

"of mine own self I can do nothing." If we differed concerning any of his own sayings, he would at once tell us precisely what his meaning was, and say to one, you are right, — and to another, you are wrong.

But, unfortunately, such a thing cannot be. We are not living in the times of the apostles. There is no Paul to whom a Christian Church can write for information upon any particular point. The miraculous gifts of the Holy Ghost to certain favored individuals are no longer to be expected. In regard to this, all of us are upon a perfect equality. Therefore it becomes not any man to say, that such and such a person has not the Holy Spirit. It is an arrogant claim, which I, for one, am not willing to admit; nor will I, I venture to say, be admitted by others who differ from you. When I plainly perceive the fruits of the Spirit — "love, joy, peace, long-suffering, goodness, faith, meekness, temperance" — I joyfully acknowledge its existence. So far as we, frail and erring creatures, can venture to judge from evidence, I judge from what I see.

But, in regard to matters of opinion, the case is altered. Of all the millions in the world who differ in opinion, what one man possesses the greatest share of the Holy Spirit? All equally claim it: whose claims are the best? Why may not I have it as well as you? I ask for it, I wait for it, why may I not possess it? The bare assertion of another that my neighbor is not enlightened by the Holy Spirit, is, in my view, a poor reason for believing it to be so. Because your neighbor cannot see as you do, you insist upon it, that God has blinded his eyes, that seeing he may see, and not perceive, &c. Ought any one but the Searcher of hearts himself to attempt the application of such a text? Ought a mortal to presume to apply it to the fellow-mortal? If the actions of the life give evidence of the dominion of evil principles, we cannot help forming a judgment of the state of the heart — we are allowed to judge of men by their fruits. But with the religious opinions of others we have nothing to do in the way of judgment and condemnation. Our business lies with ourselves. We may think others wrong, but let us take care how we judge them harshly, and without hesitation declare that they belong to "Anti-Christ." Let us see to it that we are in the right; let us strain every nerve to arrive at the right spot; and "let every man be fully persuaded in his own mind."

THE DIVINE UNITY.

The doctrine of the Divine Unity is of immense importance. It is the soul of Judaism, the foundation of Christianity, the noblest discovery of reason, the glory of revelation, the centre of religious truth, the antidote of infidelity, the death blow of idolatry, the spring of Reformation, the guiding star of free inquiry, the companion of liberty, the parent of piety, the source of light in the mind and goodness of the heart, and the inheritor of supreme dominion over faith, to which it is directed by prophecy, and will be conducted by Providence, in all nations.

There can be but one God. It is impossible to associate a correct notion of the attributes of Deity with a plurality of possessors. An absolute monarch can have no coadjutors. Omnipotence, infinity, and eternity, can neither be a divided portion, nor a common inheritance. The admission of one omnipotent excludes that of a second omnipotent; of one infinite, that of a second infinite; of one eternal and uncaused being, that of another eternal and uncaused being: all addition or multiplication of divine persons is precluded by the very idea of God, who must be the sole possessor of absolute perfection.

The Divine Unity is not a barren speculation, or a solitary truth. This single proposition, standing as the representative of its kindred truths and genuine consequences, is the substance of Christianity. It is the sun in the firmament of religious knowledge; inferior or doctrines are bound to it, as by the attractive power of nature; they shine in its light, and round it revolve in harmony. It would not be difficult, by fair argumentation, to trace this affinity; but without entering on so wide a field, we would observe that Scripture has blended the Divine Unity with whatever it has declared of most importance in faith or practice: — with the fatherly character of God; "To us there is one God, the Father;" "one God and Father of all, who is above all, and through all, and in you all;" — with his unrivalled goodness; "Why callest thou me good? There is none good but one; that is God;" — with the limited and temporary dispensation of Judaism; "Hear, O Israel, the Lord our God is one

Lord;" — with the universality of Christianity; "The Lord shall be king over all the earth. In that day shall there be one Lord, and his name One;" — with the certainty of prophecy; "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure;" — with divine homage; "Thou shalt worship the Lord thy God, and him only shalt thou serve;" — with the mission of Christ, and eternal life; "This is life eternal, to know thee, the only true God; and Jesus Christ, whom thou hast sent;" — with the impartiality of the divine dealings; "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also, seeing it is one God;" — with the mediation of the man Christ, and the universality of salvation; "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all;" — with the summary of our duty; "There is one God; and there is none other but he: and to love him 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 better than all whole burnt-offering and sacrifices;" — with the abhorrence of oppression, injustice, and unkindness; "Have we not all one Father? and, hath not one God created us?" — with the glowing language of devotion; "Now unto the King eternal, immortal, and invisible, the only God, be honour and glory for ever and ever!" * Let not, then, the suspicion be harboured, or the charge adjoined, and we over-rate this tenet, for we only follow the leading of Scripture in raising it to the highest elevation.

