

realities of the life to come. If the labouring people therefore did not enjoy a season of repose for those reflections and religious instruction, religion would be neglected, and the impression of a future world totally forgotten. But by the wisdom of a beneficent Creator, an opportunity is given to all men, for directing them to the study and contemplation of the most glorious and interesting objects. As the Sabbath was originally instituted as a sacred memorial of the completion of the work of creation, so it is obvious that the contemplation of the fabric of the universe ought to form one part of the exercises of this holy day; and that, consequently, illustrations of this subject ought more frequently to be brought to view before the people, when assembled in the house of God.

Again—the Sabbath was appointed as a stated season for the public worship of God. Mankind are connected by innumerable ties, and these are subject to the same wants and infirmities, exposed to like sorrows and afflictions, and equally stand in need of the same blessings from God. Under such circumstances, how reasonable it is that they should frequently meet together, to offer in unison their thanksgiving and praise to their common Benefactor. In assemblies where religious worship is held, “the rich and the poor meet together”—those who would never have met in other circumstances are placed in the same situation before Him who is the Lord and “the Maker of them all”—here, pride and haughtiness are abased—the loftiness of man is humbled, the poor are raised from the dust, and the Lord alone is exalted in the courts of his holiness. Here, also, the poorest beggar, the youth, and the man of hoary hairs, may learn the character of the true God—the way to eternal happiness—and the duties they owe to their creator and to all mankind.

In conclusion, I cannot agree with “Religiousus,” who says “there are

few, if any, that keep the Sabbath day.” This, I think, is a very uncharitable expression, and certainly a lamentable account as regards Toronto. I cannot in consequence forbear, in justice to our religious community, as well as to my own feelings, observing, that I must impute his assertion to ignorance of our private religious society, which, if he were at all acquainted with, he must have spoken the reverse of the above quoted sentence. HALFORD.

To the Editor of the Monitor.

To the Editor of the Youth's Monitor.

SIR,—The following letter, said to have been addressed by a heathen writer to a heathen senate, during the period of our Redeemer's sojourn on earth, will be new to many of your readers. Its genuineness has been much questioned; but there are some internal indications of its truth, which give to its authenticity at least a shadow of probability, and which clothe it with a deep interest to the mind of every sincere Christian.

Yours, &c. B. A. C.

A LETTER WRITTEN IN THE REIGN OF  
TIBERIUS CÆSAR TO THE ROMAN  
SENATE.

“There has appeared in these days a man of extraordinary virtue, named Jesus Christ, who is yet living among us, and by the people generally accepted of as a prophet, but by some he is called the son of God. He raises the dead, and cures all manner of diseases. A man tall and comely of stature, with a very reverend countenance, such as the beholders cannot but love and fear; his hair of the colour of the chestnut full ripe, and plain down to his ears, but from thence downward more orient of colour, waving about his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner