

The Bible Christian.

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THE LORD'S DAY.

Among the tracts published by the American Unitarian Association is one on the subject of the Lord's Day—the Christian Sabbath. It is written by the Rev. Mr. Huntington of Boston, and has interested us very much from the unfeigned respect which he accords to this ancient and venerable institution. In times like the present, when the overflowing zeal of a certain class of reformers, in whom the element of destructiveness predominates over that of constructiveness, seeks vent by assailing the Christian Sabbath, and calling its beneficial tendency in question, it is with peculiar pleasure that we receive a tract like the one before us, so reasonable in its argumentation, and so reverent in its tone. The setting apart of one day in seven as a day of rest from worldly labor, and a season more specially devoted to religion, has been an arrangement of Providence from the very earliest times. It existed prior to the Mosaic dispensation, and was designed to survive it. The fourth commandment of the decalogue is declaratory, not enactive. It says "remember the sabbath day," &c. And when the system of Judaism passed away, and the more comprehensive scheme of the Gospel took its place, the adherents of the new dispensation still set apart one day in seven as a sacred season—as a season more especially devoted to worship and praise. They continued to meet, however, on that day of the week on which our Lord had risen from the dead. Hence it was called the "Lord's Day."

The suitability and necessity of such an institution should be evident to all, we think, who reflect properly on the nature of man and the circumstances in which he is now placed. But on this topic we have not leisure to enlarge at present. We wish, however, to submit the following paragraphs, which form the conclusion of Mr. Huntington's tract, to the thoughtful perusal of our readers. We have great faith in the good influences of a well spent Christian Sabbath, and when we see its proper exercises neglected by men and women upon any and every frivolous pretext, we are deeply pained, because we observe in such negligence forcible proof of religious deficiency.—

"In concluding, let us briefly indicate, in a practical form, two ways in which the Sabbath may be kept, by placing before us two individual examples, leaving it to be decided which has the more respectability and dignity,—which is Christian and right,—which we would desire and strive to imitate.

"Of the two men we have in mind, one regards the Lord's day as simply an interruption of his weekly business. His only resolution is to get as much indolent repose or sensual gratification out of it as he can make it yield. He follows his worldly plans to the last moment of a late Saturday evening, without any preparation or thought for the sacred duties of the morrow. He lengthens his sleep far into the Sabbath, and rises stupid, and perhaps irritable,—too late, it may be, for attendance on public worship,—or if he goes there at all, out of some formal or superficial motive, he goes hurriedly and confusedly, or tardily, without a ready mind, laying down as it may be a newspaper or a work of fiction as he starts, instead of a Bible,—and discussing on the way and in the porch the business or the fashions of the week, the last steamer's mercantile news, or the last record in chancery. With a sluggish or wandering attention, he sits out the services, feeling no glow of love kindled for God or man. On leaving the church he resumes the projects or the gossip of the week. The next principal occasion is his dinner. The hour's interval he saunters away by a needless visit to the post-office. After a somewhat surfeiting repast, the remainder of the holy day is given either to sleeping or riding, and the evening to the profitless society of some kindred spirits, as thoughtless and as earthly-minded as himself. Thus closes that misspent, squandered day. Thus has the deluded man cheated his own soul, dishonored his humanity, wronged his fellow-creatures, and affronted his God.

Turn to the other. He greets the coming of the Sabbath with eagerness. He looks gladly for it, as a release from cares and anxieties, which, if they were never broken, would narrow and belittle his nature. Early on Saturday evening he withdraws himself from his toil into his own home. He gathers his household together, and speaks to them of the goodness of

the Father in the preservations of the week, and if there are children to be aided for the religious studies of the Sunday School, he encourages them in their preparation. With promptness and a clear head he meets the Sabbath morning, and in a regular and undisturbed house engages in some reading or reflection congenial to the objects of the day before him. When he goes to the sanctuary, it is only to continue the tone of feeling he has already called up, to gain fresh impulses to his resolves, his faith, and his hope, to quicken his feelings of fellowship for mankind, and to offer brief and cordial salutations to such as he meets by the way. Directly to the house of God, and directly from it, morning and afternoon, his path leads him into no temptations to frivolity or worldness; and his family keep him company. The hours not devoted to worship are passed in that best and dearest of all spots to him, his Christian home, in agreeable and easy and familiar talk on engaging and improving topics, in devising plans to interests variously the younger members of the household, in telling them of the great and good movements that are going on in the world for the benefit of mankind, of the great and good men and women that have lived, and in explaining the infinite beauties and wonders of the Almighty's works and word. If he goes abroad, it is to continue to the more advantage these trains of instruction and quiet enjoyment under God's open sky, or else to carry some friendly message of counsel or teaching, or some gift of charity, to the poor, and the ignorant, and the deprived of his neighbourhood. Has not this man had his daily bread, in that peace and refreshment which descend from heaven? On such a Sabbath will not the God of Sabbaths look down with love, and leave his blessing on that habitation?