JESUS AND HIS DISCIPLES
IN THE JEWISH SYNAGOGUE.

Frequent controversies arose between the unbelieving Jews and the disciples of our Lord, upon various other subjects; but there was never any in relation to the nature of God.

Notwithstanding the orderly and peaceable disposition of the early Christian believers — notwithstanding they had endeavored to live in all good conscience, and to afford no just occasion for opposition and strife; yet it is well known to all who are familiar with the events which are recorded in the New Testament, that dissensions and disturbances were very frequent on their account. The Jews could not tolerate what they regarded as a new and pernicious heresy. They could not endure the reflection which its growing prevalence must necessarily force upon their minds; that they had rejected, and crucified, the Messiah, their Prince. There was a prejudice against the very name of the sect and its leader. There was an equal prejudice against the soul-humbling doctrines which they taught. Hence all the persecutions which were continually raised against the converts to the Christian faith.

The particular causes of offence are stated in connection with the various instances recorded in their history, of violence and wrong to which the believers were exposed.

Sometimes they were accused of speaking blasphemous words against Moses and against God; and then again of uttering blasphemy against the temple and the law; because, as they testified, "we have heard him say, that this Jesus shall destroy this place, and change the customs which Moses delivered unto us." Sometimes they were "cast out," merely for asserting that Jesus was the Christ, and that God had raised him from the dead; sometimes for making converts among the Gentiles, and for bringing Greeks, as they supposed, into the temple; and sometimes upon the more vague and groundless charge, of being men who were endeavoring "to turn the world upside down."

There was one question which produced dissension even among the believers themselves. Almost every church which the Apostles planted was troubled with it, and they called a council, in vain, to settle it. In spite of their authority, the controversy raged, and serious divisions, and direct opposition, in many cases, were the consequences. It was the question, whether Gentile converts should be compelled to observe the law of Moses?

Now, in all this multitude of accusations, with or without apparent cause; among all the offences which were charged against them, whether believed or feigned; among all the discussions which ever arose in rela-

* 1 Cor. viii. 6; Ephes. iv. 8; Matt. xix. 17; Deut. vi. 4; Zech. xiv. 9; Isaiah xlvi. 9, 10; Matt. iv. 10; John xvi. 3; Romans iii. 29, 30; 1 Tim. ii. 5, 6; Mark xii. 29, 33; Mal. ii. 10; 1 Tim. i. 17. The word "wise" is omitted, according to the corrected text of Griesbach.

tion to all manner of subjects in the synagogues or in the churches; it is very remarkable, that there should be one, in relation to that subject, with respect to which the Jews were, as we have seen, so peculiarly sensitive — not one in relation to a doctrine, now deemed essential, but then so utterly at variance with the popular belief. The Bible records none; and no intimation is given by any of its writers that such an accusation was ever made, or that such a question was ever agitated.

Now, what shall we do with these Facts? We cannot deny them; and what other inferences can we draw than those which were stated at the beginning?

The conclusion appears to be unavoidable, that this was a subject with reference to which there was no material difference of opinion. Controversies and contentions must inevitably have arisen, unless this had been the case. It is impossible to reconcile these facts upon any other supposition. Jesus and his disciples, therefore, taught just what the Jews themselves believed and taught, namely, that "There is one God, and there is none other but he."

But suppose that we were to surrender this argument. Suppose that we were to admit, merely for the sake of the admission, that a difference upon this subject really existed; and that while the Jews held to the strict unity of God, Christ and the first preachers of the Gospel inculcated the doctrine of the Trinity. What must be our conclusion then?

Certainly, it can be no other than this: that Christ and the early Christians did not regard the difference upon this point of sufficient importance to justify a separation, or a refusal to unite in the same religious services with those who were strong in the Unitarian belief. — Rev. A. D. Wheeler.

LOVE ONE ANOTHER.

Do we not often fail to manifest that love we profess, and which serves as the central link in our symbolic chain, and is emblazoned in letters of gold upon our proud and lofty banner? Do we cherish the principles as we ought — do we practice it in our conduct — our speech and writings toward our brethren when they walk uprightly, and when they wander from the path of honor and sobriety? We should remember that the follies and false steps of a brother should call forth our love more strongly, and our more zealous exertion that we may win him back, and encourage him to walk uprightly and surely. It is not frequently that we are friendly to the pure and honorable, and that we love those who love us, and whose conduct is in unison with our own conceptions of what is really good. But if such men falter through weakness, are found indulging in one evil habit, or speak or write in a tone that is offensive, we are too likely to withdraw our friendship — suppress the love we cherish for them, and manifest a coldness toward them, and an entire indifference to their respectability and welfare. In this respect we are prone to turn from the example of Him in whom "we trust," to forget the power and love of kindness, to reform and bring back, and to exercise that base principle which drives the wanderer farther on.

