

**WHOM DO YOU  
WORSHIP? A POPULAR  
TREATISE ON  
REASONABLE RELIGION**

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Whom Do You Worship? A Popular Treatise on Reasonable Religion by Henry A. Abraham

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**HENRY A. ABRAHAM**

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WHOM DO YOU WORSHIP?

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A POPULAR TREATISE

ON

REASONABLE RELIGION.

BY

HENRY A. ABRAHAM.

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New York :

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1867.

DEDICATED

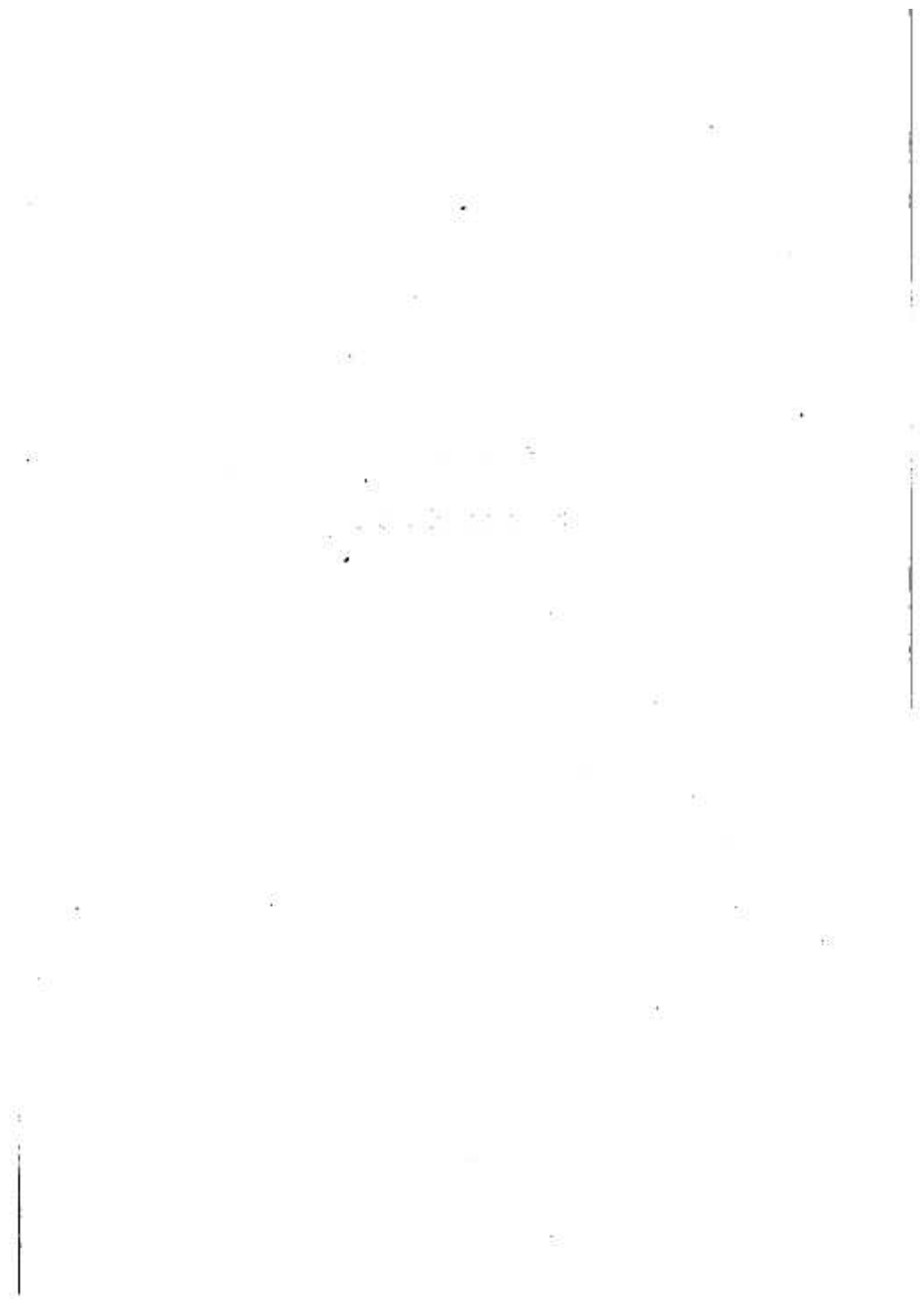
In Filial Love

BY

THE AUTHOR

To HIS PARENTS.

1867.



## Preface.

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THE writer humbly trusts that the following address will be a stepping-stone for many from the Trinitarian to the Unitarian Faith; but, however that may be, should it be the means of gaining but one sincere convert to the religion he advocates, he will not have written in vain. With such eloquence as he possesses, the writer herein appeals to individual common-sense, and entreats the reader to admit the full power of his reason to an investigation of his present actual religious sentiments. Reader, let not Mystery have any sway over your mind; let Reason be enthroned, and let free inquiry be your governing spirit. Thus will more honor be done to God, and you, my friend, become more worthy to be called His rational creature.

H. A. A.

NEW YORK, January, 1867.



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## WHOM DO YOU WORSHIP?

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In this age of earnest and searching inquiry, when man is not content with that knowledge which he may be enabled to acquire solely from the testimony of others, but insists on reading, thinking, comparing, and reasoning for himself, ignoring sophisms which, when once they take the place of truth or fact in the mind, become almost more dangerous than utter ignorance, it would seem that a time must come to most Christian people whose custom it has been to render humble and grateful thanks to Heaven for their daily bread and hourly blessings, more especially if they have enjoyed the advantages necessary for a proper cultivation of the mind and the growth of that reasoning power which directs the will of man, when they would say to themselves, "Are we quite clear as to our

religious belief? To whom do we address our prayers? Why do we attend this church or that chapel? Is the faith we profess established by sufficient testimony to satisfy us that it is the right one? Is it one we have sought for ourselves, and after deep and anxious thought on the subject pronounced to be reconcilable with truth and satisfying to our reason? Or is it one we are content to follow because we have had perfect faith in our spiritual advisers, and the integrity of those who have been our guardians, who have had our best interests at heart, and to whom we have been indebted for religious instruction and counsel?"

Doubtless the honest answer of very many would be: "It is true we have depended on our natural guardians, and have been taught by those whom we considered to have been possessed of the best information, and whom we had reason to believe were worthy people, and earnest in their belief, that ours is the true faith, the one on which our eternal welfare depends, and that it therefore behoves us to hold it tenaciously, and to believe implicitly in the teachings and tenets of the Church even should we, in our readings of Holy Scripture, meet with passages which force on our conviction the fact that what is taught therein annihilates the greater part of that creed in