AMERICAN SLAVERY.

At the last annual meeting of the Congregational Ministers of Massachusetts, the following resolution concerning slavery was adopted. This convention is composed of both Trinitarians and Unitarians. The resolution was proposed by the Rev. Dr. Lowell of the West Church in Boston, the oldest clergyman in the city, we believe, and certainly one of the most highly esteemed. Dr. L. is a believer in the strict unity of God, but disclaims the name of Unitarian, and every other name that seems to wear a sectarian aspect. He recognises no denominational title. He will be called by the Master's name only. Of the other eight gentlemen on the committee, four belong to the Unitarian, and four to the Trinitarian denomination:—

"Whereas this Convention is deeply impressed with the sinfulness and injustice of holding a fellow-being in slavery, and is convinced by all experience, that the relation of master and slave is as destructive of the moral nature of the one, as it is of the human nature of the other; and whereas recent events have demonstrated, that the non-slaveholding States are inextricably involved in some of the great public and private wrongs inherent to the system; and whereas, while it is at all times incumbent upon us, as men, to be faithful to the duties of a common humanity, as ministers of Him who came to unloose the heavy burthens, and bind up the broken in heart—it is especially our duty to 'remember those who are in bonds as bound with them;'—therefore Resolved, that a Committee of nine be appointed to prepare a Report, to be presented at the next annual meeting of the Convention, containing a brief history of the rise and progress of slavery in our country, a view of the responsibility of the free States in regard to it, and a calm and temperate, but solemn and earnest appeal to the community on this momentous subject."

The committee appointed were—

- Dr. Lowell, of Boston;
- Dr. Hitchcock, of Randolph;
- Dr. Storrs, of Braintree;
- Dr. Worcester, of Salem;
- Mr. Thompson, of Salem;
- Mr. Hill, of Worcester;
- Mr. Briggs, of Plymouth;
- Mr. Childs, of Lowell;
- Mr. Lothrop, of Boston.

PROGRESS OF UNITARIAN OPINIONS IN ENGLAND.

The subjoined paragraph, indicating the progress of Unitarian doctrines in England, is taken from a letter from Joseph Barker which lately appeared in the London Inquirer:—

"DEAR SIR,—I saw in your paper, some time ago, some letters from friends discussing the question, What is the reason that Unitarian doctrines do not make their way in England? Would you allow me to ask your correspondents whether it be indeed a fact that Unitarian doctrines are not making their way in England? In the circle in which I move, they are making their way, and have been making their way for years past. I have not the least doubt that amongst the people whom I have had an opportunity of addressing, and amongst whom my publications have been circulated, not less than from thirty to forty thousand people have embraced Unitarian doctrines within the last five years. If in any circles of society Unitarian doctrines are not making their way, the reason must be, in my judgment,

a want of effort on the part of those who hold Unitarian sentiments. If those who hold Unitarian sentiments would use their influence as they ought in multiplying and circulating plain, popular, and truthful publications, they would see their sentiments prevailing in every class of society, and in every part of the world.

"Yours respectfully,
"JOSEPH BARKER.
"Wortley, near Leeds, March 13, 1848."

TORONTO UNITARIAN CONGREGATION.—We understand that Mr. Hassall is at present preaching for the Unitarian Congregation of Toronto, and will remain there during the vacation of the Meadville Theological School.

PROCEEDINGS OF THE FIRST CONGREGATIONAL SOCIETY OF BURLINGTON, ON THE OCCASION OF THE DEATH OF REV. O. W. B. PEABODY.

At a special meeting of the First Congregational Society, called to take measures in reference to the death of their Pastor, the Rev. Oliver W. B. Peabody, held at their Meeting House on the 6th day of July, 1848, at eight o'clock, A. M., Hon. Alvan Foote was called to the chair, and John N. Pomeroy, Esq., was appointed Clerk *pro tempore*. Mr. Pomeroy, at his request, was excused from serving as Clerk, and Edward A. Stansbury was appointed Clerk *pro tem*.

On motion of N. B. Haswell, Esq. Voted, That a committee of five be raised as a general committee of arrangements, to take measures for the funeral obsequies of our deceased Pastor, and that the same committee be also charged with the duty of preparing a suitable expression of feeling on the part of this Society, in view of the afflictive event which calls us together.

The Chair appointed as such committee Messrs. N. B. Haswell, John Peck, John N. Pomeroy, Edward C. Loomis, and Edward A. Stansbury.

The meeting then adjourned to 2 o'clock of the same day, to hear the report of the committee.

2 o'clock, P. M.—The meeting again convened; and Mr. Haswell, from the Committee of Arrangements, reported the order which had been adopted for the funeral, with a recommendation that the Meeting House be hung with black on that occasion; that the Sunday School Children attend in a body, and that the Clergymen of the village be invited to be present. Which report was unanimously adopted.

