Mat. ix. 13. "Wherewith shall I come before the Lord, and bow myself before the high God, shall I come before him with burnt offerings, with calves of a year old; will the Lord be pleased

with thousands of rams, or with ten thousands of rivers of oil ; shall I give my first-born for my transgression, the fruit of my body for the sin of my soul ? He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah. vi. 6, 8.

SUNDRY DOCTRINES OF CHRISTIAN UNITARIANISM.

RETRIBUTIVE JUSTICE.—The doctrine of righteous rewards and punishments, and that there is no escape from the just judgment of God, is clearly taught in the Scriptures, and most firmly believed in by us. "Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his head ; and by justifying the righteous, by giving him according to his righteousness."—2 Chron. vi. 23. "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness."—Ps. ix. 8. "Before the Lord : for he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth"—Ps. xvi. 13. "The righteousness of the upright shall deliver them : but transgressors shall be taken in their own naughtiness."—Prov. xi. 6. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes shall be beaten with few stripes."—Luke xii. 47, 48. "Who will render to every man according to his deeds."—Rom. ii. 6. "We must all appear before the judgment-seat of Christ, that every one must receive the things done in his body." "We are sure that the judgment of God is according to that he hath done, whether it be good or bad."—2 Cor. v. 10. "Now he that planteth, and he that watereth are one : and every man shall receive his own reward according to his own labour."—1 Cor. iii. 8. "Knowing whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."—Eph. vi. 8. "But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons."—Col. iii. 25. "And behold I come quickly, and my reward is with me, to give every man as his work shall be."—Rev. xxii. 12.

DIVINE GOODNESS IN PUNISHMENT.—We believe the punishment of sin arises from divine goodness, as much so as the reward of righteousness. We do not believe in mere vindictive punishment. The following passages express our views :—"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee."—Deut. viii. 5. "I will be his father, and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men ; but my mercy shall not depart away from him."—2 Sam. vii. 14. "Behold, happy

is the man whom God correcteth : therefore despise thou not the chastening of the Almighty."—Job v. 17. "Then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Ps. lxxxix. 32, 33. "It is good for me that I have been afflicted ; that I might learn thy statutes."—Ps. cxix. 71. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17. "My son, despise not the chastening of the Lord ; neither be weary of his correction : for whom the Lord loveth he correcteth ; even as a father the son in whom he delighteth."—Prov. iii. 11, 12. "For though he cause grief, yet will he have compassion according to the multitude of his mercies ; for he doth not afflict willingly, nor grieve the children of men."—Lam. iii. 32, 33. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons : for what son is he, whom the father chasteneth not."—Heb. xii. 6, 7. "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."—Ps. cxix. 75.

CONDITIONS OF FORGIVENESS AND MERCY.—The scriptural doctrine of forgiveness is not that the punishment due to sin is remitted, but on repentance or change of life we are restored to God's favour, and in a condition then to enjoy his love. How foreign is the popular view of faith in vicarious-suffering, to the plain words of scripture on this subject. "Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon."—Isa. lv. 7. "Therefore turn thou to thy God : keep mercy and judgment, and wait on thy God continually."—Hosea xii. 6. "He that covereth his sins shall not prosper ; but whoso confesseth and forsaketh them shall have mercy."—Prov. xxviii. 13. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins."—Mark i. 4. "If the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."—Ezek. xxxiii. 19. "Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson they shall be as wool."—Isa. i. 16, 18. "Forgive, and ye shall be forgiven."—Luke vi. 37. "With the merciful thou wilt show thyself merciful."—Ps. xviii. 25. "Blessed are the merciful, for they shall obtain mercy."—Matt. v. 7. "If ye forgive men their trespasses, your heavenly father will also forgive you : But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. vi. 14, 15.

GOODNESS OF CREATION.—Unitarians believe that God made all things, and made them very good: that the scriptures do not cease to testify after Adam sinned of the goodness of creation, also that infancy is pure from the hands of God, and that man is still made in the image of God. “And God saw everything that he had made, and behold, it was very good.”—Gen. i. 31. “O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.”—Psalms. civ. 24. “And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.”—Isa. vi. 3. “The earth is the Lord’s and the fulness thereof; the world, and they that dwell therein.”—Ps. xxiv. 1. “The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.”—Prov. iii. 19. “For every house is builded by some man, but he that built all things is God.”—Heb. iii. 4. “He left not himself without witness in that he did good, and gave us rain from heaven, and fruitful seasons filling our hearts with food and gladness.”—Acts xiv. 17. “The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”—Rom. i. 20: “Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds: thy righteousness is like the great mountains: thy judgments are a great deep: O Lord, thou preservest man and beast.”—Ps. xxxvi. 5, 6.

PURITY OF LITTLE CHILDREN.—There is nothing in the Gospels, not one word, to favour the doctrine of the corruptness of infancy, and that little children “are heirs of hell and children of the devil.” Read the words of Jesus:—“And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them. Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.”—Mark x. 13—16. “Verily I say unto you, Whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein.”—Luke xviii. 17. “In malice be ye children, but in understanding be men.”—1 Cor. xiv. 20. “And Jesus called a little child unto him, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.”—Matt xviii. 2—4.

GOD OUR FATHER, AND MAN IN THE IMAGE OF GOD.—The following passages clearly show that the fall of Adam did not corrupt the moral nature of man. “Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father.”—Isa. lxiii. 16. “Know ye

that the Lord he is God : it is he that hath made us and not we ourselves.'—Ps. c. 3. "But there is a spirit in man ; and the inspiration of the Almighty giveth them understanding."—Job xxxii. 8. "The Spirit of God hath made me, and the breath of the Almighty hath given me life."—Job xxxiii. 4. "When the Gentiles which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves ; which shew the work of the law written in their hearts ; their conscience also bearing witness ; and their thoughts the meanwhile accusing or else excusing one another."—Rom. ii. 14, 15. "Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions."—Eccles. vii. 29. "So God created man in his own image, in the image of God created he man ; male and female created he them."—Gen. i. 27. "Forasmuch then as we are the offspring of God," Acts xvii. 29. "For thou hast made him a little lower than the angels, and crowned him with glory and honour."—Ps. vii. 5. "Whoso sheddeth man's blood, by man shall his blood be shed : for in the *image of God* made he man."—Gen. ix. 6. "For a man ought not to cover his head, forasmuch as he is the *image and glory of God.*"—1 Cor. xi. 7. "Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God."—James iii. 9.

THE RIGHT AND DUTY OF PRIVATE JUDGMENT ; AND AGAINST HARSH JUDGMENT OF OTHERS.—However much others differ from us, we hold they have a perfect right to individual freedom of judgment. We claim the same right for ourselves. "Prove all things ; hold fast that which is good."—1 Thess. v. 21. "Yea, and why even of yourselves judge ye not what is right."—Luke xii. 57. "These (of Berea) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts xvii. 11. "Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world."—1 Jn. iv. 1. "Judge not according to the appearance but judge righteous judgment."—John vii. 24. "Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."—Rom. xiv. 13. "Judge not and ye shall not be judged ; condemn not and ye shall not be condemned."—Luke vi. 37, "There is one law-giver, who is able to save and to destroy ; who art thou that judgest another?"—James iv. 12.

EVERY ONE SHALL BEAR HIS OWN SIN.—There is nothing more clearly taught in Scripture than this, that we must bear, each and all, the penalty of our sin. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."—Ezek. xviii. 20. "For every man shall

bear his own burden."—Gal. vi. 5. "The fathers shall not be put to death for the children, nor the children put to death for the fathers; but every man shall be put to death for his own sin."—2 Kings xiv. 6. "Behold, all souls are mine; as the soul of the fathers, so also the soul of the son is mine: the soul that sinneth it shall die."—Ezek. xviii. 4. "So then every one of us shall give account of himself to God."—Rom. xiv. 12.

WORK OUT YOUR OWN SALVATION.—No vicarious suffering, or vicarious salvation, is the Gospel plan of redemption. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my father which is in heaven."—Matt. vii. 21. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."—2 Pet. i. 10. For not the hearers of the law are just before God, but the doers of the law shall be justified."—Rom. ii. 13. "But be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22. "Let us labour therefore, to enter into that rest."—Heb. iv. 11.

LOVE, NOT FEAR—SALVATION, NOT CONDEMNATION—JOY, NOT SORROW, THE SPIRIT OF RELIGION.—These are among the most pleasing features of the Christian religion, and the entire volume of Scripture testifies against the spirit of sorrow and gloom being the spirit of religion. They are only of the spirit of false doctrines. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 Timothy i. 7. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."—1 Jn. iv. 18. "If we love one another, God dwelleth in us, and his love is perfected in us."—1 Jn. iv. 12. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father."—Rom. viii. 15. "For the Son of Man is not come to destroy men's lives, but to save them."—Luke ix. 56. "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."—Jn. xii. 47. "For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ."—1 Thess. v. 9. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."—Rom. i. 16. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation."—Isa. lii. 7. "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies."—Deut. xxviii. 47. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God."—Ps. l. 23. "Serve the Lord with gladness: come before his presence with singing."—Ps. c. 2. "Rejoice in the Lord alway: and again I say rejoice."—Phil. iv. 4.

FREE GRACE.—Unitarians are generally regarded as believing that they merit the grace of God and eternal life by their good works. In this section of our argument we show that Unitarians believe in the unpurchased and unlimited grace of God; that neither by *faith* nor *works* do we obtain eternal life. In this world *life* and *happiness* are not of merit, but the established or normal condition of God's children. Sin entails misery, but righteousness does not merit happiness, it is only the required condition for its enjoyment. Happiness and eternal life we believe are the gifts of God, designed for all his children. "For the wages of sin is death; but the *gift* of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. "Not by works of righteousness which we have done, but according to his *mercy* he saved us."—Titus iii. 5. "That being justified by his *grace*, we should be made heirs according to the hope of eternal life."—Titus iii. 7. "Behold I stand at the door and knock: if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20. "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."—Isa. lv. 1. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And *whosoever* will, let him take the water of life *freely*."—Rev. xxii. 17. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his *own purpose and grace*, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. "For by grace are ye saved through faith; and that not of yourselves: it is the *gift* of God. Not of works lest any man should boast."—Eph. ii. 8, 9. "Being justified *freely* by his grace through the redemption that is in Christ Jesus."—Rom. iii. 24. "Blessed be the God and Father of our Lord Jesus Christ, which, *according to his abundant mercy*, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead: to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter i. 3, 4.

SUFFICIENCY OF SCRIPTURE.—We believe the faith and practice of pure religion are sufficiently set forth in the holy Scriptures, and that human creeds, confessions, and articles of faith drawn up by Christian Churches are of small value to religion. "To the Law and to the Testimony: if they speak not according to this word it is because there is no light in them."—Isa. viii. 20. "If any man teach otherwise and consent not to *wholesome words*, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; he is proud, knowing nothing, &c."—1 Tim. vi. 13. "Hold fast the form of *sound words*, which thou hast heard of me, in faith and love which is in Christ Jesus."—2 Tim. i. 3. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16. "The

former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach."—Acts i. 1.—"That thou mightest know the certainty of those things, wherein thou hast been instructed."—Luke i. 4. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."—Deut. iv. 2. "That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. ii. 5. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts xx. 26, 27.

THE RULE OF FAITH AND DUTY PLAIN AND EASY TO UNDERSTAND.—The Scriptures nowhere require assent to any mysterious doctrines, hard to explain, and difficult to understand. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i. 27. "For this commandment which I command thee this day, it is not hidden from thee, neither is it afar off . . . But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it."—Deut. xxx. 11, 14.—See Rom. x. 8. "Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1. —"So then faith cometh by hearing, and hearing by the word of God."—Rom. x. 17. "I fear lest by any means . . . your minds should be corrupted from the simplicity that is in Christ."—2 Cor. xi. 3. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord."—Deut. x. 12. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Tim. i. 5. "The way of holiness . . . The wayfaring men, though fools, shall not err therein."—Is. xxxv. 8. "Seek good, and not evil, that ye may live; and so the Lord, the God of Hosts, shall be with you."—Amos v. 14. "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man."—Prov. iii. 4. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."—Matt. vii. 24. "Let us hear the conclusion of the whole matter: Fear God, and keep his Commandments: For this is the whole duty of man."—Eccles. xii. 13.

DISCIPLES OF CHRIST.—The following questions, of deepest interest to every human being, are plainly answered in the Holy Scriptures.—*Who are the friends or disciples of Jesus Christ?—On whom does the blessing of God rest?—Who shall enter into the kingdom of Heaven?*—In these answers, the words of Jesus and his disciples, not one trait of Trinitarian theology is found, not one of the peculiar tenets of popular and falsely called evangelical

religion has any place. A loving heart and pure life are the demands made upon us. "By this shall all men know that ye are my disciples, if ye have love one to another."—Jn. xiii. 35. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God"—1 Jn. iv. 7. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest myself unto him."—Jn. iv. 21. "If we love one another, God dwelleth in us, and his love is perfected in us."—1 Jn. iv. 12. "Beloved, follow not that which is evil, but that which is good; he that doeth good is of God."—3 Jn. 11. "For whosoever shall do the will of God, the same is my brother, my sister, and mother."—Mark iii. 35. "And Christ answered and said unto them, My mother and brethren are these which hear the word of God, and do it."—Luke viii. 21. "Then said Jesus to those Jews which believed in him, If ye continue in my word, then are ye my disciples indeed."—Jn. viii. 31. "Ye are my friends, if ye do whatsoever I command you."—Jn. xv. 14.

THE APOSTOLIC BELIEF.—"And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts viii. 37. "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xvi. 31. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."—Matt. x. 32. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."—1 Jn. iv. 15. "Whosoever believeth that Jesus is the Christ is born of God."—1 Jn. v. 1. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 9.

BLESSED OF GOD.—We believe the blessing of God is upon the pure, lowly, merciful, faithful, wise, and good of all churches and nations, without distinction of creed, church, age, name, or nation. "Blessed are the poor in spirit."—Matt. v. 3. "Blessed are the meek."—Matt. v. 5. "Blessed are the merciful."—Matt. v. 7. "Blessed are the pure in heart."—Matt. v. 8. "Blessed are the peacemakers."—Matt. v. 9. "Blessed are they who are persecuted for righteousness' sake."—Matt. v. 10. "Blessed is he that considereth the poor."—Ps. xli. 4. "Blessed is the man that trusteth in thee."—Psalms lxxxiv. 12. "Blessings are upon the head of the just."—Prov. x. 6. "Blessed is the man that feareth the Lord."—Ps. cxii. 1. "Blessed are they that keep judgment."—Ps. cvi. 3. "Blessed are they that hear the word of God and keep it."—Luke xi. 28.

THE KINGDOM OF GOD, AND WHO SHALL ENTER THEREIN.—"Neither shall they say, lo here, or, lo there! for, behold, the kingdom of God is *within you*."—Luke xvii. 21. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. "Not every one

that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii. 21. "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."—Psalm xv. 1, 2. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungered and ye gave me meat: I was thirsty and ye gave me drink; I was a stranger and ye took me in: naked and ye clothed me; I was sick and ye visited me: I was in prison and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."—Matt. xxv. 34, 40.

PART II.



EXPLANATIONS OF THREE HUNDRED SCRIPTURAL TEXTS

ADVANCED TO SUSTAIN

UNSCRIPTURAL DOCTRINES.



ORIGINAL SIN.

THE following facts should be borne in mind. 1. That some of those texts refer to particular generations or classes of men, the enemies of the Jews, the heathen world, or some age of great wickedness. 2. That a state of general and lamentable wickedness does not prove an innate and total corruption, no more than a state of general ignorance proves an incapacity for mental improvement. 3. That no text in the Scripture ever speaks of mankind in general as being born depraved, or born in sin. 4. That it is repeated again and again, after the fall of Adam, that man is still made in the image and likeness of God. 5. That the sinfulness of any period is condemned for actual, open transgression, personal sin, never for birth sin. 6. That so great and remarkable a change from heathenism to Christianity may well be called a new life, from darkness to light, a new birth, life from the dead, without assuming inborn depravity.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”—Genesis vi. 5. In the 12th verse, we read, *not* that mankind were born corrupt, “God looked upon the earth, and behold it was corrupt; for *all flesh had corrupted his way upon the earth.*” The sin of that period was that mankind had corrupted themselves. The passage neither asserts nor implies inborn depravity, but the reverse, notes the prevailing iniquity of that age, and the punishment it justly deserved.

“I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth.”—Genesis viii. 21. This text declares the earth shall be no more cursed; and the correct reading is “*though* the imagination,” not *for* the imagination.

“Who can bring a clean thing out of an unclean? not one.”—Job xiv. 4. This often quoted passage, we cannot see how it supports the doctrine of original sin; what the words clean and unclean may fully mean has yet to be determined. The context does not aid in this solution.

"They are all gone aside, they are all together become filthy, there is none that doeth good, no, not one."—Psalm xiv. 2, 3. This passage does not speak of innate depravity; it says, "They are all gone aside." This shows they were not born so. They have gone aside from good feelings, noble impulses, and the moral promptings of the heart. And this it is which makes sin sinful, because they have gone aside.

"Behold I was shapen in iniquity; and in sin did my mother conceive me."—Psalm li. 5. In this text David says *I was*; David says, in the 38th Psalm, and 7th verse, "My loins are filled with a loathsome disease; and there is no soundness in my flesh." At other times he speaks of being "holy," "upright," "perfect," &c; there is nothing to warrant us in affirming the total holiness nor the total sinfulness of mankind from such texts expressive of David's feelings, and his *only*.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Psalm lviii. 3. At once you may perceive that this is the language of exaggeration; neither does it say all do so. The wicked do so.

"The heart is deceitful above all things, and desperately wicked; who can know it."—Jer. xvii. 9. Parkhurst, a Trinitarian, and most able Hebrew scholar, says this is a very incorrect translation of the original. The meaning of the original is "shrewd is the heart of a man, and unsearchable, who can know it."

"For out of the heart proceed evil thoughts, &c."—Matt. xv. 19. These are the only words of Jesus Christ, ever cited for the doctrine of original sin. They touch not on the question of inborn sinfulness.

"For we know that the law is spiritual; but I am carnal, sold under sin."—Romans vii. 14, 25. Our view of this passage is, that Paul is personating in the passage a man of sinful life, a carnal man, living to low passions—

Who sees the right, and approves it too,
Condemns the wrong, and does the wrong pursue.

His reason, his conscience, his understanding urging to something better, yet by bad habits he is impelled on to sin. We think there is much in this passage suggestive of the total corruption of the mind. "I delight in the law of God after the inward man."

"What is man, that he should be clean? and he which is born of a woman, that he should be righteous?"—Job xv. 14, 15, 16—xxv. 4, 5, 6. The book of Job is a dialogue between Job and his companions, in which, by turns, they controvert each other's statements. Job has asserted his "cleanness," "purity;" his companions affirm the contrary. Eliphaz and Bildad are the speakers in the citations. The book of Job should be read with care, and we should always know whose words we are citing, for herein are the words of God, of Job, his companions, and also the words of Satan.

"For there is not a just man upon the earth, that doeth good, and sinneth not."—Eccles. vii. 20. There is not a man upon earth, however just he may be, and habituated to do good, but is liable to commit sin.

"We have before proved, both Jews and Gentiles, that they are all under sin."—Rom. iii. 9. "But the Scripture hath concluded all under sin,"—Gal. iii. 22. Nothing in these passages to support

our sinfulness and guilt at our birth. It is notoriously true that all mankind stand guilty before God; but not on Adam's sin, but our own. St. Paul shows that Jews and Gentiles all require the mercy of God, "for all have sinned."

"For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."—Rom. v. 18, 19. This passage seems clearly to state what all mankind lose in Adam, all mankind gain in Christ. Adam's disobedience makes many sinners—Christ's obedience makes many righteous. The first statements of what we lose in Adam should always have joined to it our gain in Christ.

"The carnal mind is enmity against God."—Rom. viii. 7. This is undeniably true, that a sinful state of mind is at war with God. The word carnal is so used, to express lowest passions.

