

NOTICE.

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

The Bible Christian.

MONTREAL, JULY, 1845.

DAVID THE PSALMIST.

David was a man of action and of thought. Great he was in either, but far greater as the latter than the former. As a man of action, he belonged to his own age; as a man of thought, he is for all ages; as a man of action, he was for the Jewish people; as a man of thought, he is for the entire Church,—the Church enduring and universal. Of that Church he has continued the deathless lyricist. David of the throne, we cannot always recal with pleasure; David of the Psalms, we never would forget; David of the Psalms, we cherish always in our heart of hearts.

The Psalms are an everlasting manual to the soul,—the book of its immortal wishes, its troubles, its aspirations, and its hopes; sung in every tongue and in every age; destined to endure while the universe of God has light, harmony or grandeur,—while the heart of man has religion or sensibility,—while language has sublimity or sweetness—Amidst all the compositions of the world these alone deserve the name of Sacred Lyrics,—these alone contain a poetry that meets the spiritual nature in all its moods and in all its wants,—which strengthens virtue with glorious exhortations,—gives more than angel eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear, they breathe the low, sad murmur of complaint; in penitence, they groan with the agony of the troubled soul; they have a gentler music for the peace of faith; in adoration, they ascend to the glory of creation and the majesty of God. For assemblies or for solitude,—for all that gladdens and all that grieves,—for our heaviness and despair,—for our redemption,—we find in these divine harmonies the loud or the low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle,—they floated through the lofty and solemn spaces of the temple;—they were sung in glory in the halls of Zion;—they were sung in sorrow by the streams of Babel;—and when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that Church, from the hymn which first it whispered in an upper chamber until its anthems filled the earth, the inspiration of the royal psalmist has enraptured its devout and ennobled its ritual. And thus it has been, not alone in the august cathedral or the rustic chapel: enorused by the winds of heaven, they have swelled in God's own temple of the sky and stars;—they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits,—through the deep valleys of the Alps, in the broken voices of the persecuted Waldenses,—through the steeps and covers of the Scottish Highlands, in the rude chantings of the Covenanters,—through the woods and wilds of primitive America, in the heroic hallelujahs of the early pilgrims. Nor is it in the congregation only that David has given the religious heart a voice. He has given an utterance also for its privacy:—for the low-lying invalid, soothing the dreariness of pain, softening the monotony of heavy time, supplying the prayer or the promise with which to break the midnight or the sleepless hour;—for the unhappy, to give them words of sadness by which to relieve their disquieted and cast down souls;—for the penitent, when the arrows of conviction rankle in his breast and tears weigh down his eye-lids, when the light of grace would seem departed and the ear of mercy closed, then David gives

the cry of his own impassioned spirit, for supplication and confession;—he gives the hymn of his own grateful praise, when contrition has found repose and the storm has spent its force.

We have spoken of this sweet and sacred singer in a spirit of humanity rather than in the speculations of theology. In this spirit we view in him an incarnation of the capacities and the weakness of our imperfect nature. In this spirit we cannot think of him otherwise than in solemn sorrow and solemn reverence. With reverence we see the grandeur of his mind: with sorrow we behold its fall from that grandeur, to a wilder itself in madness, or to lose itself in folly. So, likewise, we contemplate his capacious and courageous heart,—so generous and so gentle,—so made for truth and love,—so fraught with sublime emotion and humble piety,—transformed to a chaos of passion,—convulsed to a volcano of impure and unholy flames. With awe we gaze on his superhuman imagination,—with rapture we hear his glowing and glorious utterance. With equal awe we behold him in his fearful trials and his sad temptations. In the miseries of his sin,—in the miseries of his remorse,—we learn how strength may work for wretchedness,—how privileges may turn to penalties.

Regarding David, comprehensively, in his greatness and debasement,—in his repentance and his guilt,—in his aspiration and affliction,—with despondency we reflect how often we have the debasement without the greatness,—the affliction without the aspiration,—and the guilt without the repentance.

H. G.

RELIGIOUS INTELLIGENCE.

The corner stone of the Unitarian Church at Hartford was laid with appropriate ceremonies, May 24. The concourse of people was unexpectedly large, and an address of an hour in length was delivered by Rev. H. W. Bellows of New York city. Our friends in Hartford shew a most determined perseverance, and deserve, as they will attain, success.

A second Unitarian society has been organized at South Boston, where Rev. Mr. Thomas has conducted a service several Sundays in a hall in the more thickly settled part of that suburb.

A suitable piece of ground has been purchased for the erection of a second Unitarian meeting-house at Roxbury.