When creatures stray
Farthest from God, then warmest toward them burn
His love, even as you sinners hottest on
The earth when most distant.

The Bible Christian.

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HOW SHALL WE KEEP THE LORD'S DAY?

BY THE REV. J. F. CLARK.

What is the idea of the Lord's day, and how does it differ from the Jewish Sabbath? The Jewish morality is all of it nearly negative; the Christian, positive. The Jewish law forbids; the Christian commands. The Jewish says, "Thou shalt not kill; thou shalt not steal; thou shalt not covet." The Gospel fulfils the law by adding the positive command, "Thou shalt love." So here. The Jewish Sabbath law said, "Thou shalt do no manner of work on the seventh day;" and this was nearly all. But the Christian Sabbath (if you choose to call it so) is kept not by abstinence but by performance. To leave off our work, is only the means, not the end. The end of the Lord's day, is to bring us near to God, near to man; to renew our inward life, to refresh our soul with high thoughts, pure worship, happy intercourse, elevating influences. We are to be raised to a higher platform, to ascend the mount of

transfiguration on this day. And if we fail of doing this, we have not kept the Lord's Sabbath holy, we are Sabbath breakers. We may have abstained sedulously from all labor come to church three times a day, prayed in our families, read our Bible in our chamber; but all this profits us nothing except we have cherished by these means those inward settlements of piety and purity which make a serene soul. At the close of every Lord's day, we should find ourselves humble, yet hopeful, meek and tender, yet animated with a high hope and a strong purpose, feeling God's presence in the very air, in the sunlight, in the breeze murmuring low and sweet tunes amid the rustling leaves. Every Sunday which leaves such an influence behind it, will go with us through the week, to refresh and cheer us, and will be indeed holy time.

With this object in view, what rules and methods shall we adopt to attain it?

1. Our first rule would be, to avoid whatever occupation will tend to dissipate the mind. In order to attain the ends of the day, we want calmness and repose. Endeavor so to arrange everything as to avoid all unnecessary excitement and confusion. Let there be as little work to be done as possible, as little dressing, as little cooking, as little house cleaning as possible; not because it is wrong in itself, but because it destroys the spirit of the day. I would abstain from going to the Post-office for letters, from reading newspapers, from talking about political news, not superstitiously, but on grounds of expediency. I do not suppose that a man commits a sin who sends for his letters and reads them, but I suppose that it is foolish for him to do so, if it interferes with the great end of the day. Let everything tend to quietness, composure, concentration of mind.

2. Then I would recommend a season of retirement at the beginning of the day. Go into your closet, into your chamber alone, and shut the door. Sit down and meditate. Look backward over the past week, consider its blessings, consider its trials, recall its sins with penitence, its righteous actions with thankfulness. Look forward to coming time, consider what use you should make of your life, what duties you owe to others, what to yourself, what plans you ought to form, what resolutions adopt. Look inward upon your own soul. Consider what is your state of mind; is it troubled or is it peaceful, are you leaning upon God, or upon yourself? Are you hoping to rise higher, are your aims, pure and noble; or are you growing worldly, steeped in sense, turning your face away from heaven, moving downward toward death and ruin? Then look upward. Ask for the help of God in this calm morning hour; ask for his inspiration to fill your soul with new light and love, to make the day pass by profitably, to give power for the work of coming years in this world or a higher. Such an hour as this would be the true preparation for the hour of public worship. You would then meet the congregation in a subdued and loving spirit, you would look round upon the assembly, not to criticize their appearance, but to feel a deep interest in them as fellow-Christians, and fellow-men. You would derive real benefit from the services always, approaching them in such a frame, while if you go with a mind full of worldly cares, business, politics, if you go from reading the newspaper or from discussing the question of the next Presidency, the prayers will seem very cold, and the sermon very lifeless. For if you touch anything with a cold hand it will seem warm; but what you touch with a cold mind, becomes itself as cold as ice.

3. I have taken for granted that a part of the Lord's day shall be occupied in public worship. I know there are some, in these days, who think they have outgrown public worship and have no more need of it. They think that the church can do them no more good. But that depends much on what they go for. If their object is instruction, or intellectual excitement, I grant that the church can perhaps do them little good. The preacher must be a man of surpassing genius who can contrive to feed with new thoughts and ideas, year after year, a congregation who have the same sources of knowledge that he has; who have their books, their journals, and a thousand means of hearing beforehand all that he can say on any subject. "No man living can feed us ever." Intellec-