"But the natural man receiveth not the things of the Spirit of God."—1 Cor. ii. 14. We have before us the rendering of this text by believers in Original Sin. Their words are, "The animal man," "The man who lives under the influence of low animal passions."

"By nature the children of wrath, even as others."—Ephesians ii. 3. The words, *by nature*, in the text, mean by situation, condition, or circumstance of birth, which do not apply to all mankind. Not to children of a Christian country and a Christian family.

"That ye put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts."—Eph. iv. 22.—Col. iii. 9, 10. St. Paul here teaches the Christian converts to abandon their old mode of living, which he calls the "*old man*," and to adopt a new mode of living, as they have professed adoption of a new faith which he calls the "*new man*."

"The spirit that dwelleth in us lusteth to envy?"—James iv. 5. Dr. Clark says, "There is not a critic in Europe who has considered the passage and has not been puzzled with it." He thinks it may mean the Holy Spirit which dwells in Christians will not excite them to envy others.

"Naturally, as brute beasts, in those things they corrupt themselves."—Jude, 10th verse. This refers not to the whole race of men, but, as the 4th verse says, "*To certain men*."

THE TRINITY

ALL those texts supposed to support the doctrine of the Trinity, Deity of Christ, and the distinct personality of the Holy Spirit, are explained by Trinitarian divines in harmony with Unitarian views. The numerous names mentioned in the following pages, remember, they are Trinitarians. We are much beholden to "Wilson's Concessions of Trinitarians" for those valuable explanations on the *three subjects* just named.

"In the beginning God created the heaven and the earth."—Gen. i. 1. As it is sometimes said that the first text of the Bible proves the Trinity, we have introduced this. The word translated *God*, stands in the original *Elohim*, and this is said to be a plural word because of its termination *im*, and therefore there are three persons in the Godhead. The word *Elohim* is in many other texts. But

let us hear what scholarly Trinitarians say on this argument. *Dr. Campbell* says "That Luther stood up for the Trinity from the word *Elohim*," but Calvin, he says, "refutes his argument, or quibble rather, at some length." *Professor Stuart* says, "For the sake of emphasis, the Hebrews commonly employed most of the words which signify *Lord, God, &c.*, in the plural form, but with the sense of the singular."

"And God said, Let us make man in our image, after our likeness."—Gen. i. 26. "The man is become as one of us."—Gen. iii. 22. "Let us go down."—Gen. xi. 7. "Who will go for us."—Isa. vi. 8. *Dr. Croft* says, "Perhaps too much stress is laid upon the expressions 'Let us make man in our image.' The plural is frequently applied to one only; and the language of consultation is evidently used in condescension to human infirmity." *Calvin* says, on the passage, "The man is become as one of us." "From this place many christians infer the doctrine of three persons in the Godhead; but, I fear, the argument is not valid."

"*Jehovah* bless thee, and keep thee: *Jehovah* make his face shine upon thee, and be gracious unto thee: *Jehovah* lift up his countenance upon thee, and give thee peace."—Numb. vi. 24, 26. "God, even our God, shall bless us. God shall bless us."—Ps. lxxvii. 6, 7. "*Holy, holy, holy*, is *Jehovah* of hosts."—Is. vi. 3. The words *Jehovah*, and *God*, and *Holy*, are repeated three times, but we know very well that the people to whom these words first came knew nothing of such a meaning, and even now it is mere fancy to suppose they refer to a Triune deity. *Eugubinus* says, "There are many so ignorant of Sacred Scripture, as to infer the doctrine of the Trinity from the triple use of the divine name." *Bishop Tostat* says, "Though *God* is here repeated thrice, a Trinity of divine persons is not proved; because, on that supposition, this name, when occurring four times in the same sentence, would also signify four divine persons, which is absurd."

"Go ye therefore and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*."—Matt. xxviii. 19. The baptismal form, *Father, Son, and Holy Ghost*, does not affirm they are all equal. Christ commands that baptism should be thus performed, and so we obey: In the name of the *Father*, who is "Our God, and the God and Father of *Jesus Christ*;" also in the name of the *Son* who is our "Saviour," "Teacher," "Judge," "Appointed by God;" also in the name of the "Holy Spirit," "The Comforter," (whether a person or an influence it is matterless, if by it we are sanctified and guided into all truth.) Because we baptize, it is said, in the Name of the *Son* and the *Spirit*, they also must be God. We read, 1 Cor. x. 2, "The Israelites were all baptized unto *Moses*, in the cloud and in the sea." It does not follow that *Moses* was God. But it would be blasphemy, some say, to connect the name of God with other names, if they were not God. This is simply an unfounded assertion, and contrary to Scriptural facts. We read, "The people feared *Jehovah*, and believed *Jehovah*, and his servant *Moses*."—Exodus xiv. 31. "And the people spake against *God* and against *Moses*."—Numb. xxi. 5. Thus we have the expression of a people's religious faith and life, and the name of *Jehovah* and *Moses* joined together. Is this blasphemy? We hope you are not so reckless as to say that a mere association of names in divine commands, or

religious ordinances, lead to any such conclusions as equality or blasphemy, with the Bible in your hands. As this verse is regarded as the clearest proof of the Trinity in the Bible, we subjoin the following remarks upon it, by learned Trinitarians. "In consequence of the power which I have received from God, I appoint you to go amongst all nations."—LE CLERC. "The phrase *in the name* . . . signifies in strictness, "into the Name of the Father, Son, and Holy Ghost;" which word, *into*, the New Testament uses nine times besides, in speaking of baptism; whereas it uses a word signifying in but once besides."—ARCHBISHOP SECKER. "To be baptized *in the name of any one* is, by baptism, to be bound to observe the religious observances instituted by him."—BISHOP BLOOMFIELD. "To be baptized *into*, or *in the name*, is to be baptized into the faith or confession, or in token of one's faith, and of one's openly confessing."—PARKURST. "We know how frequently this passage is quoted as a proof of the doctrine, by many indeed who do not believe this doctrine, and wish perhaps to undermine it. I must confess that I cannot see it in this point of view. * * * The meaning of Jesus may have been this: Those who were baptized should, upon their baptism, confess that they believed in the Father, and in the Son, and in all the doctrines inculcated by the Holy Spirit."—*Michaelis*. In the foregoing passages our readers will perceive the meaning of this text, and that it is conceded it does not teach a Triune deity. It must greatly perplex those who think about it, that there is not a text in the Bible which affirms the Trinity, the supposed fundamental doctrine of Religion.

"The grace of our *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Spirit*, be with you all."—2 Cor. xiii. 14. This is a pious wish of the Apostle Paul, and includes all the blessings of the gospel. If a christian in taking leave of his friends, in letter or person, should say, "May the *piety of David*, the *piety of Joseph*, the *patience of Job*, be with you all." Call this a prayer if you like; would any one say that it was a prayer to *David*, *Joseph*, or *Job*. The absurdity would be complete if you inferred that these *three* were *one*. In Revelations i. 4, 5, there is the following prayer or wish. "Grace be unto you and peace, from Him who is, and who was, and who is to come; and from the *seven spirits* who are before his throne; and from Jesus." There is the same reason for inferring that this pious wish teaches us to pray to the *seven spirits*, or that the *Father*, *Son*, and *seven spirits* make one God. This would be a new doctrine of the Trinity. In Acts xx. 32, Paul says, "And now brethren, I commend you to *God*, and to the *word of his grace*, which is able to build you up." Is this a prayer to *God*, and also a prayer to the *word of his grace*, or does this passage support the idea of a duality of persons in the Godhead. *Jesus Christ* is in the text named separately and distinctly from *God*; the *Holy Ghost* is named separately and distinctly from *God*; the Scriptures teach there is but *one* God, and this text speaks of God as a being separate and distinct from Jesus Christ and the Holy Ghost. The following are the remarks and interpretations of the passage, by Trinitarian Commentators. "Paul wishes the Corinthians should become partakers of all the advantages resulting to Christians from the knowledge and use of the Christian religion."—ROSENMULLER. "That ye may become

partakers of the divine assistance.”—SCHLEUSNER. “In his usual manner, the Apostle calls the Father, *God*; and the Son, *Lord*. The redemption of the human race began from the Father; grace came from the Son; and the distribution of gifts was supplied from the Holy Spirit.”—ERASMUS.

“For there are three that bear record in heaven; the *Father*, the *Word*, and the *Holy Ghost*; and *these three are one*.”—1 John v. 7. 1. This text, concerning the heavenly witnesses, is not contained in any Greek manuscript which was written earlier than the *fifteenth century*. 2. Nor in any Latin manuscript earlier than the *ninth century*. 3. It is not found in any of the ancient versions of Scripture. 4. It is not cited by any of the Greek ecclesiastical writers, though, to prove the doctrine of the Trinity, they have cited the words both *before* and *after* this text. 5. It is not cited by any of the early Latin Fathers, even when the subjects on which they treat would have naturally led them to appeal to its authority. 6. It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by *him* it is supposed to have been forged. 7. It has been omitted as spurious, in many editions of the New Testament, since the Reformation, in the two first of Erasmus; in those of Aldus, Colineus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version. In the old English Bibles of Henry VIII., Edward VI., and Elizabeth, it was printed in small types, or included in brackets; but between the years 1566 and 1580, it began to be printed as it now stands, by whose authority is not known.”

“Now there are diversities of gifts, but the same *Spirit*, and there are diversities of administrations, but the same *Lord*, and there are diversities of operations, but it is the same *God* who worketh all in all.”—1 Cor. xii. 4, 6. Calvin says, “The ancients used this passage against the Arians, to support the doctrines of the Trinity . . . the argument employed is *very feeble* to stop the mouths of the Arians.” Dr. A. Clarke gives the meaning of the text. “All these (miraculous influences) proceeded from God the Father, as the fountain of all goodness and power, and the immediate dispenser of every good gift.”

“For through him (Christ) we both have access by one spirit unto the Father.”—Eph. ii. 18. Trinitarians seem to forget that the word spirit in the text is explained by some divines among them, as by Rosenmuller. That through him, we (both Jews and Gentiles) by one mind, have access to the Father.

“To the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hidden all the treasures of wisdom and knowledge.”—Col. ii. 2, 3. This text mentions not the *Holy Spirit*, so it is no evidence of the Trinity. Baxter gives the meaning of the mystery: “The depth, excellency, and benefit of all true wisdom and knowledge, are comprised in the knowledge of God, manifested in Christ.” Dr. Adam Clarke says, “In this glorious scheme of Christianity, all the treasures, abundance, and excellency of wisdom and knowledge are contained.”

DEITY OF CHRIST.

"I have gotten a man (*from Jehovah*) from the Lord."—*Gen. iv. 1.* Some who are eager to find an argument in every passage, will have it that Eve said, "I have gotten the man, Jehovah." *Le Clerc* says, "Those who translate *the man, Jehovah*, as if Eve had believed that Cain was the Messiah of Jehovah, are scarcely worthy of being confuted." *Dr. John Owen* says, "Besides if she had such thoughts, she was manifestly mistaken; and to what end that mistake of hers should be here expressed, I know not."

* And she called the name of Jehovah, that spake unto her, Thou, God, seest me."—*Gen. xvi. 7, 13.* *Dr. Wells* says, "I can see no reason for supposing this angel to have been the second person of the Trinity."

"Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven."—*Gen. xix. 24.* "I know that the Ancients explained these words, *The Lord rained from the Lord*, as signifying that the Father rained from the Son; but this sense is by no means suitable to the passage."—*Calvin.*

"And Jehovah visited Sarah, as he had said."—*Gen. xxi. 1.* "That is, the angel, who addressed Abraham, was sent by God and spoke as his representative."—*Tostat.* "The word (*visited*) denotes the providence of God, whereby he fulfils what he before had said."—*Bishop Kidder.*

"And the angel of God spake unto me in a dream, saying, I am the God of Bethel."—*Gen. xxxi. 11, 13.* The following are the explanations of *Bishop Patrick* and others: "The angel calls himself God; that is, he speaks in the name of God."

"And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved."—*Gen. xxxii. 26, 30.* "Those must certainly have low conceptions of the Deity, who think that he assumed this appearance on account of such a trifling affair, namely, to wrestle with a mortal man as in play, and counterfeit being conquered by him."—*Le Clerc.* "That he who appeared to the patriarchs, to Moses, and the prophets, was not the Son of God, but an angel, I can prove by many and valid reasons."—*Pereira, Calmet, and others.*

We have often heard it stated that Christ was the angel of the covenant, the angel of Jehovah, the angel, so often appearing in the Old Testament, and sometimes spoken of as being God; and all this adduced to prove the Deity of Christ. The author of the Epistle to the Hebrews, indeed says, 'God who, at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' Now, as the last days meant that period which commenced with the advent of the Messiah, it is an intimation, by the Apostle, that he had not spoken to men before; otherwise the nature of the subject required that he should have mentioned it.

"Thy throne, O God, is for ever and ever."—*Psalm xlv. 6.* The next verse clearly shows that the term God is here applied to some one inferior to the only true God. *Casaubon* says, "The words translated 'O God,' are often ascribed to judges and magistrates." "*Calvin* is very bold in asserting that David spoke properly of Solomon, as if the Apostle, in Hebrews, had applied this text to our Saviour only in the mystical sense."—*Haydock.*

"Jehovah said unto my Lord, sit thou at my right hand."—Psalm cx. 1. "To sit at God's right hand imports dignity and honour."—*Bishop Richardson*. "To sit at his right hand means to be in great honour, and is suitable to any man."—*Iostat*. "The first term, *Jehovah*, is the name of Deity; the second, *Adoni*, Lord, is sometimes applied to men."—*Calmet*.

Wisdom is personified in the eighth and ninth chapters of *Proverbs*: and some Trinitarians will have it that Christ is here spoken of. The following is worthy of their consideration: "These beautiful pictures of wisdom cannot be satisfactorily proved to be a designed description of the Saviour's person, much less can such an interpretation be established on the apocryphal imitation."—*Dr. J. Pye Smith*.

"A virgin shall conceive, and bear a son, and shall call his name Emmanuel."—Isaiah vii. 14. "One that is now a virgin will shortly conceive, and bring forth a son."—*Le Clerc*. "The prophet uses not the Hebrew word which properly signifies a virgin, but which denotes a girl, a young woman."—*Erasmus*. "I cannot be persuaded that Isaiah has the least reference to the Messiah, but to a child that was to be born at the expiration of nine months, from a person at that time a virgin."—*Michaelis*.

"And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."—Isaiah ix. 6. *Samuel White*, M.A., Fellow of Trinity College, Cambridge, in his Commentary on Isaiah, says, "That is he (King Hezekiah) shall reign on the 'throne of David,' as the metaphor signifies, and as the prophet more fully explains himself in the following verse, which cannot be literally true of our Saviour, whose kingdom was not of the world, as David was."

"He was taken from prison and from judgment; and who shall declare his generation?"—Isaiah liii. 8. "Who can declare the wickedness of the men of that age or generation, who cut off this innocent person in so unjust a manner."—*William Lenth*. "These words do not treat of Christ's divine or human origin."—*Luther*.

"JEHOVAH OUR RIGHTEOUSNESS."—Jeremiah xxiii. 6. *Grotius* says, "this refers to Zerubbabel, who is here, and in Zechariah vi. 12, called a branch, because as a sprout he grew from the tree of David. *Dr. Blayney* and *Dr. Adam Clarke*, both translate this passage "This is the name by which Jehovah shall call him, *Our Righteousness*."

"Whose goings forth have been from of old, from everlasting." Micah v. 2. "Some understand these words of the eternal generation of the Son of God . . . but they do not produce any example to prove that going forth is equivalent to generation."—*Houbigant*.

"Awake, O sword! against my shepherd and against the man that is my fellow, saith Jehovah of hosts."—Zechariah xiii. 7. *Grotius* explains this against "Judas Maccabeus." *Calvin* says, "The prophet speaks of shepherds as God's associates, on account of their union with him, and because, as St. Paul says, they are 'fellow-workers' and 'labourers together with God.'"

"And they shall call his name *Emmanuel*; which being interpreted, is *God with us*."—Matt. i. 23. "Originally and literally this seems applicable only to the birth of a child, a sign to Ahaz, 742 years before the time of Christ. Such a child, it seems, was born

at that period. Professor Stuart, Calmet, and H. Horne, and many others concede this. It did not prove the deity of such a child then born, no more does it support the Godhead of Christ. In the Old Testament we find a person bearing the name of *Eli*, which means *My God*. Is *Eli* my God? Another person is called *Ithiel*, which means, *God with me*. Another is called *Abiel*, which means, *God my Father*. Another called *Hiel*, which, being interpreted, is *The living God*. An angel is called *Gabriel*, which means, *The mighty God*. How many Gods would we have, if the name of a person, which signifies *God*, establishes that distinction?

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John i. 1. This passage does not say that Jesus Christ is God. The meaning appears to be, that the *Word*, or *Logos*, which signifies the *Wisdom of God*, and which is in the text called God, was given to Jesus Christ. "The word was made flesh and dwelt among us." God was in Jesus Christ we rejoice to believe, and this is the very most the whole of this difficult part of Scripture sets forth. All things were made by this *divine wisdom*, and it is the true light and life of men; and while it was manifested in the person of Jesus Christ, it was despised and rejected of men; this we know was the case. The rendering of this passage, "All things were made by *him*, instead of by *it*, has done much to obscure the true meaning. Here, at once, is the authority, no less than *Dr. Campbell*. He says, "It deserves to be remarked that every version which preceded the present English version, as far as I have been able to discover, uniformly employed the neuter pronoun, *it*." It is so in the Bishop's Bible, the Geneva English Bible, Tyndal's Bible, etc., etc. In the eighth chapter of Proverbs wisdom is represented in the very light of these first verses of John's gospel—"The Lord possessed me in the beginning of his way before his work of old. I was set up from everlasting, from the beginning or ever the earth was." It is almost universally conceded that the term *Word*, from the original *Logos*, signifies *Reason, Divine Intelligence, Wisdom*, etc. *Dr. Wall* says, "That Tertullian and some few of them that understood Greek as well as Latin, have thought that the *Reason of God or Wisdom of God*, is a fitter translation of the term *Logos*." *Souverian* says, "Every external manifestation, whether by angels or by the flesh of Jesus Christ, is the *Word of God*." *Le Clerc* says, "It is true, before the creation of the world, there was Reason; for Reason was then in God, *yea, God himself*, since God cannot be without Reason." The reader must keep in mind that all these quotations are from Trinitarian writers and divines. *Dr. John Wallis* says, "The Power and Wisdom of God are not things diverse from God himself." This explains the phrase, "The Word (or Wisdom or Power) was God." *Dr. Thomas Brown* says, "The Power of God is not anything different from God." On the phrase, "All things were made by him (or it)." *Le Clerc* says, "Everything in the world was made by the highest Reason; nor can anything be instanced that was made without Reason." . . . "And he in whom that light was conversed for some time among men; but they, notwithstanding their having been created by the divine Reason which dwelt in that man, did not distinguish him from false teachers." *Dr. Parr* says, "*The word was made flesh; that is,*

Wisdom tabernacled, dwelt for a time in a fleshy tabernacle." These views are perfectly accordant with Unitarian belief, and it will not be a very easy matter to detect any error or sophism in these expositions. The statement that Jesus Christ is called God, in the first verses of John's gospel, is simply *untrue*, that all things are there said, made by Jesus Christ, is equally *untrue*. The *Logos*, or *Word*, is said to be God, and all things were created by that *Logos*. It was made flesh and dwelt among men; this we believe. God was in Christ, manifested himself through Christ, in a particular manner, this we rejoice to hold.

"Thou being a man, makest thyself God."—John x. 33. We are surprised that any sensible person should adduce the false allegation of the Jews to uphold their position, knowing their aptness to bring false charges against Christ; but more especially so with the very repudiation of this charge, and defence of Christ in the next verses. (1.) It was not blasphemy for a man to be called a god, for in the law men were called gods. (2.) He had been sanctified and sent, and had only said he was the Son of God. This is Christ's repudiation of the charge and defence of his own position. *Bishop Sumner* says, "The word *god* is used in Scripture to distinguish rulers and magistrates, as 'God's ministers,' 'powers ordained of God;' so that were even he a prophet, and no more, were he but another Moses, or another Elijah, 'whom God had sanctified and sent unto the world,' he might, without blasphemy, be styled the Son of God."