The first steps have been taken in gathering another congregation in the northern part of Dorchester.

Another congregation is likewise being formed at Rochester, Mass.

Rev. John Pierpont, preached his farewell discourse to the people of whom he has been Pastor for the last twenty-seven years, the Hollis Street Society, Boston, on the 4th May. The proprietors of the Hollis Street Church have made arrangements to have the building thoroughly repaired, and services held regularly on the Sabbath.

On Wednesday, May 7, Rev. Claudius Bradford, late of Hubbardston, was installed Pastor of the First Unitarian Church and Society in Bridgewater.

On the evening of Wednesday, May 14, Rev. Crawford Nightingale, was installed as Pastor of the Unitarian Church and Society in Cabotville. A few years ago a neat and commodious Unitarian church was erected there, and it is now well filled and supported.

Rev. James L. Stone, recently of Mansfield, was installed as Pastor of the Unitarian Society in Brewster, Mass. May 14.

On Thursday, May 15, Mr. Edwin J. Gerry was ordained as an Evangelist, in the Rev. Mr. Miles's Church, Lowell, Mass.

On Wednesday, June 4, the Rev. Linus H. Shaw was installed as minister of the First Unitarian Church in Sudbury.

Rev. Mordecai De Lange was ordained as an Evangelist, in the Unitarian church at St. Louis, Mo., with a special reference to his taking charge of the ministry-at-large in that city, May 4. Mr. De Lange was by birth and education a Jew, but was baptized into the Christian faith a few years ago by Rev. Mr. Eliot, and has since been preparing himself, both by study and practice, for the work to which he is now devoted.

Rev. Mr. Whitman has dissolved his connexion with the Second Unitarian society in Port-

land, Me., at the close of the period for which the connexion was formed.

Rev. Mr. Angier has obtained the reluctant consent of his people to the resignation of his ministry at Milton.

Rev. Mr. Blodgett of Deerfield has been compelled by the state of his health to leave his pulpit and relinquish the labors of the ministry.

Rev. Mr. Dall has found his health so much affected by his labors in the ministry-at-large, that he will leave Baltimore, Md., as soon as any one shall appear to take his place.

Rev. Mr. Lord has left Chicago and gone to Milwaukee.

The proceedings of the General Assembly of Presbyterians (Old School) have just closed at Cincinnati. The business brought before the Assembly is arranged under different titles, called Overtures. Overture No. 6 was a question proposed by the Presbytery of Ohio, "Is Baptism in the Church of Rome valid?"

It was immediately moved that, as the Assembly in 1835 had decided that the church of Rome was not a church of Christ, the overture, instead of being referred, as usual, to a committee, be forthwith answered in the negative. Several speakers advocated the motion.—Dr. Lord opposed it, and rather perplexed the bigots by asking whether the Baptism of Luther and others, who came out with him from the church of Rome in which they had been baptized, was valid? It was admitted that it was. He then wished to know why Roman baptism was not as valid in the 19th as in the 16th century?

He was answered by Dr. Rice, who took the narrowest and most bigotted ground. Others followed him on the same side, utterly unchristianizing the whole body of Roman Catholics! The motion passed by a vote of 269 to 6.

It seems that some years ago the same Assembly unanimously drove the Unitarians out of the pale of the Church, and settled the question for them, by voting them not to be Christians!

On the strength of this precedent they have ruled out the millions upon millions of Roman Catholics, from Fenelon down to the humblest disciple of that name. St. Peter himself could not have used the keys with more absolute authority, or assured confidence. No pretensions have ever proceeded from the Vatican, more arrogant than from this Assembly of the Presbyterian Church. Is it not amazing that such unspeakable follies should be committed by a convention of educated men, in this country, and in this age! For an assemblage inconsiderable either in number or talent, and representing a mere fragment of a comparatively small portion of Christendom, to undertake by their vote to turn out from the Church a body of believers, who for long centuries constituted the whole Christian world, and in comparison with whose numbers they are not one in a hundred! It is impossible to imagine anything more absurd.—*Boston Christian Register.*

AMERICAN PEACE SOCIETY.

The American Peace Society celebrated its seventeenth anniversary in the Central church, Boston, on Monday evening, May 26. An abstract of the Annual Report was read by Rev. Mr. Beckwith, the Secretary. An Address, prepared at the request of the Executive Committee was then delivered by Hon. William Jay of New York. After the audience had retired, the business of the Society was transacted by its members. A resolution was passed inviting

"The friends of Peace throughout the world to assemble, by their delegates, in the city of Boston on the last Wednesday of May, 1846, or at such time as may be deemed expedient, on consultation with the friends of peace in other countries, to hold a second General Convention for the promotion of permanent and universal peace."

