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“And he that was healed wist not who it was.”—JOHN v. 13.

If the first power of Christianity was embodied in miracle, it was in miracle so distinctly expressive of its spirit, and so analogous to its natural agency in the world, as to invite rather than repel our imitation. Whatever be meant by the two great præternatural endowments entrusted to its earliest missionaries, — the gift of tongues and the gift of healing, — they represent clearly enough the two grand functions of our religion, — to bear *persuasion to the minds*, and bring *mercy to the physical ills*, of men. On that summer-morning in Jerusalem, when the men of Galilee stood forth within the temple-courts to preach the first glad tidings to the strangers of Parthia, and Greece, and Rome, and with their speech reached the minds of that multitude of many tongues, what better symbol could there be of that religion, whose spirit is intelligible to all, because it addresses itself to the universal human heart, and speaks, not the artificial jargon of sects