"And Thomas answered and said unto him, My Lord and my God."—John xx. 28. It is contended, because Thomas said this to Christ, Christ is God. In 1 Samuel xx. 12, we find that "Jonathan said unto David, *O Jehovah, God of Israel.*" None of us would adduce this as a proof of the deity of David. We also read that when Gideon saw an angel of the Lord, "Gideon said, Alas! *O Lord God.*"—Judges vii. 22. No one thinks of adducing this as a proof of the deity of the angel. We regard the words of Thomas, surprised and confounded by the presence of the actual Christ, struck with wonder, and giving utterance, as many too commonly do when surprised, to the name of God, "*My God,*" "*Oh God,*" "*God bless us,*" etc. The learned *Dr. Whitby*, who had spent nearly the whole of a long life in defence of Trinitarian doctrines, says on this passage, after his renunciation of Trinitarianism, "These words, *My Lord and my God*, may have this import: 'My Lord and my God have done this.'" "It may be justly doubted whether the so lately incredulous—because prejudiced and unenlightened—disciple had *then*, or at any time before the illumination of the Holy Spirit at Pentecost, any complete notion of the divine nature of Jesus."—*Bloomfield*.

"Take heed therefore unto yourselves . . . to feed the church of God, which he hath purchased with his own blood."—Acts xx. 28. "Of manuscripts, all the most ancient and the most valuable . . . I must acknowledge that to me the preponderance of evidence appears in favour of the reading, '*The Church of the Lord.*'"—*Dr. J. P. Smith*.

"Whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."—Rom. ix. 5. It is confidently affirmed by Trinitarians that this text is decisive proof of the deity of Christ; but *Erasmus*, a learned Trui

tartan, did not think so; all depends on the pointing of the passage, and so he remarks:—"This passage may be pointed and rendered in three different ways: *First*, "Of whom, according to the flesh, is Christ, who is over all. God be blessed for ever."—*Second*, "Of whom, according to the flesh, is Christ, who, being God over all, is blessed for ever;" and, *Third*, which is perfectly suitable to the purport of the discourse, "Of whom is Christ according to the flesh;" finishing the sentence here, and subjoining what follows—"God who is over all be blessed for ever." It may be said, that this is inserting the word (*be*) which is not in the text: we reply, our translators have done so in other places of the New Testament, and ought to have done so here. They have done so in 2 Cor. i. 3—"Blessed *be* God, etc."—the word (*be*) is a supplied word. They have done so in Eph. i. 3—"Blessed *be* the God and Father," etc.

"God was manifest in the flesh."—1 Tim. iii. 16. Sir Isaac Newton has proved, beyond doubt, that *all* the churches for the first four or five hundred years, and the authors of *all* the ancient versions, read this passage thus: "Great is the mystery of godliness, *which* (not God) was manifest in the flesh; and that the insertion of the word God is a corruption of later times. *Bishop Marsh* says, "This reading (God manifest) is found at first hand, in not a single ancient manuscript in uncial letters nor in a single ancient version, except the Arabic, which is of very doubtful authority."

"But unto the Son he saith, Thy throne, O God, is for ever and ever—a sceptre of righteousness."—Heb. i. 8. The next verse most clearly shows that Jesus Christ, whatever titles may be given to him, is not the supreme God. It reads: "Thou hast loved righteousness, and hated iniquity; therefore GOD, even THY GOD, hath anointed thee with the oil of gladness above thy fellows." *Coverdale's Bible* reads: "But unto the Son he saith, God, thy seat endureth for ever." *Wickliff's Bible* has it: "But to the Son he saith, God, thy throne is unto the world of worlds." *Tyndal's Bible* reads: "God, thy seat shall be for ever and ever." *Erasmus* says: "It is uncertain which of the following renderings gives the true sense—'Thy throne, O God, is for ever and ever,' or 'God himself is thy throne for ever and ever'—for the Greek expression is ambiguous." *Dr. Wm. Sherlock* and *Professor Hill* both admit that it may be justly rendered, "God is thy throne."

"Hereby perceive we the love of God, because he laid down his life for us."—1 John iii. 16. The reader will see by looking at the text in the authorised version that the words (*of God*) are in *italic* which show they are supplied by the translators, and not in the original.

"This is the true God, and eternal life."—1 John v. 20. This is regarded by the Swedenborgian, and also many Trinitarians, as conclusive evidence that Christ is the true God. This very text affirms that Jesus Christ is the *Son* of God; twice, it says, He is the *Son of God*. And Christ the Son of God prays (John xvii. 3), and there informs us who is the *true God*, "That they might know thee" (that is, the Father) "THE ONLY TRUE GOD." In the face of this we wonder how any Christian dare regard the Father of Jesus Christ in any other light than the ONLY true God. The pronoun (*this*) does not refer to Jesus Christ, but to HIM whom Christ hath revealed unto us, "*Him that is true*," of whom Jesus

CHRIST is the *true witness* of THE TRUE GOD, whom to know is eternal life. It is sometimes contended that the pronoun *this* refers only to the preceding noun, but this is a mistake, as we will show from 2 John 7, the very next chapter to the passage at issue: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. *This* is a deceiver and an anti-christ." No Christian would say that (*this*) refers to the nearest noun in the text. There is no reason for believing that *this*, in the passage under examination, refers to Jesus Christ, but every

one for believing it refers to the God and Father of Jesus Christ, THE ONLY TRUE GOD. The following are the concessions of Trinitarians on this passage: "The Father is the true God, and eternal life, the Fountain of all."—*Erasmus*. "*This is the true God*, namely, He, and none else whom Jesus hath declared to be the object of worship. The pronoun *this* not unfrequently relates to a remote antecedent. The Apostle means that God is the primary and chief author of eternal life. So also Christ is called life, because next to God the Father, he is the cause of eternal life."—*Jrotius*.

"The light of the glorious gospel of Christ who is the image of God."—2 Cor. iv. 4. "Who is the image of the invisible God."—Col. i. 15. "Who being the brightness of his glory and the *express image of his person*."—Heb. i. 3. We think no class of texts more clearly subvert the deity of Christ than this, because an image is a different thing from that which it is the likeness. *Calvin* says: "Chrysostom laid the greatest stress on the word *image*, by contending that a creature cannot be called the image of the Creator; but this is a very feeble argument, and is refuted by Paul himself, who says, that 'man is the image and glory of God.'"—1 Cor. xi. 7.

"Who, being in the *form of God*, thought it not robbery to be equal with God."—Phil. ii. 6. We think the phrase, *in the form of God*, should never be used as a proof, for it is manifestly against the doctrine, as to be in the *form, figure, or image* of a person, at once does impress us he is not that person. The same idea arises in the mind when we hear the phrase *equal with God*. If Christ were God, it is unmeaning language to talk of him being equal with God, for we never speak of any man or anything being equal only to itself. *Thought it not robbery to be equal with God*.—This phrase is not warranted by the original, and is opposed to the scope of the Apostle's reasoning. The following admissions of those who have contended earnestly for the deity of Christ ought to satisfy. *Bishop Sherlock* reads it: "Was not fond or tenacious of appearing as God; did not eagerly insist to be equal with God." *Principal Hill* renders it: "Was not tenacious of this equality with God; did not consider it as a thing to be eagerly grasped." *Professor Stuart* says: "He regarded not the being equal with God as a thing to be coveted." *Dr. J. Pye Smith* renders it: "Did not esteem it an object to be caught at; to be on a parity with God." "Our common version . . . seems to render nugatory, or, at least, irrelevant, a part of the Apostle's reasoning in the passage. He is enforcing the principle of Christian humility upon the Philippians . . . but how was it any proof, or example of humility, that he did not think it robbery to be equal with God."—*Professor Stuart*. "We are willing to admit the correction of the common version by our opponent, and consider

the meaning of the latter clause that he 'did not eagerly retain the likeness of God.'—*Rev. R. Hall.*

"For in him dwelleth all the fulness of the Godhead bodily."—Col. ii. 9. In the third chapter of Ephesians, and nineteenth verse, the Apostle, the same Apostle who wrote this text, prays that Christians may be "*filled with all the fulness of God.*" No one would attempt to prove that Christians who are filled with the fulness of God were of the same substance with God and equal to him in power and glory. "The sum is, that God has fully and substantially exhibited himself to us in Christ; for St. Paul contrasts this manifestation of God, which we have in Christ, with all others which ever were; for God often exhibited himself, in part, but in Christ he communicates himself wholly to us."—*Calvin.*

"I and my Father are one."—John x. 30. Sometimes, if not oftentimes, do false inferences confuse themselves. It is said these words teach that the Father and Christ are *one God*. You ask the Trinitarian to account, then, for the omission of the Holy Spirit, which, according to his theory, the three make one God. Thus he finds that the Father and the Son do not make one God, and they are not one person either, according to his view. Scripture easily explains itself; in this very Gospel, chapter xvii., Christ prays that the disciples may all be ONE, that they may be *one*, even as WE ARE ONE. *Archbishop Newcome* explains it thus: "To snatch my true disciples out of my hand would be to snatch them out of my Almighty Father's hand; because I and my Father are one; one in design, action, agreement, affection." "The ancients improperly used this passage to prove that Christ is of the same substance as the Father, for he does not argue concerning unity of substance, but speaks of his agreement with the Father; so that whatever is done by Christ will be confirmed by the Father's power."—*Calvin.*

"Said also that God was his father, *making himself equal with God.*"—John v. 18.—"On calling God his Father, *Professor Stuart* says: "I know indeed that many of those texts have been appropriated by some Trinitarians to prove the Divine nature of Christ—in my apprehension, however, injudiciously—and without any solid reason." "These words, making himself equal with God, seem not to have been the words of John, but of the Jews, who before had charged Jesus with having broken the Sabbath."—*Bishop Pearce.* We do think it a very feeble way of supporting the deity of Jesus Christ by citing the words of the enemies of Christ, charges he refuted *there* and *then* in the very next verses.

"He that hath seen me hath seen the Father; and how sayest thou, then, show us the Father? Believest thou not that I am in the Father, and the Father in me."—John xiv. 9, 10.—In Matthew, tenth chapter and 40th verse, Jesus says to his disciples, "He that receiveth *you* receiveth *me*; and he that receiveth me receiveth Him that sent me." It is obvious that such passages cannot be understood literally. "These words refer not to the divine essence of Christ, but to the mode of revelation. . . . For Christ does not simply reason about what he is in himself, but the manner in which he should be known to us; thus setting forth his excellence rather than his essence."—*Calvin.*

"*Before Abraham was, I am.*"—John viii. 58. The following is our view of this passage, and it is supported by the most eminent

Trinitarians, who have contended for the Deity of Christ. (1.) The Christian era was in the divine decree, and was revealed to Abraham—"Abraham saw my day." *Grotius* says, "Jesus was before Abraham in the divine decree." *Beza* says, "Christ was seen by Abraham with the eye of faith." (2.) That by the phrase, "Before Abraham was I am," at most, only implies Christ's pre-existence, which some Unitarians believe. *Michaelis* says, "Though it proves the pre-existence of Christ, it does not prove his eternal existence." *Carlile*, in his work in defence of the Deity of Christ, concedes, "I do not mean to rest any argument on the expression '*I am*,' taken by itself. It occurs repeatedly in this chapter, and is translated '*I am he*.'" *Dr. Pyc Smith* says, "some suppose that, in using the expression *I am*, our Lord intended a reference to the divine appellation announced to Moses There does not appear, therefore, sufficient ground to sustain the idea of an allusion to this." From the passage it is very obvious all that Christ meant was, that he (Christ) existed in the divine purpose before the day of Abraham, and that Abraham saw his day, that is to say, his coming, and was glad.

"And now, O Father! glorify thou me with thine own self, with the glory which I had with thee before the world was."—John xvii. 5. *Rosenmuller* says, "Christ appears to mean that glory which had been decreed to him by God before the world was." *Bishop Parker* says, "The glory our Saviour here prays for, and which he had before the world was, as it could not, so it need not be his essential lustre, but was that honour with which God had from all eternity designed to dignify the Messias."

"And he is before all things, and by him all things consist."—Col. i. 17. "He is Alpha and Omega of the new creation."—*Grotius*. "And he is before all others in time, as the author of this new state, or in honour, for he is Lord of all."—*Dr. Goodwin*.

"Jesus Christ the same yesterday, and to-day, and for ever."—Heb. xiii. 8. "The word *Christ* seems here to be put for the Christian doctrine and religion."—*Vatable*. "The same faith that then was the true faith, in which they persevered to death, will be so now unto you, and to all ages."—*Dr. Hammond*. "The Apostle hath not to do here with his (Christ's) divinity or humanity, but with the identity of his faith in all ages."—*Dr. Mayer*.

"Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. The first clause of this text shows the subordination of the Son to the Father, and the last clause shows that the Son can reveal to man the knowledge he possesses of the Father. The text is evidence against the Deity of Christ.

In a few places of the New Testament Christ is spoken of as having made the world—"the world was created by him." The texts are, John i. 3.; i. 10; 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16, Heb. i. 2; iii. 3. "The best ancient and modern commentators are agreed that by the creation must be understood not the natural and original creation, as men, but the figurative, spiritual creation as Christians."—*Dr. Bloomfield*.

"They saw the young child with Mary, his mother, and fell down and worshipped him."—Matt. ii. 11. "And behold there came a leper and worshipped him."—Matt. viii. 2. There are

several such passages, and they are explained "obedience" by *Dr. Campbell, Calvin*, and others.

"That all men should honour the Son, even as they honour the Father."—John v. 23. *Schleusner* says, "The meaning of this passage is, that all men should embrace the doctrine delivered by the Son with the reverence due to the divine message; for he who rejects it treats with contempt God, its author." *Kuinoel* says, "What kind of honour is here meant plainly appears from the following verse: 'He that heareth my word and believeth on him that sent me,' etc.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—John xiv. 13. "These words are addressed to the Apostles, not to Christians universally."—*Rosenmuller*.

"When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."—Heb. i. 6. The Apostle Paul speaks of Christ being made so much *better than the angels*, and then, naturally follows, the angels of God are required to do him homage.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit."—Acts. vii. 59. *Dr. Adam Clarke* says, "The word God is not genuine, and should not be inserted here." *Dr. Hey* says, "St. Stephen addresses Christ, but does not use the word *God*, though it is found in our translation in italics; and his address is the ejaculation of a man dying in the Christian cause." *Coleridge* says, "Christ was visually present to Stephen: his invocation therefore was not perforce an act of religious adoration, or an acknowledgment of Christ's Deity."

"Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."—Eph. v. 19; also Col. iii. 16. *Dr. Macknight* says, "To the Lord, that is, to God the Father."

"I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."—1. Tim. i. 12. "I account it a great mercy of Christ, both that he hath given me abilities," etc.—*Dr. Hammond*. "I feel myself under infinite obligation to Christ, who hath strengthened me," etc.—*Dr. A. Clarke*.

"That God in all things may be glorified through Jesus Christ; to whom be praise," etc., etc.—1 Peter iv. 11. "Some refer this doxology to God; others to Christ. The former opinion seems preferable, because the doxologies are usually referred by the apostles to the Father."—*Rosenmuller* So *Calvin, Bengel*, and others.

"And every creature . . . heard I saying, Blessing, and honour, and glory, and power be unto HIM that sitteth upon the throne, and unto the LAMB for ever."—Rev. v. 13; Rev. i. 5; 2 Peter iii. 18. As we are taught in the scriptures that Jesus "received from God the Father honour and glory," it is only fit and proper of man, whom he redeems, to ascribe honour and glory unto him. The passages neither teach nor imply that he is God. They speak of *God* his Father and of *Him* that sitteth on the throne and the Lamb.

"Now *God* himself and our Father, and our *Lord* Jesus Christ, direct our way unto you."—1 Thess. iii. 11; also 2 Thess. ii. 16.

These passages most clearly show that Jesus Christ is *not* God; they distinguish him clearly from God. *Dr. Macknight* says "This prayer is founded on the supposition that the common events, on which the apostle's prosperous journey to the Thesalonians depended, were under the direction of Christ, as Lord."

"Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord."—1 Tim. i. 2; and other similar passages. All such passages, we would again remark, very clearly point out that Christ is *not* God; and if the Apostle Paul could say, as he does in his epistles say (1 Cor. xvi. 24), "My love be with you all in Christ Jesus," can we wonder that he wishes, fervently wishes, the grace, mercy, and peace of Jesus Christ upon the churches? *Dr. A. Clarke* says, "The apostle *wishes* them all the blessings which can flow, etc." *Coleridge* says, "Surely a pious wish is not an invocation."

"And here he hath authority from the chief priests to bind all that *call on thy name*."—Acts ix. 14. "With all that in every place *call upon the name of Jesus Christ* our Lord, both theirs and ours."—1 Cor. i. 2. *Archbishop Tillotson* says, "To name the name of any one, or to have his name called on by us, does, according to the use of this phrase among the Hebrews, signify nothing else but to be denominated from him." *Dr. Pye Smith* concedes that the words in question do admit of this meaning, to be called by the name of Christ.

"King of kings, and Lord of lords."—Rev. xix. 16. Both *Artaxerxes* and *Nebuchadnezzar* are styled "King of kings." "On account of his exaltation to heaven, at the right hand of God the Father, Jesus is called the King of kings."—*Limborch*.

"I am *Alpha* and *Omega*, the beginning and the ending, saith the Lord, who is, and who was, and who is to come the Almighty."—Rev. i. 8. "I am *Alpha* and *Omega*, the *first* and the *last*."—Rev. i. 11. *Calmet* says, of the first of these two verses, "It is better to understand it of the Father, on account of what follows—the Almighty."

Dr. John Owen says, "The meaning of *Alpha* and *Omega*, *first* and *last*, is *beginner* and *finisher* of our faith." *Calmet* also says, "It is the *beginning* and the *end* of the divine dispensation." So several Trinitarians.

"For the Son of man is Lord of the Sabbath day."—Matt. xii. 8. It is admitted by several Trinitarian commentators that the words, "*Son of man*," have no direct reference to Jesus Christ; that they mean *MAN*; *MAN* is Lord of the Sabbath, as the Sabbath was made for man. *Musculus* says "The Son of man may be understood of Christ, or of *any* man."

Christ is called "LORD OF ALL."—Acts x. 36; and "LORD OVER ALL."—Rom. x. 12." The meaning of which, *Dr. John Owen* says, is, "That what Christ preached to the Jews was equally applicable to the Gentiles."

"He that cometh from above is ABOVE ALL."—John iii. 31. *Dr. A. Clarke* says, "These are the words of John the Baptist, and mean he is 'Superior to Moses the prophets and me.'"

"For whatsoever things he (the Father) doeth, these also doeth the Son likewise."—John v. 19. "I depart not from the will and plans of the Father, nay in my labours, for man's well-being, I

follow and imitate the example of the Deity."—*Kuinoel*. Also *Grotius*, *Rosenmuller*, and others.

"For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 20. "And lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 20. "These words are said of Christ as being present by his grace and assistance, for which it is obvious his bodily presence is not required. Do we not commonly perceive amongst men, that a king has power over his dominions, and yet does not occupy them all by his presence."—*Cardinal Ballarmino*. The Apostle Paul writes to the Corinthians (1 Cor. v. 3), "For I verily, as absent in body, but present in spirit;" and to the Colossians (Col. ii. 5), 'Though I am absent in the flesh, yet I am with you in the spirit.'" *Bishop Sherlock* says, "The promise annexed, 'And lo I am with you to the end of the world,' must be relative to the Apostle's commission; and they could depend on it no longer than whilst they kept within the limits of their commission, which was to teach what Christ had commanded." *Sir Edward Leigh* says, "This was a personal promise, made only to the apostles, and so cannot be extended to all the Church, according to their immediate sense." And many others hold this view. "During all your lives I will be present with you by my aid."—*Schleusner*.