Mr. Stansbury, from the same Committee, reported the following expression on the part of the Society, which was read and adopted unanimously:

The sudden death of our beloved Pastor, the Rev. Oliver W. B. Peabody, has filled us with the deepest grief. To all who knew him the simple announcement will disclose the full extent of our loss; but to others, how faintly does it express the bitter and unexpected bereavement which plunges so many hearts into mourning.

Although the pale face and feeble step of him whose loss we deplore, had long since admonished us that the blessing of his ministry was not long to be vouchsafed to us, yet we had indulged the hope that a cessation from labor and change of scene, might yet prolong, for a few months at least, a life rendered precious in our eyes by the daily practice of every virtue which can adorn the private or ministerial character.

But while we hoped thus, it was ordained in the counsels of Heaven, that he whose life displayed so worthily the loveliness of the Christian character, should be spared the weariness of a longer journey to the tomb, and be at once removed to those happy realms where the "wicked cease from troubling, and the weary are at rest."

With those who mourn our friend, as not merely friend but relative, we claim to mingle our tears. To her who has returned in recent widowhood from distant climes, to see nought but the pale ashes of that only brother who was so endeared to her heart, we can offer only the consolations which flow from a reflection on the spotless excellence of his character, and the love which it inspired, manifested as that love is by the spontaneous grief of a whole community who have been daily witnesses of his walk and conversation.

Let us meditate upon the rare virtues which form our chief impressions of our departed friend. Let the self-devotion with which he clung to all his duties amid the depression of exceeding weakness, admonish us against permitting slight difficulties to discourage us in the path of duty. Let the mingled firmness, meekness and charity with which he held and expressed his own opinions, teach us to emulate that spirit and temper of mind which shone so conspicuously in him. Let the unwearied labors of this feeble but resolute Christian, in behalf of the poor and afflicted, teach us to remember with the tenderness which he so beautifully manifested, the untold woes and sorrows of those to whom the boon of life comes fraught with few blessings.

Let the unruffled gentleness and serenity which will ever be associated with our memories of him, inspire in us a warm desire to regulate our conduct by the same rules which produced in him such blessed fruits.

It only remains for us now to commit his body to the dust, amid the scenes which he loved so well, and nigh to that temple where his voice has so often been raised in declaring his Master's will, in admonishing his people, and in striving to lead them in the path where he found such abundant joy and consolation.

On motion of John N. Pomeroy, Esq., Voted, That the proceedings of the Society relative to the decease of their Pastor, be signed by the Chairman and Clerk, and published in the village papers, and in the Christian Register.

ALVAN FOOTE, Chairman.
EDW. A. STANSBURY, Clerk *pro tem*.

FOREIGN AID TO THE ROMAN CATHOLIC CHURCH IN AMERICA.—The association (in Europe) for the propagation of the faith, have granted to the missions in America, this year: \$5,000 to the Bishop of Dubuque; \$6,000 to the Bishop of Detroit; \$4,000 to the Bishop of Cincinnati; \$3,000 to the Bishop of Philadelphia; \$3,000 to Richmond; \$4,000 to Bishop Hughes, New York; \$1,000 to Priest of Mercy, New York; \$2,000 to Hartford; \$3,000 to Nashville; \$3,000 to Louisville; \$8,000 to Bishop of Vincennes, and \$3,000 to Congregation of Holy Cross, same diocese; \$6,000 to St. Louis; \$2,500 to Milwaukee; \$3,500 to Bishop of Little Rock; \$7,500 to Bishop Quarter, at Chicago; \$3,500 to Natchez; \$4,750 to New Orleans; \$7,500 to Mobile; \$8,000 to Charleston; \$6,000 to Lazarists in the United States; \$2,150 to Society of Jews, Mo.; \$9,000 to Society of Jesus in Rocky Mountains; \$760 to Dominicans in do; \$10,000 to Dr. Odin, Vicar Apostolic, Texas; \$3,000 to Joint Missions in America; \$26,000 to West Indian and South American Missions; \$11,000 to the Archbishop of Oregon city; \$4,000 to Vicar Apostolic, Hudson's Bay; \$26,000 to British American Missions; \$11,500 to Oblats, Canada and Hudson's Bay; \$6,000 to Jesuits in Canada. These grants, with the donations of the people, will uphold a very large number of missionaries of the Church of Rome on this continent.—*Episcopal Recorder*.

INCREDULITY.—Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe; and of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the worst. Real philosophy seeks rather to solve than to deny.

SORROW.—Sorrow ought to be the domestic guests of our souls, as much as joy and pleasure; it also is sent down upon us from above; and He who counts all tears, who tries our hearts,—He knows well what weak mortals are fitted to endure.—*Tricks*.

Sir Matthew Hale says:—"Be careful not to interrupt another when he is speaking, hear him out and you will understand him better, and will be able to give him the better answer."

Until you understand an author's ignorance, presume yourself ignorant of his understanding.—*S. T. Coleridge*.

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