ONE OF THE EVILS OF WAR.

We take the following paragraph from the pages of a contemporary periodical into which it is quoted from the "*Edinburgh Review.*" Those who are acquainted with the style of the late Rev. Sydney Smith, will, we think, perceive his stamp on it. It presents in a vivid light one of many afflictive results of war. Would it not be well for the cause of humanity, if such a system were swept from the earth, and some other method adopted for settling the disputes of nations, more accordant with reason and consistent with Christianity.

TAXES IN ENGLAND CONSEQUENT UPON HER WARS.—Taxes upon every thing which enters

into the mouth, or covers the back, or is placed under the foot;—taxes upon every thing which is pleasant to see, hear, feel, smell or taste; taxes upon warmth, light and locomotion; taxes on every thing on earth, and the waters under the earth;—on every thing that comes from abroad, or is grown at home;—taxes on the raw material;—taxes on every fresh value that is added to it by the industry of man;—taxes on the sauce which pampers man's appetite, and the drug that restores him to health;—on the ermine which decorates the Judge, and the rope which hangs the criminal;—on the brass nails of the coffin, and the ribbands of the bride;—at bed or board, couchant or levant, we must pay.

The school-boy whips his taxed horse with a taxed bridle on a taxed road;—and a dying Englishman, pouring his medicine, which has paid seven per cent., into a spoon which has paid fifteen per cent., flings himself back upon his chintz bed, which has paid twenty-two per cent., makes his will on an eight pound stamp, and expires in the arms of an apothecary who has paid a license of an hundred pounds for the liberty of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for burying him in the church; his virtues are handed down to posterity on taxed marble; and then he is gathered to his fathers—to be taxed no more.

Our esteemed pastor, the Rev. Mr. CORDNER, is at present absent from Montreal, on a short missionary tour in Canada West. His return is expected about the 18th inst.

CORRESPONDENCE.

TO THE EDITOR OF 'THE BIBLE CHRISTIAN.'

SIR,—In reading over the items of religious intelligence in the columns of your paper, I have often derived the highest satisfaction in observing evidences of the peculiar influence of Unitarian Christianity to diffuse abroad the sacred feelings of charity and brotherly love. Wherever our beloved faith is established, and has passed the ordeal of calumny and misrepresentation which invariably await its first promulgation, and has lived down those groundless prejudices which cannot easily be preached down,—there it has become the "little leaven" of liberality,—by a gentle and silent transiion, like that from night to day, diffusing a spirit of love and universal toleration,—breaking down the party walls of sectarianism,—diverting men from digging lines about their own separate and narrow enclosures, and uniting them in promoting the general interests of Christianity. For proof of this, we have only to look at those places where opportunity is afforded of testing the tendency of our principles, and their effects on the social condition. In Boston, where Unitarianism is the faith of a large proportion of its inhabitants, the genuine fruits of Christianity are seen in greater perfection, I believe, than in any other part of the world. There the strife of sectarianism is almost unknown, and all denominations of Christians are found engaged in a noble emulation to be foremost in every work of benevolence and philanthropy, and in cultivating that "love one towards another" which our Saviour has declared to be the true characteristic by which his disciples in all ages should be known.

An act which may serve to illustrate these remarks, was recently recorded in the *Bible Christian.* I allude to the circumstance of an Orthodox church in Boston having afforded accommodation for public worship to a congregation of Unitarians, during the time required for rebuilding their church, and the presentation of a piece of plate from the latter to the former, in memorial of their Christian hospitality. Several similar instances of disinterested Christian kindness have been previously mentioned: and in a Boston paper of last week, I observe the following paragraph, copied from the *Taunton Whip*, the publication of which must be quite refreshing to the friends of Unitarianism in Montreal, and perhaps a little edifying to its foes:—

"A tasteful building recently erected at the village of Squawbetty, about four miles from Taunton, was opened on Sunday, 15th June.—The services were performed in an impressive manner by ministers of five several denominations,—viz. Rev. Mr. Ward, Baptist, of Raynham; Rev. Mr. Mellen, Universalist, of Taunton; Rev. Mr. Brigham, Unitarian, of Taunton, who preached the sermon; Rev. Mr. Elliott, Methodist, of Taunton; and Rev. Mr. Sanford, Orthodox Congregationalist, of Raynham.—The interest of the occasion was heightened by the union of so many ministers holding different creeds, meeting around the same altar, to set apart a house to the worship of one common Father in the name of our common Lord."