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven."—John iii. 13. This passage appears to mean—it is amply conceded—that no one understands the divine will but he whom God hath sent. *Cameron* says, "It is evident, from the scope of the discourse, that the phrase, to ascend to heaven, means only to inquire, or to be admitted into the knowledge of the divine counsels." *Dr. A. Clarke* says, "It seems a figurative expression, for no man hath known the mysteries of the kingdom of God." *Limborch* says, whatever we receive by the special gift of God is said to descend from heaven. Christ said, "The baptism of John, was it from heaven, or of men?" *Dr. Willoughby* says, "The phrases, being in heaven, being with God, or in the bosom of God, etc., expresses a state of intimate communication with God, such as qualified Christ to speak of heavenly things."

"He knew all men; . . . he knew what was in man."—John ii. 24. The words in the following verse show that it is solely our Lord's penetration into the characters of men that the Evangelist is speaking. *Dr. Campbell*, *Calvin*, *Kuinoel*, and others admit it does not refer to omniscience, but the person spoken of.

"Now we are sure that thou knowest all things."—John xvi. 30. *Rosenmuller* says, "To know all things, is an expression in common life, and is used even of men (2 Samuel xiv. 20; 1 John ii. 20). It does not imply omniscience is admitted by *Grotius*, *Macknight*, *Campbell*, and others.

"All things that the Father hath are mine."—John xvi. 15; "And thine are mine."—John xvii. 10. *Rosenmuller* and *Kuinoel* explain it, "My doctrine and the Father's is the same." *Le Clerc* says, "The meaning of the second passage is, "All my disciples are thine, and all they who belong to God his Father also embrace his doctrine."

"I saw also the Lord, sitting upon a throne, high and lifted up,

and his train filled the temple," etc.—Isaiah vi. 1; also John xii. 41. "I am aware that some explain this of the Son of God, because the evangelist John says, agreeably to the manuscripts in common use: 'These things said Esaias when he saw his glory.' But some manuscripts and versions, instead of *his* read of *God*, whence it may be suspected that here, as in other places, the common reading is a fraud of pious transcribers."—*Le Clerc*.

"And they shall look on me whom they have pierced."—Zech. xii. 10; also John xix. 37. *Blayney* and *Boothroyd* read this text "They shall look on *him* whom they pierced." *Benson* says, "In its reference to God, as being pierced, it is merely figurative." "Those who attempt to explain this passage, literally, of Christ, do great violence to it."—*Calvin*.

"For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23. "From these words, compared with other passages, some prove that Christ is God. . . . And it is the God of Israel who saith, 'Behold I send my messenger before my face, or before me.' . . . But to this the Socinians answer, 'He who persecutes the members of Christ persecutes Christ himself; he that despiseth Christ's messengers despiseth him; and he that despiseth him despiseth Him that sent him; and he that lied to the apostles lied to God; and he that received them received him; and he that shows an act of charity shows it to him: then, in like manner, he that goes before God's great Prophet and Ambassador may be said to go before God also.' These answers must be confuted before we can depend upon the strength of this argument."—*Dr. Whitby*.

"Thou art the Christ the Son of the living God."—Matt. xvi. 14. "Son of God, spoken of Jesus Christ, in the Jewish sense, as the Messiah, the Anointed, the Christ, the expected King of the Jewish nation, constituted of God, and his vicegerent in the world."—*Dr. Robinson*.

"He that cometh after me (said John) is preferred before me."—John i. 15. "This is said not of the divine nature but of the office of Christ, and is repeated in verse 27 and 30, where he is called a man."—*Bengel*.

"No man hath seen God at any time: the only begotten, who is in the bosom of the Father, he hath declared him."—John i. 18. "To be in the bosom is a figurative expression, denoting a high degree of confidence, intimacy, and love."—*Hewlett*. "No man ever before had so perfect a knowledge of the will of God."—*Dr. Sherlock*.

"As the Father knoweth me, even so know I the Father."—John x. 15. The expression rendered, *knoweth* and *know*, is interpreted, *loveth, esteemeth, approveth*, by *Beza, Horne, Grotius, Bloomfield*, and many others.

"I have power to lay my life down, and I have power to take it again."—John x. 18. "I have power to rescue my life from present danger."—*Grotius*.

"For thou lovedst me before the foundation of the world."—John xvii. 24. "The expression, *before the foundation of the world*, is not only applicable to the Son, but also to us, concerning whom Paul testifies."—Eph. i. 4. "He hath chosen us in him be-

fore the foundation of the world, that we should be holy and without blame before him in love."—*Salermont*.

"Lord, thou knowest all things: thou knowest that I love thee."—John xxi. 17. "Thou possessest a peculiar and extraordinary knowledge of the human mind."—*Kuinoel*.

"And they prayed, and said, Thou Lord who knowest the hearts of all men, show whether of these two thou hast chosen."—Acts i. 24. "The disciples laid the matter before God, that he might decide it by the lot."—*Dr. A. Clarke*.

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."—1 Cor. x. 9. "The sense must be, let us not tempt Christ, as some of them tempted God."—*Dr. Wall*.

"God was in Christ."—2 Cor. v. 19. "It was God himself that sent Christ to redeem us, and was in Christ, reconciling the lapsed world to himself."—*Baxter*.

"For it pleased the Father that in him should all fulness dwell."—Col. i. 19. "It pleased God that Christ should possess all the blessings which are bestowed upon Christians, that to them he might be the fountain of all blessings."—*Rosenmuller*.

"Where there is neither Greek nor Jew, . . . bond nor free; but Christ is all, and in all."...Col. iii. 11. "That is the Christian religion concerns all men, of whatever nation and rank they may be."—*Father Simon*.

"But after that the kindness and love of God our Saviour toward man appeared," etc.—Titus iii. 4. "That the Father is here called God our Saviour is evident from verse 6."—*Dr. Macknight*.

"Thou, Lord, in the beginning hast laid the foundation of the earth."—Heb. i. 10. "Again what was said of God the writer accommodates to the Messiah, . . . that the new and better world would be made by him."—*Grotius*.

"For verily he took not on (him the nature of) angels, but he took on him the seed of Abraham."—Heb. ii. 16. The simple meaning of this passage is, Jesus Christ came not as an angel, sought not to succour, aid, help, angelic beings; but came as a child of Abraham to help his brethren. A man of like feelings and passions as ourselves, to aid and protect such as we. Read the previous and following verses. "If we consult the Greek commentators we shall find that this was the ancient interpretation of the whole Greek Church (*he brings assistance to, he protects not angels, but the seed of Abraham*), and that our vulgar reading is a novelty."—*Ernesti*. "All modern interpreters of any scholarship understand the text as *Ernesti* does; and the rendering (*on him the nature*) is one of the greatest errors in our authorised version."—*Charles H. Terrot*. "On him the nature" is marked doubtful, by italics, in many of the English versions.

"Forasmuch then as the children are partakers of flesh and blood he also likewise took part of the same."—Heb. ii. 14. It is very dogmatically affirmed from this text that Christ was more than man, as it seemed *his choice* to take part of flesh and blood; but then this very verse speaks of us all as *partakers*, or as *taking a part* of flesh and blood, so that nothing can be safely adduced in favour of his deity from this phraseology. The following eminent divines, *Rosenmuller, Bloomfield, Stuart, Doddridge, Beza*, and many others admit that this means, "As we are partakers of flesh and blood, he in the same manner is a partaker of flesh and blood"

"And this is the confidence that we have in *him*, that it we ask anything according to his will he heareth us."—John v. 14. "It is not quite certain, it must be acknowledged, that this relates to the Son of God, . . . much stress therefore cannot be laid upon this text."—*Holden*.

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude, 25th verse. "The name Saviour is often applied to God the Father, as the original author of our salvation."—*Dr. Bloomfield*.

HOLY GHOST.

THE passages which speak of the Spirit of God, and are occasionally adduced by those who are wishful to sustain the doctrine of a distinct personality of the Holy Ghost, co-equal and co-eternal with the Father and Son, we now lay before our readers, with the explanations of such texts by Trinitarian divines.

Matt. iii. 16.—"And he saw the Spirit of God descending like a dove." "That is, divine power came upon him."—*Kuinoel*.

Matt. xii. 18.—"I will put my spirit upon him." "I will furnish him with gifts, that he may deliver to the Gentiles the true religion. Spirit, in this place, seems to denote divine power or inspiration."—*Rosenmuller*.

Matt. xii. 28.—"If I cast out devils by the Spirit of God." "This may signify no more than by divine co-operation."—*Bishop Middleton*.

Matt. xii. 31.—"The blasphemy against the holy spirit shall not be forgiven unto men." "By speaking against the Holy Ghost is meant their blaspheming and reproaching that divine power whereby Christ wrought his miracles."—*Archbishop Tillotson*. "The unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God to the spirit of the devil."—*Dr. A. Clarke*. A sin, we think, no one now need be afraid of committing.

Matt. xxviii. 19.—"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." "Though the three persons are indeed named, no mention is made of a unity of essence, and of a real distinction of persons."—*Nihusius*.

Luke i. 35.—"The holy spirit shall come upon thee." "This is commonly understood in the personal sense, but, I think, improperly. A 'divine influence' equally well suits the occasion, and conforms better with the general usage."—*Bishop Middleton*.

Luke i. 41.—"Elizabeth was filled with the holy spirit." "Was filled with the divine afflatus—with pious dispositions, which she expressed in words."—*Rosenmuller*.

Luke i. 67.—"Zacharias was filled with the Holy Spirit." "Inspired with an excellent measure of the spirit of prophecy concerning the mystery of our salvation by Christ."—*Ley*.

Luke ii. 25.—"The Holy Spirit was upon him (Simeon)." "A divine influence."—*Bishop Middleton*.

Luke iv. 14.—"Jesus returned in the power of the Spirit." "With strength of Spirit."—*Bishop Pearce*.

Luke iv. 18.—"The Spirit of the Lord is upon me." "I speak by divine appointment. I am divinely inspired to speak. I speak by the command of God."—*Barnes*.

Luke xi. 13.—"Shall your heavenly Father give the Holy Spirit to them that ask him." "Here the phrase denotes a holy disposition."—*Le Clerc*.

John iii. 5.—"Except a man be born of water and of the Spirit." "Unless a man be changed and wholly improved by the operation of Christianity."—*Schleusner*. "The Word Spirit here denotes that change of sentiments and of life which a Jew must undergo in order to become a good Christian."—*Le Clerc*.

John iii. 6.—"That which is born of the Spirit is Spirit." "He who is reformed by Christianity is spiritual: he thinks, wills, and acts as the Christian religion requires."—*Schleusner*.

John vii. 39.—"But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given." By the *Spirit* seems here to mean that frame of mind which was seen in the Christian virtues of humility, meekness, patience, love, and those others, which all believers in Jesus were to receive."—*Bishop Pearce*.

John xiv. 16.—"And I will pray the Father, and he shall give you another comforter." "In promising the Holy Spirit to the Apostles, Christ meant to express himself thus:—'After my departure, ye, assisted by divine power, aided by God, will more accurately know the extent of my doctrine, and become fit teachers of my religion.' The phrase, *Spirit of truth*, signifies the divine power of truth, that is, the assistant and promoter of my doctrine."—*Kuinoel*.

John xiv. 26.—"But the comforter, which is the Holy Spirit," &c. "Assisted by divine power, you will know the whole compass of truths belonging to my religion, and be rendered capable of perceiving and understanding whatever I have taught you, and which hitherto you have not fully understood."—*Kuinoel*.

Acts i. 2.—"After that he had given commandment unto the Apostles whom he had chosen through the Holy Spirit." "Through divine inspiration."—*J. D. Michaelis*.

Acts i. 8.—"But ye shall receive power, after that the Holy Spirit is come upon you." "Gifts of tongues, healing, interpretation, boldness to preach," &c.—*Assembly's Annot.*

Acts v. 3.—"To lie to the Holy Spirit." "Thou hast not lied unto men, but unto God." *i.e.* "Thou hast not lied unto mere men, but unto God, who dwelleth in us."—*Mosheim*.

Acts vii. 51.—"Ye do always resist the Holy Spirit, as your fathers did." "Ye oppose yourselves to the admonitions of God delivered by the prophets."—*Grotius*.

Acts viii. 15.—"That they might receive the Holy Spirit." "These extraordinary gifts, with which it was necessary they should be furnished, particularly the governors of the Church."—*Beza*.

Acts viii. 29.—"Then the spirit said unto Philip, Go near, and join thyself to this chariot." This expression is understood of "prophetic divine afflation or revelation," by *Dr. Hammond*; and of an angel, by *Le Clerc* and others.

Acts xiii. 2.—"As they ministered to the Lord, and fasted, the Holy Spirit said," &c. "A revelation of the divine will was made to some person then present."—*Dr. A. Clarke*.

Acts xv. 28.—"For it seemed good to the holy spirit and to us." &c. "It seemed good to us, aided by the Spirit of God."—*Kuinoel* and *Dr. Bloomfield*.

when with meekness he endures their insults and revilings, and still exercises towards them the spirit of forbearance and forgiveness. Who will deny that Christ thus bore the sins of many? 5. A good man may be truly said to bear the sins of others, when, on account of their sins, he is filled with concern for their souls, and not only prays for them, but freely exposes himself to reproach, peril, suffering, and death, that he may recover them from the ways of sin and misery. In this sense, all Christians must own that Christ bore the sins of many. 6. An innocent man may be said to bear the sins of others, if their crimes are imputed to him, and he is caused to suffer in their stead. Such a result may be brought about in different ways. It may occur by the cruel design and deceptive management of guilty agents. Having committed a capital offence, they may conspire and accuse an innocent person of the crime, and, by false testimony, cause him to be arrested, tried, convicted, and executed. A similar result may occur by mistake. A murder may be committed under circumstances which fix suspicion on an innocent man, and cause him to be arrested; the same circumstances may on trial be deemed adequate proof of his guilt; and thus, while perfectly innocent of the crime laid to his charge, he may be put to death as a malefactor.

There is still another way in which an innocent person may suffer instead of the guilty. For some reasons of sufficient weight in his own mind, an innocent person may offer himself as a substitute for a guilty father, son, or friend; the offer may be accepted by the government, and the innocent may suffer the punishment due to the guilty. We have now a variety of senses in which one may be said to bear the sins of another. But the last case, stated under the last head, illustrates more nearly than any other the sense in which a vast multitude of Christians have supposed that the Messiah bore the sins of many. We have then to inquire whether this hypothesis is warranted by a fair comparison of Scripture with Scripture. Various cases will therefore be brought to view, in which one is represented as bearing the sins or iniquities of another.

First.—Under the Mosaic dispensation, Aaron and his sons were appointed to bear the iniquities of the Israelites. Thus said God to Moses, “Thou shalt make a plate of pure gold, and grave upon it, **HOLINESS TO THE LORD**, and it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.”—Exod. xxiii. 36—38. The priests were also required to eat of the meat of “the sin-offering in the holy place,” as being given to them “to bear the iniquity of the congregation, to make atonement for them before the Lord.”—Lev. x. 17. Now what do we perceive in either of these cases, which has the least appearance of divine anger, punishment, or substituted suffering? Was the anger of God manifested towards Aaron or his sons while they faithfully observed the rituals of his own appointment? Was not the plate of pure gold, with the inscription, “Holiness to the Lord,” a symbol of the purity of heart which God required of the people in all their acts of worship? Such a symbol of purity, so conspicuously placed on the forehead of the high-priest, was a constant admonition to the people to beware of iniquity in their offerings; and by wearing this monitory symbol, it

—appears that Aaron bore the “iniquities of their holy things, that they might be accepted.” In the other case, it appears that by eating the meat of the sin-offering the priests bore “the iniquity of the congregation.” Were not these merciful institutions adapted to make favourable impressions on the minds, both of the priests’ and the people’s, impressive of God’s purity, benevolence and forgiving love; and of the importance of their reconciliation to a Being who constantly sought their spiritual improvement and happiness?

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

Thirdly.—Ezekiel bore the iniquities of the house of Israel, and the house of Judah. As a “sign” unto them, he was directed to lie a certain number of days on his “left side” and to “lay the iniquity of the house of Israel upon it.” “So,” said the Lord to him, “shalt thou bear the iniquity of the house of Israel.” He was then directed to lie on his “right side,” and in like manner to “bear the iniquity of the house of Judah.”—Ezek. iv. 4—6. These also were symbolical acts, by which, probably, Ezekiel was to admonish the Israelites and Jews of impending calamities. The manner in which he bore their iniquities might well be regarded by them as a call of repentance. But nothing is perceived of substituted sufferings; nothing which even symbolically represented one as bearing the punishment due to another’s offences.

Fourthly.—Jehovah himself bore the iniquities of his chosen people. “Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.”—Isa. i. 14. “So that the Lord could no longer bear, because of the evils of your doings.”—Jer. xlv. 22.—“And about the time of forty years suffered he,” or bore he, “their manners in the wilderness.”—Acts xiii. 18. A learned English writer (John Taylor, of Norwich) has brought together twelve texts, which in the Hebrew language represent God as bearing, or having borne, the iniquities of his people; but which, in the common version of the Bible, are translated as if to bear meant to pardon. Three of these will be exhibited. In the prayer of Moses, Exodus xxxii. 32, we read in our version: “Yet now, if thou wilt, forgive their sin,” that is, bear their sin. “The Lord is long-suffering, and of great mercy, forgiving iniquity,”—bearing iniquity, Numb. xiv. 18. “Who is a God like unto thee, that pardoneth,”—beareth—“iniquity, and passeth by the transgression of the remnant of his heritage?”—Micah vii. 18. There are other forms of speech used in the Bible, which express or imply God’s bearing the sins of mankind. Long-suffering, if I mistake not, means long-bearing, or long-enduring. ungrateful and disobedient conduct. The idea of

God's bearing the iniquities of men is strongly expressed.—Amos ii. 13. "Behold I am *pressed* under you, as a cart is pressed that is full of sheaves." As a benevolent father bears the ungrateful conduct of a child, so God bears the sins of mankind. In this case it may be presumed that no one will pretend that bearing sin means punishment, or substituted suffering. Yet God's bearing our iniquities may be for the same purpose that Christ bore them, that is, to melt our hearts with his kindness, and reconcile us to himself. "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"—Rom. ii. 4.

Fifthly.—There are instances in which children are said to have borne the iniquities of rebellious or wicked fathers. The second commandment contains the following words: "For I the Lord thy God am a jealous God, visiting the iniquities of the father upon the children unto the third and fourth generation of them that hate me." Two cases are particularly mentioned in the Old Testament, in which the children bore the iniquities of their fathers. While the Israelites were in the wilderness, God thus addressed the fathers of that generation: "But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years and *bear your whoredoms.*"—Numb. xiv. 32, 33. After a war with the Babylonians, Jeremiah, in his Lamentations, says: "Our fathers have sinned, and are not; and we have *borne their iniquities.*"—Lam. v. 7. In these cases the children bore the iniquities of their fathers, not as being *punished* for the sins of their fathers, but as suffering the evil *consequences* of their fathers' wickedness. As children are often brought into distressed and ruinous circumstances by the ambition, avarice, revenge, or profligacy of their parents, so it was with the children spoken of in these passages. But they were not punished as guilty of their fathers' sins, nor were their sufferings a substitute for the punishment due to their fathers; for the fathers fell by the displeasure of God, though the children bore their iniquities. In one of the cases, the carcasses of the fathers fell in the wilderness for their rebellion against the Lord; in the other, the fathers fell in a war with Nebuchadnezzar, in which they engaged contrary to the advice and warnings of a prophet of the Lord; in which war their country was ruined, themselves destroyed, and their children carried into a long captivity.

Sixthly.—There is another sense in which some have supposed that children bear the iniquities of their fathers, and which sense is mentioned in the Bible. In the days of Ezekiel this proverb seems to have been current: "The fathers have eaten sour grapes, and the children's teeth are set on edge." By this it seems they meant that children were *punished* for the sins of their fathers. But God assured them that such was not the fact. On their part the case was thus stated. "Why? doth not the son bear the iniquity of the father?" In reply, God positively declared, "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son."—Ezek. xviii. 19, 20. It is very evident that the sons bearing the iniquity of the father is here used in a sense different from what it was by Jeremian. For had the words been used in the same sense by both prophets they would have directly contradicted each

other. Thousands of children in every age bear the iniquities of their fathers, in the sense in which the words are used in Jeremiah. But no child, it is believed, ever bore the sins of his father in the sense in which the words are used in Ezekiel. In other words, thousands suffer in *consequence* of the vile conduct of their fathers; but no one is *punished* for his father's transgressions.

Exclusive of the instances which relate to the Messiah, we have now before us a variety of cases, in which one is said to bear the iniquities of another. Such language appears to have been used by the inspired writers in different senses on different occasions; but I have not been able to find a single instance in which the language is used in a sense analogous to that which has been given it when used in relation to Christ. The one which approaches the nearest to that sense is the one which God positively disclaims as having no place under his government. But even in this case there are two points in which there is a want of analogy. For it can hardly be supposed that the complainers in Ezekiel's time had any idea of substituted sufferings; or that their sufferings would exempt their fathers from punishment; and it is very certain that these complainers never *consented* to suffer the punishment due to the sins of their fathers.

The idea of substituted suffering is essential to the prevalent theory respecting the atonement, and also essential to the hypothesis, that the anger or avenging justice of God was displayed in the sufferings of Christ. But of all the instances which have been brought to view, I think there is not one in which can be discovered the least appearance of substituted suffering; and this circumstance is, in my mind, strong proof that the nature of Christ's sufferings has been greatly misunderstood; and that the prevalent hypothesis respecting them is incorrect and unwarranted by the Bible. Had I found, on careful inquiry, that the idea of substituted punishment, or penal suffering, is *always* implied in one's bearing the sins of another, as the words are used in the Scriptures in respect to others, what would have been thought of my candour and my integrity if I should still insist that such is *not* the meaning of the words when used in relation to the Messiah? Every reader may answer this question for himself. He may then reverse the supposition, and inquire what should be thought of the candour of a writer who will still affirm that such must be the meaning of the word when used in reference to the Messiah, although they have no such meaning in any other case as used in the Bible? Should any one be disposed to make the inquiry, whether one's bearing the iniquity of another ever means what has been supposed, when the language is used in reference to the Messiah, let him keep in mind that the prevalent hypothesis implies three ideas: 1. That Christ suffered displays of divine anger or avenging justice. 2. That these he suffered as the substitute for sinners. 3. That it was the purpose of these sufferings to exempt those from punishment for whom they were endured. With these ideas in view I think no impartial inquirer will ever be able to satisfy himself that the words in question were ever used in such a sense by any inspired writer. There are, however, other passages of Scripture which may afford light on the subject, some of which I shall now exhibit.

1. It is said of Christ, "He hath borne our griefs and carried our sorrows," "Himself took our infirmities and bare our sicknesses." It

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

2. Not only did Christ bear our infirmities, but Christians are required to bear the infirmities and burdens of each other:—"We then that are strong ought to bear the infirmities of the weak."—Rom. xv.

1. "Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. 2. It surely is not by having the infirmities and burdens of others transferred to me, that I am to comply with these exhortations. I am not to become their substitute, but I am to exercise towards them a Christ-like sympathy, and do what I can for their relief and comfort.

3. "For consider him that *endured*," or *bore*, "such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. xii. 3. How did Christ *bear* or "endure the contradiction of sinners against himself?" In other words, How did he bear the opposition, mockings, revilings, and insults of his persecutors, before and at the time of his crucifixion? Was it by suffering the punishment due to his persecutors? Or did he bear all this by the display of a meek and forgiving temper towards his enemies, and by prayers, labours, and sufferings for their benefit? If the latter was the way in which he bore the contradiction, insults, and cruelties of his persecutors, why not thus "bear the sins of many?"

4. "Let us go forth, therefore, unto him without the camp, *bearing his reproach*."—Heb. xiii. 13. How are Christians to bear the reproach of their Lord? Is it by having his reproach transferred to them, that he may be relieved from it? Can we bear his reproach in no other way than by suffering, as he did, the death of a malefactor? If we may truly bear his reproach, by being so affected with it as to be willing to do and to suffer whatever may be necessary to advance the cause for which *he* suffered, then he might bear our sins, by being so affected with our condition as sinners, as freely to lay down his life for our sakes.

5. "Always bearing about in the body the dying of the Lord Jesus." 2 Cor. iv. 10. This Paul spoke of himself and his fellow-sufferers in the cause of Christ. By "the dying of the Lord Jesus" is unquestionably meant the sufferings of Christ as "the Captain of our Salvation." How then did Paul and his companions "always bear about in the body the dying of the Lord Jesus?" Was it by having the sufferings of Christ transferred to them, so that they were continually enduring the death of the cross? This will hardly be said. By this form of speech some suppose Paul expressed his constant suffering, or exposedness to suffering, and his willingness to suffer in the cause for which the Saviour died. This may not be all that the words were meant to imply. They might mean, that the apostles constantly kept in mind

the event of their Lord's death, the objects for which he died, and the temper he displayed under suffering; and that by a consideration of these things they were animated in their work and excited to patience, fortitude, and perseverance, notwithstanding all the trials and persecutions which they were called to endure. Of Jesus, it is said, "Who *bore* our sins in his own body on the tree." Of Paul it is said, "Always *bearing* about in the body the dying of the Lord Jesus." Here let it be remarked that Christ bore our sins, and Paul bore Christ's suffering or dying. If then it be the correct mode of interpretation to say, that, in bearing our sins, Christ bore the punishment due to us, why must we not say, that in "always bearing about the dying of the Lord Jesus," the sufferings of the cross were transferred from Christ to Paul? Christ suffered for our sake, and Paul suffered for Christ's sake; but in neither case do I perceive anything like substituted penal suffering. If, however, in bearing our sins Christ bore our punishment, why is it not just to infer that in bearing the dying of our Lord, Paul bore over again the "punishment due to us all?" As there are many cases in which one is represented as bearing, or having borne, the sins of others, is it not remarkable that a meaning has been given to the words when applied to Christ, which is essentially different from their meaning in every other case in which they are used in the Bible?—NOAH WORCESTER.

VICARIOUS SACRIFICE.

Titus ii. 14.—"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."—We have placed this passage first, because it is really the key-note of all the passages bearing on his suffering and death. Christ lived and taught, and suffered and died, to redeem us from all iniquity. "Who gave himself *for our sins*, that he might deliver us from this present evil world."—Gal. i. 4.—It does not say from the wrath of God, but from the present evil world he died to save us.

The whole force of the argument turns upon the meaning of the word "*for*," in the texts which state that "Christ died *for* us," and "suffered *for* us," and "shed his blood *for* us." If that word necessarily signifies "*in our room*," or "*instead of us*," it would be difficult to resist the interpretation which our brethren are anxious to put upon these passages. But such is not the case. There are in the Greek language, which is the original language of the New Testament, several particles which are indifferently translated by this little word "*for*." One of these particles (*anti*) generally signifies in the room or stead of another. But this particle is *never* used in the New Testament, when the sacred writers speak of Christ as having "died for men." The words which they actually use (*pro*, *uper*) have a much more comprehensive signification, and imply what indeed all Christians believe, and none more sincerely than we (Unitarians), that Christ died *for the good of men, in their cause, on their account.*"—Professor J. S. Porter.

John i. 29.—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of

the world."—The reader will observe that Christ is spoken of in this passage as in almost all the texts, to take away the sin of the world. He lived and died to take away sin. "And ye know that he was manifested to take away our sins, and in him is no sin."—1 John iii. 5.—To redeem us from iniquity, to purify us from sin. His death is not spoken of as saving us from the punishment due to actual transgression, but to save us *from* sin. His name shall be called Jesus, because he shall save his people from their sins. So he is the Lamb of God, to take away the sin of the world, and only in this manner does he save from the punishment due to sin.

Hebrews ix. 26.—"He appeared to put away sin by the sacrifice of himself."—Here again the object of the sacrifice is in view. It was self-sacrifice "TO PUT AWAY SIN." This is the Unitarian view. Such a Saviour teaches us to put away selfishness. "He laid down his life for us: and we ought to lay down our lives for the brethren." "Husbands love your wives, even as Christ loved the Church and gave himself for it." "Christ suffered for us, leaving us an example that we should follow in his steps." "He hath appeared to put away sin by the sacrifice of himself." What a pattern of benevolence in self-sacrifice.

1 John ii. 12.—"I write unto you, little children, because your sins are forgiven you for his name's sake."—The name of a person in Scripture is often used as synonymous of the spirit or attributes of a person. If we have the spirit of Christ, or walk in obedience to Christ, our sins are forgiven us. The one condition of forgiveness that runs through all Scripture, is repentance and newness of life. "Repent and be converted (be changed), that your sins may be blotted out."

Matt. xxvi. 28.—"For this is my blood of the New Testament, which is shed for many for the remission of sins."—As you see this wine poured out, so shall my blood be poured out. Now mark. Christ never once spoke of his death as placating wrath, or used any form of speech that favours Trinitarian views of that death. My blood is shed for the remission of sins; not the remission of the punishment of sin as is held by so many, but the remission or putting away of sin.

Mark x. 45.—"His life a ransom for many."—His blood and his life are interchangeable terms. He gave his life, he laid down his life to ransom us from sin, to redeem us from all iniquity.

1 Thess. v. 10.—"Who died for us, that, whether we wake or sleep, we should live together with him."—No greater love could Christ show the world than this, no more powerful influence could he bring to bear upon the wayward affections of mankind than to live, and labour, and die, that we should live together with him: that we should be in communion with him.

1 Cor. xv. 3.—"Christ died for our sins according to the Scriptures."—It would be well if Christians would keep to the Scriptural doctrine of the death of Christ, and understand it according to the Scripture. Already we have adduced numerous passages which show that he died to deliver us from sin, to ransom us from sin, to redeem us from all iniquity.

Hebrews i. 3.—"When he had by himself purged our sins, sat down on the right hand of the Majesty on high."—The epistle to the Hebrews has been greatly relied on, as upholding the vicarious sacrifice view, *i.e.*, Christ dying to absolve all punishment due to sin.

Here again the object is stated in plain language, he died to purge our sins, to cleanse us from sin, to wash away sin.

Hebrews ix. 14.—“How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.”—This is identical with the foregoing passage; Christ shed his blood to purge our conscience from dead works to serve the living God.

Hebrews x. 10.—“By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.” Hebrews x. 14.—“For by one offering he hath perfected for ever them that are sanctified.”—The offering is spoken of as still effecting man, not God; to perfect us and to sanctify us. The words rendered perfected has the same signification as the remission of sin.

1 Cor. vi. 20.—“For ye are bought with a price, therefore glorify God in your body, and in your spirit which are God’s.”—1 Peter i. 18.; 1 Cor. vii. 23.—These and similar passages enjoin watchfulness of life, as Christ has suffered and died to save us from sinfulness. We are taught to be grateful to God, and not be the servants of our lust, or of useless traditions, or of men, but the servants of Christ who gave himself for us to redeem us.

1 John i. 7.—“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”—The Apostle is urging to righteousness of life, and takes the high ground that the death, as well as the life of Jesus Christ, cleanseth from sin. There is nothing said in those texts about the blood of Christ appeasing wrath or satisfying divine justice, but cleansing from sin is the effect spoken of. Where that love of Christ is felt and leads to Christ-like life, obedience to his word and example, there it cleanses from sin. Thus salvation is sometimes ascribed to the word of Christ, sometimes to his life, and sometimes to his death or blood; but there is no salvation where there is no saving from sin. “We must walk in the light as he is in the light, then we have fellowship one with another and with Christ.”

Revelations i. 5.—“Unto him that loved us, and washed us from our sins in his own blood.”—That is by his life and death he has given unto us newness of life, washed us from our sins, redeemed us from our sins, purified us by his example. No one can read those passages without being struck with the fact that their testimony is uniform to salvation from sin.

2 Cor. v. 18, 19.—“And all things are of God, who hath reconciled us to himself.”—The teaching of the New Testament on the doctrine of reconciliation is the very reverse of the Trinitarian system, which represents God being reconciled to man through Christ; whereas the Scripture speaks of man being reconciled to God through Christ.

Col. i. 19.—“For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross.”—The testimony of this passage is precisely the same as the others, we are aliens from God by wicked works. God in the fulness of mercy sends Jesus Christ to draw us from sin; this is effected by his life and perfected by his death. He hath died, as the following verse teaches, to present us holy and unblamable, and unreprouvable in his sight. On whom Christ hath effected this change they are reconciled.

Eph. ii. 13.—"But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."—The reader cannot fail to observe whatever efficacy is ascribed to the blood of Christ, it is spoken of as effecting us, not God. We were far off and now are made nigh, *i.e.*, "If I be lifted up," said Christ, "I will draw God to man, no, but man will be led to forsake his sin, and draw near unto God."

1 Peter iii. 18.—"For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God."—The Apostle in the preceding verses is urging Christians to bear with persecution patiently; to walk with a good conscience, to avoid all evil; and when they suffer, to suffer for well doing; for Christ, who was the sinless and the just, once suffered for sin, the just for the unjust; for he suffered to teach us to be like him, and thus to bring us unto God, or to godliness. Many a Christian hath suffered for sin or through sin, as just persons they have suffered through the injustice of others, and often they have seen the fruit of their meekness, patience, and benevolence, in reclaiming men from sin. He suffered to bring us to God.

Rom. iii. 25.—"Whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God." **1 John ii. 2.**—"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." **1 John iv. 10.**—"Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." The bringing about a good understanding between two parties is the primary meaning of the word propitiation. God hath set forth Jesus Christ to be the great reconciliation; so we need look to no other sacrifice for the remission of our sins, than to the righteousness that is in him. He sent his Son to draw us from our sins; this is done by his death or blood, as well as by other means which he employs. Christ is a propitiation, and his death is a propitiatory sacrifice most truly, in a gospel sense, when it draws mankind to repentance, and averts the divine displeasure that visits a sinful life. Christ is the medium of reconciliation that makes man at peace with God, and this is the only at-one-ment that can avail us anything. He is the propitiation for our sins; not only is he able to draw us, but the whole world from sin. The word propitiation is also rendered "*mercy-seat*." This makes a just and beautiful allusion to the mercy-seat of old, from which the divine word was given, and forgiveness of sins was pronounced. This mercy-seat is consecrated by his own blood, and on this he takes his stand to declare the richness of the mercy of God, who gave his son; will he not therefore with him freely give us all things? Through the blood of Christ we have forgiveness and eternal life. He redeems us from sin and death.

1 Timothy ii. 6.—"Who gave himself a ransom for all, to be testified in due time."—Jesus Christ delivered himself up to redeem all mankind from sin: and this will be known by all mankind in its proper time.

Eph. v. 2.—"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."—This teaches us to walk in love, let life be dedicated by love to God and man, such love as Christ hath

shown in laying down his life for human salvation, so we have to count nothing too dear to promote the happiness and salvation of our brethren. "He hath given himself for us." We are taught by John iii. 16, "He laid down his life for us, and we ought to lay down our lives for the brethren." The moral of that death is plain to any who will read the Scripture. It is spoken of as an "offering and a sacrifice." We are desired by the same writer "To present our bodies a living *sacrifice*, holy, acceptable *unto God*, which is our reasonable service." This sacrifice of Christ is spoken of as a sweet smelling savour. So Paul speaks of their labour (2 Cor. ii. 15.) "For we are unto God a sweet savour." We have said no passage can speak more strongly of Christ giving himself for us, as an *offering* and *sacrifice* unto God, as a *sweet savour* unto God; so does this very text point the moral, and the experience of the writer Paul, affords the proof that Christians are to be as an offering or sacrifice, even as Christ was for the Church, and that this is a sweet savour unto God.

Gal. vi. 14.—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—I have no desire of any honour but that which comes from the faithful ministration of the humble and despised truths of the Gospel. The suffering and death of Christ (the cross) enables me to live a life of religion, independent of the rites and ceremonies of the Jews, or of the honour that comes from mere worldly institutions.

1 Cor. i. 17, 18.—"For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God."—That is, I was ordained an apostle not so much to baptize or to deliver eloquent discourses, as to preach the patience and humiliation of Christ for mankind. The doctrine of the cross may appear folly to those who are unbelieving, but to us it is the power of God to redeem mankind from vanity, selfishness, and sin.

Gal. ii. 20.—"I am crucified with Christ."—I am dead to the law, the ritual and ceremonial observances, which are abolished by the Christian faith. I have a life, but it is in the spirit of Him who lived and died for mankind.

2 Cor. iv. 10, 11.—"Always bearing about in the body the dying of the Lord Jesus."—Every moment we are exposed to the same dangers of death for the cause of truth to which Christ was exposed and died. Thus the same spirit of resignation and patience is manifest in our mortal flesh as was in his.

2 Cor. i. 5.—"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."—We suffer for the same cause as Christ suffered, the salvation of the world, and we have the consolation that he had.

Isaiah liii. 6.—"All we, like sheep, have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."—We have all sinned, and the work of redeeming us from sin hath God charged or laid upon Christ, to bear away the iniquity of us all.

Hebrews ix. 28.—"So Christ once suffered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation."—Christ was once offered to bear away the sins of many (Jews and Gentiles.) And to those who look for him will he re-appear as do the priests from the *holy of holies*, without sin (or a sin-offering) to proclaim salvation.

1 Peter ii. 24.—“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed.”—He bare away our sins by the example of patience, obedience, and benevolence he manifested on the cross. His example makes us dead to sin, and alive unto righteousness, so by his suffering and death we are healed.

2 Cor. v. 21.—“For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.”—That is, a sin-offering, to take away our sin, to purify us and make us righteous, with the righteousness of God, even as he is righteous.

Gal. iii. 13.—“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”—The manner of Christ’s death was the same as of those who are cursed by the law, that he might redeem us from law-breaking, and thereby save us from the curse of the law.

Romans iv. 25.—“Who was delivered for our offences, and was raised again for our justification.”—He was offered up, or offered himself up, to save us from our offences, and was raised again from the dead, to justify our hope of immortality and our faithful adherence to his teaching and life.

Zechariah xiii. 1.—“In that day there shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.”—From such texts as these men preach the doctrine of vicarious sacrifice, without even thinking it possible these texts may neither refer to Christ nor the work of salvation, as performed by him. The prophet speaks of a day when the doctrines of truth, like a fountain, will wash away the idolatry and sinfulness of the people. Oh! come that day.

Matt. xx. 28.—“Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—The reader will not have failed to mark how few passages there are in the Gospel that are reduced to the service of vicarious atonement. This text declares, what we accept, that Christ gave his life a ransom to save the human race from sin. He is teaching the disciples not to lord over each other, but serve each other and follow the example he has set them, in the sacrifice he makes for the world.

John xi. 50.—“Nor consider that it is expedient for us, that one man should die for the people, and the whole nation perish not.”—*Dr. A. Clarke* says, “That Caiaphas had no other intention than merely to state that it was better to put Jesus to death than to expose the whole nation to ruin.”

Romans v. 6.—“For when ye were without strength, in due time Christ died for the ungodly.”—So full of love is the plan of redemption, that when the world had fallen to its lowest state of moral life, even then God commended, in Christ, his love towards the world; while we were sinners, Christ died for us.

Romans v. 18.—“Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.”—All that mankind lost through the disobedience of Adam is regained by the righteousness of Christ. So indissolubly connected is the human family, the sin of one affects the whole to condemnation, and the righteousness of one to justification.

Ephesians iv. 32.—“And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath

forgiven you."—It is universally admitted that this text should read, "Even as God through Christ hath forgiven you." There are no words in the original equivalent to "*for Christ's sake.*" Christ leads us to repentance, and thus to find forgiveness from God.

Hebrews ii. 9.—"He by the grace of God should taste death for every man."—God crowns Christ with honour and glory, as it was his grace, or favour to man that Christ should die, that all mankind might be benefitted by his suffering and death. If the world is indebted to its political patriots, who shed their blood, how much more to its moral heroes and martyrs, and, above all, to Christ, who tasted death for every man!

Hebrews vii. 27.—"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—Christ was superior in his office to the priests in the temple. We are not to infer there was any moral guilt about Christ from this text, "his own sins." His office of priest is a figure, and the offering up of his body is regarded as a supreme sacrifice, having a higher moral purpose than the sacrifice offered in the temple. The language is accommodated to the Jewish mind, and the ceremonial sins or disqualifications of priests and people are taken away by this self-sacrifice of Christ.

Hebrews xi. 4.—"By faith Abel offered unto God a more excellent sacrifice than Cain."—We perceive from this text it was the spirit of Abel's sacrifice that made it more acceptable than his brother's. How ridiculous it is for man to say it was the blood of his sacrifice, when the Scriptures testify it was his own spirit or faith that rendered it more acceptable.

Mark xiv. 24.—"And he said unto them, This is my blood of the New Testament, which is shed for many."—The wine that is now poured out represents the pouring out of my blood, which will be shed for the remission of sins. The blood of the New Testament, that is, the blood of the new covenant. As the old was sealed by blood, so the new is ratified by blood. Observe, it is not for the covering of sin, or the remission of punishment due to sin, but for the remission of sin, to bring men to repentance, that their sins may be forgiven.

Romans v. 9, 10, 11.—"Much more then being now justified by his blood, we shall be saved from wrath through him, by whom we have now received the atonement."—We think the meaning of Paul is, that the people were not admitted into the Christian church by the sacrifice of the Mosaic economy, but drawn in by the LOVE of Christ reconciled by the death of his son. We are represented as being affected, or reconciled, not God; we have received the atonement, which means the reconciliation, united to or made one with God, by his grace in Christ, and saved by his life.

Col. i. 20.—"And, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven."—Christ, by the service he performs unites Jews and Gentiles in one, draws all to himself, into the same spirit. This is the reconciliation he effects. Things in heaven and earth are supposed to mean both Jew and Gentile. "If I be lifted up I will draw all men unto me."

Eph. i. 7; Col. i. 14.—"In whom we have redemption through

his blood, the forgiveness of sins, according to the riches of his grace."—The blood of Christ, or death of Christ, in many places, is put for the new covenant, by which all people, Jews and Gentiles, are admitted into the privileges of the Gospel, translated from an unholy to a holy state. It is here accorded to the riches of God's grace, that we are redeemed from sin, and idolatry, and all evil, and adopted to be the children of God.

1 Peter i. 2.—"Elect, according to the fore-knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." 1 Peter i. 19.—"But with the precious blood of Christ, as of a lamb without blemish and without spot."—Christians are reminded that they are not admitted to this holy communion with God by the blood of sacrificed animals, or by the purchase of silver and gold, but that Christ has shed his own blood, that they might be saved from all sin, and stand holy before God.

Hebrews ix. 12—"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—How much greater is our high priest who enters the holy place and obtains redemption for us through his own blood, than the priests who took the blood of goats and calves to qualify them to enter the holy place.

Hebrews ix. 22—"And almost all things are by the law purged with blood, and without shedding of blood is no remission." This text clearly refers to the ceremonial purifications of the Jews. It says, *almost* all things were purged with blood, that is, some things were purified by *water*, others by *fire*, some by the *ashes* of a heifer, etc., etc. Almost all things were purified by blood, for it was the common medium of purification. The reader cannot fail, by examining the whole of this passage, to see it refers to the ceremonialism of the Jews.

Hebrews x. 19—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—There is an allusion to the fear the priest had of entering the holy place; we may come with boldness, draw near unto God with assurance that he loves us, and will do us good. He has testified his love in giving his son to be the Saviour of the world.

Hebrews x. 29—"Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace."—They who treated with contempt the law of Moses were stoned. How much more worthy of punishment are they who treat with contempt the Son of God; who reject his well-attested mission with scorn, and who look upon his death as the death of a malefactor, and account his blood an unholy thing, and thus insult the whole spirit of power and goodness that was upon him, as some Jews then did.

Hebrews xii. 24.—"And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."—Paul contrasts the mild spirit of the Gospel with the spirit of the Jewish economy, and the voice of the blood of Abel that called for vengeance with the voice of Christ that speaks pardon. and says for his murderers, "Father forgive them."

Hebrews xiii. 20.—"Now the God of peace, that brought again

from the dead our Lord Jesus, that great shepherd of the sheep through the blood of the everlasting covenant."—This new covenant is an everlasting covenant, not to be abolished or superseded by any new dispensation. We can have no greater shepherd, no higher testimony, no heavenlier voice, no dearer ratification of God's love.

Revelations v. 9—"Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Christ is honoured, because of his voluntary death for the salvation of mankind, "For the suffering and death, he is crowned with glory and honour." "For the joy that was set before him he endured the cross."

Revelations vii. 14.—"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—*Dr. A. Clarke* says, "Their white robes cannot mean the righteousness of Christ, for they cannot be made white and washed in his own blood. This white linen is said to be the righteousness of saints.—Rev. xix. 8. . . . It is not Christ's righteousness, but it is a righteousness wrought in them by the merit of his blood and the power of his Spirit." We have no objection to this exposition. The power of his death, and the purity of his life, explain the whole scheme of redemption through his blood. We have now given a plain, rational, and scriptural exposition of the texts generally adduced to prove the trinitarian and vicarious scheme of redemption. We have given our exposition of those texts in harmony with views we rejoice are finding a wider acceptance among the thoughtful and free readers of the Bible. The death of Christ, interpreted in this manner, is moral, affectionate and spiritual power to man; is the summit of glory in the character and offices of Christ; and at the same time consistent with, and exalts in our minds the character of our God, who is a GOD OF LOVE.

JUSTIFICATION BY FAITH.

THE Church says—"We are justified by faith *only*." The Bible says—"Not by faith *only*." That we are justified by faith we do not deny: that we are justified by faith *only*, we do deny. That we are saved by faith, we joyfully concede: that we are saved by faith alone, we know is *not* true. The Bible speaks of us as being "Saved by *hope*," "Saved by *grace*," "Saved by *fear*," "Saved by *baptism*," &c. &c., &c. That we are saved by faith *only*, it nowhere teaches. We think there is the same reason for giving a promineracy to the doctrine of "Justification by *love*," "Justification by *grace*," "Justification by *hope*," as "Justification by faith *only*."

"He that believeth and is baptized shall be saved."—*Mark* xvi. 16. "Whosoever believeth in him should not perish, but have eternal life."—*John* iii. 15. "He that believeth on the Son hath everlasting life."—*John* iii. 36. A belief in Jesus Christ, which saves, implies obedience to Christ. To believe in Christ, to preach in his name, and even work miracles, without obedience to his commands, to all such sentimental friends he says, "*I will say, depart from me, ye workers of iniquity.*" "He that doeth the will

of my Father is my disciple." "Ye are my friends if ye *do* whatsoever I have commanded you."

"To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 43. In the comment of *Dr. A. Clarke* on this text, the meaning is fully given. "The phrase, 'remission of sins,' means simply the taking away of sins; and this does not refer to the guilt of sin merely, but also to its *power, nature, and consequences*. All that is implied in pardon of sin, destruction of its tyranny, and purification from its pollution, is here intended; and it is wrong to restrict such operations of mercy to pardon alone."

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."—Acts xvi. 31. We are believers in the Lord Jesus Christ, that he is the *way, truth, and life*, and if we obey him we will be saved, saved from sin, and thus from the displeasure of God. That faith *only* without obedience will save, is not hinted at in the text. The profession of Christianity without the practice would never enter the minds of the first apostles.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 39. The remission of sins, the purification from moral and ceremonial guilt, is more clearly and authoritatively set forth in Jesus Christ than in Moses. This text teaches that the followers of Christ are placed in a better position than the followers of Moses.

"For by grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast."—Eph. ii. 8, 9. This text plainly affirms that salvation is the free gift of God, *i.e.*, the Gospel and all its privileges. No Christian will have room to boast. When we have done all, we have done but what was our duty to do, and often proved unprofitable servants.

"Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus iii. 5, 7. The love of God is unbought, we do not purchase it by "our righteousness;" and that it is shed upon us abundantly.

"Abraham believed God and it was accounted to him for righteousness," &c.—Galatians iii. 6, 9, 11; James ii. 23; Romans i. 17; Hebrews x. 38. These passages teach (1) That Abraham believed God would accomplish what he promised, and he was reckoned righteous, faithful, the friend of God for taking God on his promise. (2) Some of the Jews were urging the necessity of submitting to the works or rites of the law, ceremonialism. Paul was opposed to Christians being so brought into bondage to Judaism, and proves that Abraham had the friendship of God before he was circumcised or knew anything of these rites, and Christians through faith in Christ, he places on a similar footing with Father Abraham. (3) "The works of the law" are nothing more or less than *circumcision, and other ceremonies* he sets aside; he fears they put too much trust in these things. He never disparages moral life.

"Therefore we conclude that a man is justified by faith, without the deeds of the law."—Romans iii. 26, 28; Romans iii. 20; Romans iv. 3, 4. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans v. 1; Gal. ii. 16; Gal. v. 4. They are warned against placing their sal-

vation on the law, ceremonial obedience. They are not of Christ, Paul says, in such a state of mind, trusting in ceremonies and Jewish formalism. The same caution is necessary at the present, for many find substitutes for a virtuous life in church or chapel going, or assent to mere doctrinal positions, instead of a living faith in God and Christ, and obedience to their commands. A faith made perfect by good works.

THE RIGHTEOUSNESS of OR by FAITH.—As there are several verses in the 4th chapter of Romans supposed to refer to the imputed righteousness of Christ or the righteousness by faith, we will point out what is the design of this chapter. The Apostle Paul is reasoning with the Jews, and showing them that the acceptance of Jesus Christ is an act of the mind, which is righteous. “With the heart man believeth unto righteousness.” Can it be that a belief in Christ places the Gentile in the same position as God’s children, as we are, asks the Jew, without the ceremonialism of Moses? Yes, says Paul, “Abraham believed God, and it was counted unto him for righteousness.” See Galatians iii. 6.—In that place the Apostle adds, “They which are of faith, the same are children of Abraham,” etc., etc. Thus the Apostle proves that as Abraham was accepted of God, by his faith in God, which pleased God, before the institution of any ritual services, so the Gentiles are accounted righteous, right-wise, or justified in accepting Jesus Christ. “His faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputed righteousness without works.” Thus Paul proves from the Old Testament there is a righteousness of faith, *i.e.*, it is wrong to continue in disbelief when God speaks to us, as certainly as anything is morally wrong; and further, that it is an act of righteousness, and we are justified—it is *wise, just, and right*, and will be regarded in this light by God, to believe what is offered for our acceptance—*this is the righteousness of faith*. We believe this is what the 4th chapter of Romans teaches, as the last verses clearly show.

The following is the substance of *Dr. Campbell’s* note (a Trinitarian) on Matt. vi. 33.—“*The righteousness of God*, in our idiom, can mean only the justice or moral rectitude of the divine nature. **But**, in the Hebrew idiom, that righteousness which consists in a conformity to the declared will of God, is called his righteousness. In this way the phrase is used by Paul, Romans iii. 21, 22; x. 3; where the righteousness of God is opposed, by the Apostle, to that of the unconverted Jews; and their own righteousness, which he tells us they went about to establish, does not appear to signify their personal righteousness . . . but a system of morality fabricated by themselves, *partly* on the letter of the *law, traditions, ceremonies, and externals*. This creature of their own imaginations they had cherished to the neglect of that purer scheme of morality which was truly of God . . . to do justly, to love mercy, and walk humbly before God.” With the aid of this note all the texts in which the phrase, the righteousness of God, occurs, may easily be understood.

“Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.”—Rom. iii. 22; Phil. iii. 9. We have seen what is meant by the “Righteousness of God,” and also the “Righteousness of Christ.” “His own righteousness,” we believe to mean, as *Dr. Campbell* says, Jewish ritualism, or

something of self-fabricating, or anything in contrast to the moral goodness of Christianity. "*The righteousness of God in Christ*" is what God has set forth in Christ as *right*. Christ liveth in me, *i.e.*, the Spirit of Christ is now my spirit.

"They sought it not by faith, but as it were by the works of the law."—Rom. ix. 30, 32. "For Christ is the end of the law, for righteousness to every one that believeth."—Rom. x. 3, 4. The meaning of these texts, appears to us to be, that the Jews, who had both the moral and ceremonial laws of God, laws of righteousness too, acted unrighteously in rejecting Christ. And that the Gentiles acted righteously in accepting him, though they were without these laws; and so Christ had become the end of the law, the fulness or spirit of it, to those who had become his disciples. Foolishly the Jews were going about to show that they were righteous in all their observances, and had most wickedly crucified Christ, and would not submit to this dispensation of righteousness introduced by him, called the righteousness of God, or the righteousness which God requires, faith in Christ and obedience to his commands.

"That he (Abraham) might be the father of all them that believe, though they be not circumcised; that righteousness might be *imputed* unto them also."—Romans iv. 11. Abraham was accounted righteous, or *right-wise*, in believing what God had promised to do, would be done, independent of the rites of Judaism.

"But put ye on the Lord Jesus Christ."—Rom. xiii. 14. "Put ye on the Lord Jesus Christ." This is a metonymy for the *life* and *spirit* of Christ.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans v. 19. As the *example* and *evil* of one man, Adam's disobedience, made many sinners, so through the example and goodness of one, Christ, shall many be made righteous.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."—1 Cor. i. 30. There is nothing more true than this, that Jesus Christ, in his life, precept, and example, is to us wisdom, and righteousness, purity and redemption from sin.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 14. No person can profess to have literally "washed their robes in the blood of the Lamb." The passage is figurative. In Rev. xix. 8, we find that the fine linen, clean and white, is the righteousness of saints. Many thousands have been converted from sin to righteousness, from selfishness to benevolence, through the sufferings and death of Christ. They have become Christians pure and good, and thus it may be said, "they have washed their robes and made them white in the blood of the Lamb."

FALLEN ANGELS, DEMONIACS, AND DEVILS.

THE rejection of the popular notions about fallen angels and devils does not necessarily belong to the adoption of Unitarian Christianity; but as Unitarians, in general, hold a very different view on the subject of devils from the members of Trinitarian churches, we will devote a few

pages explanatory of those passages adduced in support of the popular notions of the doctrine of devils. The most common theory touching the origin of devils is that of **FALLEN ANGELS**; and as there are only a few texts that seem to afford any proof, or are used as proof texts, we will quote them that our readers may see how utterly devoid of Bible proof such a theory is.

1st. "How art thou fallen from Heaven, O Lucifer."—Isaiah xiv. 12, 13. This is the grand proof text about the devil *aspiring* to sit upon the throne of heaven, and for his *ambition* he is thrust down to hell. Read the whole chapter, and you will find that it is written against Nebuchadnezzar, king of Babylon. *Dr. A. Clarke* affirms, "the truth is, the text speaks nothing at all concerning Satan or his fall."

2nd. "And Jesus said unto them, I beheld Satan as lightning fall from heaven."—Luke x. 18. The word Satan is of Hebrew origin, and signifies, according to all scholars, an opposer, an enemy, an adversary. Jesus had sent out seventy, and on their return they told him that they had power over devils and unclean spirits through his name. He then told them that he had seen Satan fall like lightning from heaven. The comparison has reference to the suddenness of the fall, and not to the place from which he fell. He fell, *not from heaven*, but like lightning from heaven. That is, he saw that all adversaries were cast down suddenly. Evils are personified, and Satan may be said to be but a personification of all that were arrayed against Jesus and his followers.

3rd. "For if God spared not the *angels* that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter ii. 4; Jude 6. In examining these texts of Scripture we need bear in mind that Peter and Jude had both been speaking of *apostate Christians*, who had endangered the peace and purity of the Christian Church by false doctrines; and that they pass directly from speaking of these to speak of the "angels that sinned, and which kept not their first estate." But who were these angels? We do not find any allusion to them in any other part of the Bible. It appears that the first officers in the Christian assemblies were called Presbyters. But when these assemblies became more numerous, and increased in numbers, it became necessary to add to these. The person thus added was appointed to preside and direct the Presbyters, what to do and how to act. The person thus advanced to the presidency, says *Dr. Mosheim*, was at first distinguished by the title of the *ANGEL of his Church*. He says—"As the term, however, could not be deemed free from ambiguity, and might, perhaps, be found to give occasion for some aspiring individuals to overrate their own consequence, and fancy themselves nearly on a level with those who are, in the strict sense of the word, styled angels (for the merest trifles are sufficient to supply men with arguments for vanity and pride), it was probably thought better to change the name for one more definite and humble." And this seems to have been the way that the *apostate angels* sinned. We find by referring to the second and third chapters of Revelation, that John was directed to write to the *Angels* of the Churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. And commentators agree, that these "Angels" were nothing more or less than "the Bishops" of the churches referred to. These "Angels" kept not their place or position in the Church, but left their office; and in consequence of their apostacy, they were "delivered into chains of darkness." "Reserved in everlasting chains under darkness," to be destroyed with the unbelieving

Jews. The "chains of darkness" into which they are said to have been delivered, indicate very clearly what their moral condition was, for darkness, bondage, and corruption are emblems frequently used by the inspired writers to describe a vicious life. Some commentators affirm that the reference to fallen angels in Jude, from the context of the passage, has its meaning in the fall of some of the leading men that came out of Egypt with the children of Israel. That it is true of Korah, Dathan, and Abiram. It is also worthy of note that the passage in Peter occurs in connection with events in Old Testament history of judgments. Neither Jude nor Peter has any reference, we think, to the popular theory of fallen angels.

In various parts of the New Testament Christ is represented as casting out Devils; these accounts have very much perplexed the readers of the Gospels, and contributed not a little to the belief that there is abroad among the children of men, a host of evil spirits under one common head—the devil. The following notes, for which we are indebted to several authors on this topic of demonology, will aid to the better understanding of this subject:—

"It is a singular fact," says *Dr. Cogan*, "that though the New Testament seems to intimate a belief in the existence of malignant spirits, there is no instance of the practical influence of the creed. There are no supplications to the true God for protection against them." We are inclined to regard the faith in devils that offers itself continually in prayers now for protection against them, as very different from the faith of the first disciples. The highly figurative and allegorical style of the Bible, leads us to think that the words *Devil* and *Satan* are to be understood not in a literal, but figurative sense. The fall of Adam refers to a Serpent—temptation. There is not a particle of evidence in the account of a personal devil. The whole, we believe, is allegorical; and the same judgment is formed of the Book of Job, with Satan as a tempter and accuser, by divines of all churches. We see nothing to alter our belief that the Saviour's temptations by the devil, are to be understood otherwise than an allegory in the Gospel, for it is impossible that the account can be literally true of the subjects affirmed in the narrative of his temptations. In fact, in all the places in which these words occur, taking into account the parabolical form of instruction that runs through the Bible, there is not the least necessity to believe, as many churches now believe, in an almost omnipotent and omnipresent personal devil. Christ says to his disciples, "Have not I chosen you twelve, and one of you is a devil?" (*diabolos*). An accuser, traitor, adversary, we may clearly see in the Scriptures, is spoken of as a devil or satan; and peculiar temptations or trials, or great forms of opposition to the diffusion of Gospel truth, or the instigation to a course of sinful life is called the devil. Thus, throughout the Bible, and more particularly in the Book of Revelation, is this form of speech continually used. We feel sure that every text is capable of an easy and rational explication upon this view of the subject. Whereas the belief in a personal devil is crowded with difficulties. The word *Satan*, used in the Scripture, signifies nothing more than an *adversary*; and it is also used in a good sense, as well as an evil one, in many places of the original of the Scripture. The angel of God, sent against Balam, is called, in the original, "*Satan*," and in numerous instances is this the case, though the general meaning is an evil adversary. Peter was called Satan by Christ. It by no means signifies one in particular adversary of the human family, as it is popularly understood

in the present day. Its popular use is foreign to its scriptural meaning, just as the word devil, or devils, in the common translation of the gospels, convey a very wrong idea now to that intended in the original use of the word demon. In the thirteen epistles of Paul, the word Satan means, Rom. xvi. 20, the persecutors of the Roman converts. 1 Cor. v. 5, excommunication for a time. 1 Cor. v. 7, the violation of marriage vows. 2 Cor. ii. 11, personal opponent to Paul. 2 Cor. xi. 14, false apostles. 2 Cor. xii. 7, corporeal infirmity. 1 Thess. ii. 18, Jews persecuting Silas and Paul. 2 Thess. ii. 9, Jews again. 1 Tim. i. 20, excommunication. 1 Tim. v. 15, idolatrous indulgences. The word *devil* or *diabolos*, found in the four Gospels and the Acts of the Apostles, may be thus summarised. Five times the term devil is used by Christ—Matt. xiii. 39, where it refers to human enemies of the Gospel. Matt. xxv. 41, the Roman power. Luke viii. 12, human enemies of the Gospel. John vi. 70, Judas Iscariot. John viii. 44, the incarnation of Jewish malice. By John xiii. 2, the avarice of Judas. By Peter, Acts x. 38, every species of sickness and disease. By Paul, Acts xiii. 10, the opposition of Bar-Jesus to the Gospel. The term *devil* is used twelve times in the epistles.—Eph. iv. 27, where it implies a slanderer. Eph. vi. 11, an accuser. 1 Tim. iii. 6, 7, evil speakers. 1 Tim. iii. 11, slanderers. 2 Tim. ii. 26, accusers. 5 Tim. iii. 3 false accusers. Titus ii. 3, false accusers. Heb. ii. 14, heathenism. James iv. 7, pride and revenge. 1 Peter v. 8, false accusers. 1 John iii. 8, 10, where it is synonymous with sin. Jude ix., an opponent to an archangel. Whether we are correct in all those cases or not, it is undeniable that the word "*Satan*" means an adversary; and as *Dr. Bushnell* says, "*Satan*, or the *Devil* taken in the singular, is not the name of any particular person, neither is it a personation merely of temptation, or impersonal evil, but the name is one taken up by the imagination to designate or embody, in a conception the mind can most easily wield, the all or total of bad minds and powers." The words *demon*, *demons*, and *demoniac*, mistranslated in our Gospel—*devil*, occur in the Gospels about seventy times, and refer to persons so possessed; whereas the word *diabolos* or *devil* in no place in the New Testament once refers to such possession. The spirits that were thought to take possession of men's bodies, as found in the Gospels, are invariably called *demons*, not *devils*. Nor were the demons of ancient times always regarded as evil spirits, though most generally they were believed to be the spirits of wicked men, who enter the living, or of heathen deities, who had the power of tormenting and killing the inhabitants of the earth.

The most popular argument for real possession is drawn from the language of Christ and the first Apostles. The historians say, "They brought unto him those that were possessed with demons, and that Jesus rebuked the demons, and commanded them to come out." And that the ejection of demons is distinguished from the curing of diseases. We reply, our Saviour and his Apostles might or might not believe in real possession; it is not clear that Christ did so from using the popular language of the day, which was in use before he came into the world, founded on the supposition of real possession. *Farmer*, in his work on demoniacs, puts the case very well. He says, "It is customary with all sorts of persons to speak on subjects in the language of the common people. We call a distemper—*lunacy*, without inquiring what influence the moon has upon it. We speak of St. Anthony's fire and St. Vitus's dance, it would be very wrong of a future generation to believe that we acknowledge the influence of these saints, though some people may do so still." So we

could enumerate forms of speech we employ, grounded in error, yet we use this form of language every day. The word among the Romans, which originally signified a man actuated by furies (*furiosus*), afterwards denoted any madman. The Jews expressed different disorders by different demons. They did this, as Josephus does, in the age of the Gospel when he expressly referred the madness to a different cause than the possession of demons. Jews and heathens adopted the common phraseology when they did not design to countenance the opinions in which it was founded; and so might Christ and his Apostles. When Christ says, "Come out, thou unclean spirit," &c., we no more infer he believed in the personality of such spirits than when we hear him reasoning about Beelzebub or Mammon, that he believed in the personality of those heathen Gods. When we read of Christ speaking to the winds and the sea, or rebuking a fever, we do not infer his belief in their conscious personality. If the opinion of possession of demons was an error, it may be said that Christ and his Apostles did not correct the error; they did not, we admit—yet, though the first publishers of the Christian religion did not explain the cause of natural diseases, insanity, &c., &c., they did enough to extinguish the growth of this error, and discredit the power of demons in casting them out. And as we are sure that the doctrine of devils is not founded in revelation, we are equally sure that the Jewish and Christian faith is subversive of such doctrine. When St. Paul says that an idol is **NOTHING IN THE WORLD**, we are persuaded he has in view the heathen deities or demons which were supposed to have some influence in the world. Those who like to cherish the faith in demons, satans, and devils can enjoy it. It neither makes men morally better, nor more truly pious. It has no proper place or connection with theology; so we think.

Gen. iii. 14.—"And the Lord God said unto the serpent." This account understood of the personal devil, in whom so many believe, as belonging to all space and time, really makes no mention of the devil, but speaks of a serpent and as one of the cattle of the field. This is undoubtedly an allegory.

Deut. xxxii. 17.—"They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." This is a text which should have been rendered "demons," who were spirits that were worshipped, and to whom sacrifice was offered. They are also called gods in the text.

1 Chron. xxi. 1.—"And Satan stood up against Israel, and provoked David to number Israel." The ambitious motives that moved David were his worst enemies, his Adversary or Satan. The word Satan means an **adversary**.

Job ii. 1.—"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord." This is almost universally admitted to be an allegory. Satan, in the courts of heaven, before the throne of God, among the sons of God, &c., &c., cannot be literally understood.

Psalms cix. 6.—"Set thou a wicked man over him, and let Satan stand at his right hand." Let an opponent, enemy, or adversary be in the chief place of power in his affairs.

Matt. iv. 1.—"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." This is explained by divines of all churches, as an allegory, in which the Saviour is represented as being tempted as we all are tempted. 1st, *To distrust God*—"Command these

stones to be made bread." 2ndly, *To presumption*—"Cast thyself down." 3rdly, *To worldly ambition*—"All these will I give." 4thly, *To Idolatry*—"Fall down and worship me, or do me homage." There is not a temptation but is reducible to one or other of these four heads.

Matt. xii. 28.—"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Luke xi. 20. If you think that these demons need the power of God to cast them out, and I have shown that it is the power of God that I have used to do this work, then the kingdom of God is come unto you. All these passages which represent Christ as casting out devils, should have been rendered "*demons*."

Matt. xiii. 39.—"The enemy that sowed them, is the devil: the harvest is the end of the world; and the reapers are the angels." Here the word devil is used to represent any source of evil in the Church, or the world, and may be understood of any person or thing that does mischief in the Church.

Luke x. 17.—"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." That is, we can cast out demons or effect the cures on these diseased persons who are regarded as possessed by demons.

Luke xxii. 31.—"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." Those who are my opponents, my enemies, desire to alienate you from me. Judas they have got; Peter they will also take hold of. "I have prayed for you."

John xii. 31.—"Now is the judgment of this world: now shall the prince of this world be cast out." John xiv. 30. The prince of this world may properly refer to the leading, worldly principles of the time of Christ, or of any future time. Very conflicting opinions have been stated by able scriptural critics as to the meaning of "*Prince of this world*." The phrase has been referred to the Jewish, to the Roman, and to other agencies adverse to the diffusion of Christianity.

1 Cor. x. 21.—"Ye cannot drink the cup of the Lord, and the cup of devils."—Some of the early Christians went and sat at the tables of the pagan sacrifices, and drunk to the demons, or heathen gods. Paul counsels them against this homage to false gods, who were no gods; or, as in another place, says, "They were NOTHING." This text should be translated "*demons*."

2 Cor. iv. 4.—"In whom the god of this world hath blinded the minds of them which believe not." There is no fixed opinion even among Trinitarian commentators, who or what is meant here by the "god of this world." Anything that hinders the reception of gospel truth and light.

2 Cor. xi. 14.—"And no marvel, for Satan himself is transformed into an angel of light." That is, false apostles, enemies, or adversaries of the gospel came as clothed in light; and they are thus represented as the ministers of the grand adversary or evil, that had so often, by speciousness or false claims, beguiled the human family.

Eph. iv. 27.—"Neither give place to the devil." We give the exposition of a Trinitarian commentator, *Dr. A. Clarke*: "As the word diabolos is sometimes used to signify a calumniator, tale-bearer, whisperer, or backslider (see in the original, 1 Tim. iii. 11; 2 Tim. vi. 3; and Titus ii. 3); here it may have the same signification: Do not open your ear to the tale-bearer, to the slanderer, who comes to you with accusations against your brethren, or with surmisings and evil speakings. These are human devils."

1 Thess. ii. 18.—"Wherefore we would have come unto you (even I

Paul once and again, but Satan hindered us." *Dr. A. Clarke*, a believer in a personal devil, gives the meaning thus: "Some *adversary*, as the word means."

1 Tim. i. 20.—"Of whom is flymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." I have excommunicated them, turned them over to the company of those who are our open adversaries.

1 Peter v. 8.—"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Be always watchful against calumniators, who will bear you down as a lion, and who will devour you as a lion does its prey. The devil here spoken of is nothing more than personal adversaries.

James ii. 19.—"Thou believest that there is one God, thou doest well; the devils also believe, and tremble." That is the very lemons (not devils), spirits of men who have gone before, men regarded as pagan gods, they believe, and tremble. The demons believe, and tremble.

James iv. 7.—"Submit yourselves, therefore, to God. Resist the devil, and he will flee from you." Repel every evil insinuation or advancement. Evil can have no power over you if you firmly resist it; it will flee from you.

1 John iii. 8.—"He that committeth sin is of the devil, for the devil sinneth from the beginning." Evil proceeds not from God, or good men. It is referred, in this strongly figurative language, to the evil one, or evil passions and principles.

Rev. ii. 13.—"I know thy works, and where thou dwellest, even where Satan's seat is." Where the Adversary has his throne.

Rev. ix. 1.—"And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit." Rev. xii. 9. Some commentators interpret this of Mahomet. Some Catholics affirm it of Luther and the Protestants. Some Protestants refer this to the Pope and Catholics. And some understand it of a personal devil.

Rev. ix. 11.—"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon." All kinds of conjectures have been made of the signification of the "Book of Revelations," and the persons or systems supposed to be meant by the "fallen star," "the dragon," "satan," "devil," &c., &c. No commentator, of any learning, would appeal to those texts for a scriptural proof of a personal devil. As we have said, different religious parties have understood this book as referring to their opponents.

Rev. xvi. 14.—"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty." This is another mysterious passage which speaks of "demons" working miracles, *i.e.*, doing wonderful works, and hastening on the day of great conflict at Armageddon. Men make the most egregious mistakes when they profess to understand those times and places. Years ago, in war times preachers who had daring enough affirmed that the great conflict was *Austerlitz*, or *Moscow*, or *Leipsic*, or *Waterloo*; and more recently *Sebastopol*. Now the battle of Armageddon is to be fought somewhere about "*Damascus*." Oh! prophets.

Rev. xx. 2.—"And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years." We think this

may refer to the subjugation of some great evil principle or power that has had bestowed upon it all those terms by the writer. Some interpret this of the triumph of Christianity over all the forms of error and wrong, and the ushering in of a grand millenium.

ETERNAL PUNISHMENT.

WE rejoice to know that our denomination, as a whole, rejects this God-dishonouring doctrine, and that there are few among us who do not believe with *Priestley*, "We shall all meet finally. We only require different degrees of discipline, suited to our different tempers, to prepare us for final happiness." And, with *Channing*, we all regard the popular doctrine of eternal misery as "A horrible thought, which would shroud the universe in more than sepulchral gloom, and that this forms no part of our conception of the purposes and government of the God and Father of Jesus Christ." From a diligent examination of the Bible, we find this really forms no part of its teachings, that any of the human family shall suffer for ever. That there is no more reason to believe that the punishment of the wicked shall be everlasting, though it has the term a few times applied to it, than that the Mosaic priesthood should be everlasting, because it was called "an everlasting priesthood," and the possession of the Jews of Palestine everlasting, because called an "everlasting possession."

Isaiah xxxiii. 14.—"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Dreadful temporal affliction is threatened in this chapter to the Jewish people. There is not the least reference to a future state in which this suffering would be imposed. These times of affliction are called devouring fire and everlasting burnings, and the question is asked, who will bear this affliction unhurt? And the answer is given in the very next verse, "He that walketh righteously and speaketh uprightly," &c., &c., he shall meditate all this terror unhurt. Here the temporal punishments of the Jews are called "everlasting burnings"—this is unquestionably so, and may lead to the solution of other texts.

The Old Testament is almost void of the shadow of a proof for the eternal torments of the wicked. There are a few passages occasionally used to support this doctrine; they are few, though there are numerous texts in which the word "hell" occurs. Of about seventy texts, in which this word *hell*, or *grave*, is found from the original "*sheol*," *Professor Stuart* says, and he wrote a book to prove future eternal punishment, five of these texts refer to future punishment; the other, numerous as they are, have no such meaning. *Dr. Campbell*, the late Professor at Aberdeen, and who believed in the future eternal punishment of the wicked, says, "In my judgment it (*SHEOL*) ought never in Scripture to be rendered HELL, at least in the sense wherein that word is now universally understood by Christians." And in reference to the word "*Hades*," he also says, "It is very plain that neither in the Septuagint version of the Old Testament, nor in the New, does the word 'HADES' convey the meaning which the present English word HELL, in the Christian usage, always conveys to our minds." The other two words, "*Tartarus*," which occurs once in the original scriptures; and "*Gehenna*," which occurs a few times, are the only places of punishment named in the Bible. *Tartarus* is from a Greek idea of an under world, for both good and bad; and *Gehenna* from a place of severe punishment, by fire, on the east side of Jerusalem. None of these places were understood, when the scriptures were written, in the sense

of a place like the popular idea of "hell." But now to those five texts trusted to by Professor Stuart in the Old Testament.

Numbers xvi. 33.—"They and all that appertained to them (Korah and his company) went down alive into the pit" (Sheol).—There is no evidence here of their future eternal misery.

Psalm ix. 17.—"The wicked shall be turned into hell (Sheol), and all the nations that forget God."—*Dr. Campbell* says, "The word SHEOL never bears our signification of HELL." Sudden and severe calamity is no doubt David's meaning. He speaks of being at times '*delivered from hell.*' Can we think a good God would turn all the heathen nations into a place of endless punishment?

Proverbs v. 5.—"Her feet go down to *death*; her steps take hold on *hell.*"—The text in two forms, both meaning the same thing, express the death of a lewd woman. Her feet go down to *death*; her steps take hold of the *grave*: this is the proper rendering of "*sheol.*"

Proverbs ix. 18.—"He knoweth not that the dead are there, and that her guests are in the depths of *hell.*"—Those who have been her guests are now in the grave.

Proverbs xxiii. 14.—"Thou shalt beat him with the rod, and shalt deliver his soul from hell (Sheol)."—Correct thy child to save him from a premature grave. *Mr. Stuart* says, These are his five texts from the Old Testament, and, in conclusion, puts the matter in this humble form. "The sum of the evidence from the Old Testament, in regard to Sheol, is that the Hebrews did PROBABLY, in some cases, connect with the use of this word the idea of misery, subsequent to the death of the body." We think it very *improbable* any candid reader of the Scripture will accede to this, if these are the only texts that can be trusted to for such a doctrine; and these are the sum total of the passages adduced to prove "*Sheol*" is hell.

We may safely say to our readers in every passage of the Old Testament read the word "*hell,*" grave. Orthodox professors, *Campbell, Whitby, Macknight,* and others say the same thing.—Neither Moses, Job, the Psalmist, or the Prophets, knew anything of our popular doctrine of eternal conscious punishment in hell.

Isaiah lxvi. 24.—"And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."—Here, very truly, we have the "*never-dying worm,*" and the "*unquenchable fire.*" But the reader is utterly precluded from carrying the scene to another state of being. It is a present-world-scene that has been looked upon. The *carcases* of men are spoken of, not their dying or writhing spirits. The fire that was kept burning for the consuming of the bodies of their enemies, and the worms that were always in the vicinity of this abhorrent place living on its offal. The Gehenna of transgressors.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel xiii. 2. The expression "*many of them that sleep in the dust,*" does not seem to imply a universal resurrection, but rather something less than all. The principal question pertaining to this matter is, is this expression, "the dust of the earth," to be understood literally or figuratively? In Isaiah, chapter xxvi. verse 19, it is said, "Awake and sing, ye that dwell in the dust of the earth." *Alexander Cruden* says, "Dust signifies a low and miserable condition, as, God raised up

the poor out of the dust."—1 Samuel ii. 8. Nahum iii. 18, we read, "Thy nobles shall dwell in the dust." The Jewish people were asleep in the dust of the earth, figuratively speaking, and continued in that state, until some of them were aroused from their state of lethargy, or stupidity, to enter the kingdom of the Redeemer, while others who rejected the Saviour were aroused up, only to be overwhelmed in the judgments of heaven.

Matthew v. 22.—"Whosoever shall say, Thou fool, shall be in danger of hell fire."—The words, "*thou fool*," were equal to the charge of apostasy, which, if made against a Jew, and not proved, subjected the accuser to the severest punishment. Our readers will be glad to see this conceded by a learned orthodox divine. "Our Lord here alludes to the valley of the Son of Hinnom. The fire of Gehenna. This place was near Jerusalem. It is probable that our Lord means no more here than this— if a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (*burning alive*) which the other must have suffered, if the charge had been substantiated."—*Dr. A. Clarke*. This is a concession that may explain the meaning of hell-fire in other places.

Matthew viii. 12.—"But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—The whole passage informs the Jews that the blessings of the Messiah's kingdom would be enjoyed by the Gentile nations, while the Jews would be in darkness.

Matthew x. 28.—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—The utmost that can be said of the text is, that God can destroy or annihilate both body and soul.

Matthew xiii. 40, 41, 42.—"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. These verses, and also the 49th and 50th of this chapter, undoubtedly refer to a severe retribution that would fall upon that iniquitous age, and on all evil doers "The end of the world" may have no other meaning than the end of the Jewish dispensation, and "the angels," the messengers of God that would be employed in that punishment. "Casting into a furnace of fire" refers to the severity of punishment, and may be here only a strong figure drawn from the Eastern custom of *burning alive* which was practised in that age. If the destruction of tares, as in the text, is representative of the punishment of the wicked, then it is clear that conscious suffering, *for ever*, finds no countenance from this passage. That a sinful course of life issues in extreme anguish, is beyond all doubt. And none of these terms are too strong to express the misery a wicked course of life will certainly bring to the guilty mind.

Matthew xvi. 26.—"For what is a man profited, if he should gain the whole world and lose his own soul: or what shall a man give in exchange for his soul."—It would be a foolish bargain. There is nothing said about endless misery.

Matthew xviii. 9.—"Better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."—This teaches us it is better to lose a part than the whole. It is better to lose an eye or a hand than that the whole body should be destroyed. It is better to crucify some sinful desire than allow those desires to devour us with their consuming flame. *Schleusner* says, "Any severe punishment or shameful death, was spoken of as the fire of Gehenna, or hell fire."

Matthew xxii. 13.—“Outer darkness, there shall be weeping and gnashing of teeth.”—The duration of the punishment is not named. Thus it is in many places cited for everlasting torment. We thoroughly believe in punishment, darkness, anguish, wailing, etc. It is all just and right. It is mercy as well as justice. The chastisements of the human family are dealt with a Father’s hand. And God will never be less than a Father to us all. He knows no shadow of change.

Matt. xxv. 30.—“And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”—A useless and unprofitable life shall have its darkness and sorrow.

Matthew xxv. 41.—“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matthew xxv. 46. We have shown that the words “*everlasting burnings*,” in some texts of Scripture do not necessarily mean *endless fire*. Nor do the words “*everlasting punishment*” necessarily mean punishment never to have an end. The word “*everlasting*” most certainly has a meaning in the Bible which is less than eternity. The mountains are said to be everlasting, the Levitical priesthood, the Jewish possession of Canaan, the temporal bondage and suffering of the Jews are said to be *everlasting*. These certainly were not of *endless* duration. The original word rendered everlasting means an “*age*.” Parkhurst says, “The word ‘*Olim*’ is much oftener used to denote indefinite than infinite time.” Dr. Campbell says, “Its radical meaning is indefinite duration. Dr. A. Clarke says, ‘The Hebrew ‘*Olim*,’ and the Greek, ‘*Aion*,’ are both used to express limited time.’” Cruden says, “The words eternal, everlasting, for ever, are sometimes taken for a long time, and are not to be understood strictly.” Macknight says, “These words being ambiguous, are always to be understood according to the nature and circumstances of the things to which they are applied. And I must be so candid as to acknowledge that those who understand these words (everlasting, for ever, &c.) in a limited sense, when applied to punishment, put no forced interpretation upon them.” The foregoing are all Trinitarian concessions. The Rev. John Foster, a very eminent scholar, says, “The terms everlasting, for ever, &c., are often employed in the Bible to express limited time. I therefore conclude that a limited interpretation of these words, when connected with punishment, is authorised.” Both Josephus and Eusebius, ancient writers, speak of unquenchable fire. One refers to the fire kept burning on the altar, and the other the fire of martyrdom at Alexandria. Wherever the word everlasting occurs, its signification must be determined by the subject to which it is applied. If it stands in connection with God, or his attributes, or life, it would be proper enough to understand it as endless. If it stands in connection with destruction, punishment, death, we are justified by the current of Scripture teaching and the nature of the Divine being, in such connection, to understand it in a limited sense. The text under consideration speaks of an age of punishment, how long no one can say for the wicked; and of an age of life, of endless life we hope, for the righteous.

Mark iii. 29.—“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”—The difficulty of forgiveness, more than the absolute certainty, is understood by Grotius, Hammond, and others, as the meaning of this text.

Mark ix. 43, 44.—“Where their worm dieth not, and the fire is not

quenched," &c., &c.—The never "dying worm," and the "unquenchable fire," referred to the Gehenna fire, and the worms that were always about this place of punishment, feeding on the carcases brought to be consumed. We have already explained these when referred to in the prophecy of Isaiah. In that place the Prophets' meaning is limited to punishment in time; nor is there any foundation to assume that here the punishment means in another world and eternal.

Luke xvi. 19.—THE RICH MAN IN HELL.—(1.) This is generally regarded as a parable (2.) The moral of this is supposed to refer to the rejection of the Jews and the acceptance of the Gentiles to the Abrahamic faith. (3.) The rich man is in "*Hades*," a place never understood in the ancient writings as a place of endless punishment. (4.) The narrative expresses the misery of the rich man, but says nothing about its eternal duration. The eternal duration of the torment is the only point with which, in these explanations, we have to do.

John v. 29.—"The resurrection of damnation."—Or condemnation. This is what we believe, that some will be raised to be justified, and others to be condemned. That every one will be rewarded or punished according to the deeds done in the body. This by no means involves the admission of eternal indescribable punishment.

Acts xiii. 46.—"Unworthy of everlasting life, lo, we turn to the Gentiles." Here the gospel is called everlasting life, as it is in other places of the New Testament. *Life* and *death* are often put for blessing and cursing, virtue and vice, in the Scripture.

Jude 7.—"Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." *Dr. Doddridge* says (*Fam. Expos.*) that "*Dr. Whitby* has brought many arguments to prove that the vengeance here spoken of must be the loss of their cities, rather than their souls, and produces instances to show that *aionois* (*eternal*) is used in a sense consistent with this interpretation." *Rosenmuller*, in his *Scholia*, adopts a similar opinion. On the phrase set forth, suffering, &c., he says these cities "are, as it were, placed before the eyes, an example to after ages, sustaining the punishment of fire continually smoking."

1 Thessalonians i. 10.—"Jesus, which delivered us from the wrath to come."—We will give the explanation of *Dr. A. Clarke* on this text. "From all the punishment due to us for our sins, and from the destruction which is about to come on the unbelieving and impenitent Jews." Candid commentators are constrained to admit that the language of Paul, in general, refers to temporal chastisement, that was then about to fall upon the Jewish nation.

2 Thess. i. 7, 8, 9.—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—The utmost that can be inferred from this text is this, that those persons spoken of would be *destroyed for ever*. It speaks of their punishment as "everlasting destruction," not everlasting, conscious, miserable existence. We think the whole refers to temporal death—a severe visitation of punishment that would fall, and did fall, upon that ungodly age. A prior punish-

ment of the Jews (seventy years' captivity in Babylon) is spoken of in 2 Kings xxiv. 20; and Jeremiah xxiii. 39, as an "everlasting reproach and perpetual shame;" and as being "cast out of the presence of God." We are strongly persuaded this destruction was spoken of as against the Jews. Josephus informs us the Jews were up at Jerusalem "from all parts of the world" when this terrible punishment fell upon their nation. The persecutors of the Christians at Thessalonica were, no doubt, present at Jerusalem at that time. The coming of Christ and his angels, or messengers to judgment, to harmonize with the gospel prediction of this event, must be referred to that age, and to no other.

2 Thess. ii. 12.—"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—The word *damned* means *condemned*, as all are and ever will be who reject the truth, and take pleasure in unrighteousness.

Hebrews vi. 2.—"Of the resurrection of the dead and eternal judgment."—The learned *James Pierce*, in his Commentary, says, "It is a mistake to refer these words to a future state of judgment. The word *aionois*, which we have rendered eternal, I take to respect not the time to come, but the time past, and to signify ancient or past long ago. That the word is thus used without any respect to eternity, we may see, Romans xvi. 35; 2 Timothy i. 9; Titus i. 2. See also these places in the LXX; Psalms lxxvii. 5; Proverbs xxii. 28; Jeremiah xviii. 15; Ezekiel xxxvi. 2. According to this account of the words, we may consider the Jewish religion as established by the ancient and tremendous judgments, of which the books of Moses give an account, such as the deluge, the destruction of Sodom and Gomorrah, and more especially the drowning of Pharaoh and his host in the Red Sea, and perhaps the judgments of God upon the Israelites in the wilderness for their impenitence and unbelief. Of this last he had, indeed, treated before, but not as a foundation of the Jewish religion, but as an example by which Christians might be warned."

Jude 13.—"Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever."—(*For an age.*)—There are ten texts in the New Testament that speak of punishment being for ever. The whole of these texts are capable, from the strict grammatical nature of their language, of being rendered "*age*," or "*ages of ages*." The following are the texts:—2 Peter ii. 17, and Jude xiii.—"To whom the blackness of darkness is reserved *for an age*." Rev. xiv. 11.—"The smoke of their torment shall go up for ages of ages." Rev. xix. 3.—"Her smoke goeth up (the great harlot's) for ages of ages." Rev. xx. 10.—"They (the beast and false prophet) will be tormented day and night for ages of ages." Matthew xviii. 8.—"It is better to enter into life maimed, than having two hands or feet, to be cast into fire for the age." Matthew xxv. 41.—"Depart from me ye cursed into fire for the age." Matthew xxv. 46.—"These shall go away into chastisement for an age." Mark iii. 29.—"But he who shall blaspheme against the Holy Spirit hath not forgiveness for the age." 2 Thess. i. 9.—"Who shall suffer punishment, even death for an age." When the word (*aion*) *ever* refers to punishment, we are justified, from numerous considerations, in giving it a limited signification.

Revelation **xxi.** 8.—Shall have their part in the lake which burneth with fire and brimstone: which is the second death.”—Remember there is nothing said in this text about the punishment being **ENDLESS**. By a reference to Revelation **xix.** 20, we read that the worshippers of the beast, with him, were cast **ALIVE** into the “lake of fire.” We are not here told that the vile persons named died, and were **THEN** cast into the lake *alive*. We learn by this, that the lake of fire was in this world, for John adds in the succeeding verse (Rev. **xix.** 21), “And the *remnant* were slain (evidently implying that those cast into the lake had *not* been) with the sword of him that sat on the *horse*, and all the *fowls* were filled with their flesh.” This language shows clearly that the scene described was where we have horses and fowls. But no one, we opine, will contend these things exist in the immortal world. We come, therefore, to the conclusion, that though the effects of sin may, for a time, lower our condition in the immortal world, the language under discussion relates wholly to the judgments upon transgressors in this world. Fire is used as an emblem of God’s punishments, because the nature of fire is to consume and to purify. By the *second death* we understand apostacy—a falling away from the light and life which the Gospel imparts. We become dead when we transgress the laws of God. Says the Apostle, “We know that we have passed from death unto life, because we love the brethren.” When such as have thus *tasted* of the good word of life, and the powers of the world to come, grow lukewarm and apostatise, by going back to the husks, and beggarly elements of the world, they become hurt of the second death—a *death in sin* with all its attendant horrors and punishment. That the second death has been experienced in this world is clear, if we believe the apostle, for he speaks of certain persons in his day who had grown cold, and backslidden, as “twice dead, plucked up by the roots.”—Jude 12.

SEVERAL THOUGHTS AND FACTS ADDRESSED TO TRINITARIANS.

IN no part of Holy Scripture do we find those words, “Trinity; Triune-Deity Three-in-one; One-in-three; Father, Son, and Holy Ghost are one God.

Not only are those phrases unscriptural, but the doctrine itself is affirmed by leading Trinitarian divines to be unscriptural.

The most strict **ONENESS** of God is clearly taught in the Old and New Testament; “the Holy One,” “the Lofty One,” “the Mighty One,” &c., is the current language of the Bible.

Dr. Hooker, a learned Trinitarian, says, “Our belief in the Trinity . . . with such other principal points are in Scripture *nowhere* to be found.”

Martin Luther says, “The word Trinity is never found in the divine records, but is only of human invention. . . . Far better would it be to say *God* than *Trinity*.”

John Calvin says, “I dislike this vulgar prayer, ‘Holy Trinity, one God, have mercy upon us,’ as savouring of barbarism.”

It is not only an *unscriptural* doctrine, but is generally conceded

by Trinitarians as a doctrine which cannot be understood: not the object of rational investigation.

Dr. Hey, a Trinitarian, says on the Trinity, "My understanding is involved in perplexity, my conceptions bewildered in the thickest darkness. I profess and proclaim my confusion in the most unequivocal manner.

Archbishop Secker says, "Indeed, let any proposition be delivered to us as coming from God, or from man, we can believe it no further than we understand it; and, therefore, if we do not understand it at all, we cannot believe it at all."

For many ages the Jewish nation was the repository of divine revelation—favoured with teachers who spoke of God, his worship, and commandments—yet in no period of their history did they ever believe in a Trinity, or worship a Trinity.

Bishop Beveridge says, "The Jews have had the law above three thousand years, and the prophets above two thousand years, yet to this day they could never make the Trinity an article of their faith."

Jesus Christ never once gave the least hint to the people of his day of such a doctrine. So, if the Athanasian creed be true, he allowed the Jews and his own disciples to "perish everlastingly," never once naming to them the doctrine of the Trinity, by which alone they could be saved.

It is an unquestionable historical fact that the doctrine of the Trinity is a false doctrine foisted into the Church during the third and fourth centuries; which finally triumphed by the aid of persecuting emperors.

Dr. Mosheim, a Trinitarian, says of the first two centuries of Christianity, "The Christian system as it was hitherto taught, preserved its native and beautiful simplicity, and was comprehended in a small number of articles, the public teachers inculcating *no other doctrines* than those taught in the Apostles' creed.

Dr. Mosheim says, during the first three centuries of the Christian Church, "Nothing was dictated to the faith of Christians in this matter: nor were there any modes of expression prescribed, or requisite to be used in speaking of this mystery."

Dr. Mosheim says, "The Council of Constantinople, A.D. 381, gave the FINISHING TOUCH to what the Council of Nice had left imperfect of **THREE PERSONS IN ONE GOD**; and they branded with infamy all errors, and set a mark of execration upon all heresies." It was not until A.D. 529, it was ordered to be sung in churches, "Glory be to the Father, and to the Son, and to the Holy Ghost."

Gibson says, "In the space of fifteen years, Theodosius (a Trinitarian emperor) issued no less than fifteen severe edicts, *more especially against those who rejected the doctrine of the Trinity.*"—*Waddington*, a Church historian, says, "The *severities* of Theodosius were attended with lasting success."

We have thus briefly shown the doctrine of the Trinity is not of Scripture or reason, and did not belong to the first centuries of the Christian Church. We call upon you to aid in the restoration of pure Gospel teaching. Cease from false worship.

SEVERAL THOUGHTS AND FACTS ADDRESSED TO BELIEVERS IN ORIGINAL SIN

THE words "*original sin*," "*inborn corruption*," "*hereditary depravity*," "*innate sinfulness*," "*by nature unholy*," "*born guilty*," etc., etc., are all unscriptural phrases. And the doctrine that all mankind are born "Heirs of hell and children of the devil," "Wholly defiled in all the faculties and parts of both body and soul," is completely opposed to the highest evidence we possess of our own state in the days of childhood, and the declaration of Jesus Christ concerning infancy, "Of such is the kingdom of heaven."

The Bible account of Adam's disobedience, and the curse upon it, never once names the future inborn depravity of his children. There is not one hint of such a calamity, From the beginning to the end of the Bible we are taught "That God hath made us and not we ourselves," "God made us in his own image." This is reaffirmed several times after the fall of Adam. We know that Adam fell without any original sin; so may mankind, without referring the sin of the world to inborn depravity or original corruption. "God hates a wicked heart:" for God to make us so, seems very inconsistent with his goodness.

A nature totally corrupt can do nothing good, yet the Apostle Paul says, "The Gentiles which have not the law, *do by nature* the things contained in the law." And in another place, speaking of the state of childhood, he says, "In malice be ye children," *i. e.* have no more malice than childhood. Therefore the statement of the doctrine of original sin, "So long as men are in their natural state, they not only have no good thing, but that it is impossible that they should have or do any good thing," is quite opposed to our moral consciousness and the clearest declarations of the Bible. "The barbarians," says Paul, "showed us no little kindness."

The statement "that all are guilty for Adam's sin," as a human device; whereas the statement, "The son shall not bear the iniquity of the Father," is divine. Neither in the *law* or the *Gospel* do we find that sinners are condemned for Adam's sin. Neither prophets nor apostles teach otherwise than this, "The soul that sinneth it shall die." "Every one shall bear his own burden." "Sin is the transgression of the law." A baby has transgressed no law. How can it be sinful? Sinners are blamed in Scripture for *corrupting themselves, becoming filthy, going aside*: for personal sin.

The doctrine of *innate depravity* gives a licence to a sinful state of life, offers a personal palliation for a course of wickedness. "I was born sinful, it was my natural condition; and, therefore, I could no more help *sinning*, than with open eye I could help *seeing*." The doctrine of *birth purity, infant innocency, a nature from God*, records a strong condemnation against all sinfulness as rebellion against the law and designs of God in our moral nature. This conviction, "I am made by God in God's image," urges strongly the abandonment of every evil passion and desire, and entire devotedness to God.

SEVERAL THOUGHTS AND FACTS ADDRESSED TO
THOSE WHO BELIEVE IN IMPUTED RIGHTEOUS-
NESS AND JUSTIFICATION BY FAITH ONLY.

THE doctrine that we are justified by faith only, is a positive contradiction to the Scripture, which teaches "Ye see, then, how that by works a man is justified, and not by faith only," St. Paul says, "That the wrath of God is revealed from Heaven against all unrighteousness, and all who hold the truth in unrighteousness." And Christ says, "Not every one that says Lord, Lord;" or that preaches in his name, or prophecies in his name, or casts out devils in his name, shall enter his kingdom, but only those who hear his sayings and do them.

There is no authority in the Bible that our faith in the wisdom of Solomon makes us wise as Solomon; our faith in the strength of Samson does not make us strong as Samson. Our faith in the righteousness of Christ or of God is never taught as making us just or righteous as Christ or God. "He that doeth righteousness," saith the Scripture, "is righteous." "Ye are my friends if ye do whatsoever I command you." "Faith without charity is nothing." "They who have done good shall come forth unto the resurrection of life."

In all ages and among all nations mankind have been too ready to take up substitutes for personal and moral obedience, to the detriment of true religion. How pernicious, therefore, must be an article of religion which speaks of *imputed righteousness*, through faith only, in some external objects; and at the same time speaks of moral obedience and works of righteousness as good for nothing as a medium of acceptance with God. The justification taught in the Bible says, "Let the wicked forsake his way, and God will abundantly pardon. Whoso confesseth and forsaketh his sins shall have mercy."

All those passages in the epistles of Paul, dissuading the Jews from resting in "Their own righteousness" and the "deeds and works of the law," are considered by able Trinitarian scholars as referring "to a system of righteousness and work fabricated by themselves, partly on the letter of the *law, traditions, ceremonies, and externals*. The creature of their own imaginations, they had cherished to the neglect of that purer scheme of morality which was truly of God; to do justly, love mercy, and walk humbly before God"—in fact, that kind of righteousness too common at present found in the Christian church, "profession of faith."

The Scriptures teach "Repent and be converted that your sins may be blotted out." The doctrine of imputed righteousness says no. "The righteousness of Christ is the only ground of forgiveness."—The Scriptures teach "Blessed are the merciful, for they shall obtain mercy." The doctrine of imputed righteousness says, "The righteousness of Christ is the only ground of mercy."—The Scriptures teach, "To do good and communicate forget not, for with such sacrifices God is well pleased." The doctrine of imputed righteousness teaches, "The sacrifice of Christ is the only sacrifice with which God is pleased." So we could show more fully how the doctrine is in direct opposition to the Bible, reason, and our moral sense; therefore we reject it.

SEVERAL THOUGHTS AND FACTS ADDRESSED TO BELIEVERS IN ETERNAL PUNISHMENT.

THE Scriptures teach in plain language that "God is Love." "That he is kind to the evil and unthankful." "That his tender mercies are over ALL his works." "That he will *not* keep anger for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies." "He retaineth not his anger, for ever because he delighteth in mercy." "I will not contend for ever, neither will I be always wroth: for the spirits should fail before me, and the souls which I have made." All these declarations are contrary to the doctrine that God will punish for ever and ever.

It is conceded by the most able orthodox scholars that the words *ever* and *everlasting*, from the original, *olim* and *aion*, are oftener used to denote "indefinite" than "infinite" duration. The temporal chastisements of the Jews are called "perpetual," "everlasting," "unquenchable fire," &c.; evils which in some cases were only of a few years duration. It is further conceded by orthodox divines that strongly as did the patriarchs and prophets of old declare the punishment of sin by God, they *never once* spoke of a future eternal place of punishment.—"I must be so candid," says *Macknight*, "as to acknowledge that those who understand these words, everlasting and for ever, in a limited sense, when applied to punishment, put no forced interpretation upon them."

There is no relation to justice in the sin of a few years being punished with everlasting burnings. The most cruel and wicked would not do to his worst enemy what is alleged God will do to a frail and erring child of his. Such punishment could neither benefit God who inflicts it, angels or devils who may witness it, or man who suffers it. It is only proper we should ever believe all God's chastisements are fatherly, not fiendish; paternal, not eternal.

An infinitely wise and good God will do the very best for his family, without a single exception. To punish any one with endless torments would be to do the very worst thing that could be done. God would neither ordain nor permit such a woe to fall upon one of his creatures. We are all bound to be thankful to God for our existence. If it were possible that any of us, or any of our posterity, were in danger of such a fate as indescribable and eternal woe, it would have been more merciful of God never to have permitted us to have been born.

The doctrine of everlasting torments is incompatible with Scripture, reason, nature, and all the instincts and affections of the human mind. It is a source of infidelity, contempt, and ridicule, towards religion. We have before us the testimony of Christian ministers and infidels too, that this is so. It has created the greatest of all distrust in God, and the greatest of distress in the minds of pious people who have believed it. No moral goodness, religious power, or holy joy, can possibly arise from such a God-dishonouring and God-degrading belief as this. Criminals in general believe in it. It is morally useless in the church and the world, and they do religion some service who help to get rid of it.