

ORIGINAL POETRY.

LINES

ADDRESSED TO A DOVE, THAT DURING A DECEMBER SNOW STORM, SOUGHT REFUGE ON THE OUTSIDE OF MY WINDOW.

Whither, O gentle bird!
Wing'st thou, through chilling snows, thy weary flight?
Rudely thy downy plumage, soft and bright,
By the rough gale is stirred.

Tell me, O beautiful dove!
Why thou hast wandered from thine own warm nest,
Where, mid green clustering leaves, thou fondly prest
The younglings of thy love?

Is it that in thy breast
Some cankerous grief or dark remembrance dwells,
Whose withering power thy roving wing impels
To seek afar for rest.

These wintry skies are drear,
Wanting the sunshine of thy southern clime;
These leafless trees bear not the golden lime.
Nor blooms the orange here.

Scarce from the driven snow
May I discern thy soft and stainless form,
As soaring high, thou brav'st the beating storm,
Or wearied, stooped low.

Like to some cherished dream,
That blends with darker visions of the night,
Gilding their terrors with its softer light,
Thou to my soul dost seem;

Or as some spirit pure,
Tempted and tossed by the rude storms of life,
Yet by one thought sustained,—that in this strife
Who conquers must endure.

So thou, O trustful one!
Towards the rays that from my windows stream,
Dost fearless press, for fondly dost thou deem
That there thy rest is won.

How beautiful thou art,
So calmly sailing through the stormy sky!
As I behold thee, solemn thoughts and high
Arise within my heart.

For thine, O gentle dove!
Thine was the shape which once God's Spirit wore
When to the Son, on Jordan's sacred shore,
The Father shewed his love.

Thou, too, on fearless wing,
When the deep deluge spread its watery waste
O'er the sad earth, with venturous speed didst haste
The olive leaf to bring;

Glad token that once more
Heaven's rain was stayed, and refluxed the wave,
Each swollen sea hasting again to lave
The sands of its own shore.

Fair type of purity!
Symbol unstained of peace and heavenly love!
Tempests surround thee, dark the skies above,
Yet tranquil is thine eye.

Be mine thy faith, O dove!
Mine the firm trust that looks through storms afar,
Led by the radiance of one guiding star,
To Him, whose name is Love.

E. L. C.

THE TESTIMONY OF JESUS.

Rev. xix. 10.

Remember the words of the Lord Jesus. Acts xx. 35.

I.—THE FATHER IS THE ONLY TRUE GOD.

1. Why callest thou me good? there is none good but One, that is God.—Matt. xix. 17.

2. The first of all the commandments is, Hear, O Israel, the Lord our God is One Lord.—Mark xii. 29.

3. This is life eternal, to know Thee [that is the Father.—See verse 1] the only true God.—John xvii. 3.

Hence—The Father is the only object of religious worship.

1. Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. iv. 10.

2. Pray to thy Father.—Matt. vi. 6.

3. After this manner, therefore, pray ye, Our Father.—Matt. vi. 9.

4. If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father.—Matt. xviii. 19.

5. When ye pray, say, our Father.—Luke xi. 2.

6. Whatsoever ye shall ask of the Father in my name, he will give it you.—John xv. 16.

7. Whatsoever ye shall ask the Father in my name, he will give it you.—John xvi. 23.

II.—THE FATHER IS THE GOD OF JESUS.

1. My God, my God, why hast thou forsaken me?—Matt. xxvii. 46.

2. I ascend unto my Father and your Father, and to my God and your God.—John xx. 17.

Jesus worships the Father.

1. I thank thee, O Father, Lord of Heaven and earth.—Matt. xi. 25.

2. He went up into a mountain apart to pray.—Matt. xiv. 23.

3. O my Father, if it be possible, let this cup pass from me.—Matt. xxvi. 39.

4. He went out, and departed into a solitary place, and there prayed.—Mark i. 35.

5. And he withdrew himself into the wilderness, and prayed.—Luke v. 16.

6. He went out into a mountain to pray, and continued all night in prayer to God.—Luke vi. 12

7. He was alone, praying.—Luke ix. 18.

8. Father, forgive them, for they know not what they do.—Luke xxiii. 34.

9. Father, I thank thee that thou hast heard me.—John xi. 41.

10. Father, the hour is come.—John xvii. 1.

See also, Matt. xxvi. 33; Mark vii. 34; Luke iii. 21, ix. 28, xxii. 32; John xiv. 16; whole of chapter xvii. &c. &c.

Jesus honours God.

I honour my Father.—John viii. 49.

Jesus does the will of God.

1. My meat is to do the will of Him that sent me.—John iv. 34.

2. I seek not mine own will, but the will of the Father which hath sent me.—John v. 30.

3. I came down from heaven, not to do mine own will, but the will of him that sent me.—John vi. 37.

4. I must work the works of Him that sent me.—John ix. 4.

5. I have finished the work which thou gavest me to do.—John xvii. 4.

Jesus obeys the commandments of God.

1. This commandment have I received of my Father.—John x. 18.

2. The Father which sent me, He gave me a commandment what I should say.—John xii. 49.

3. As the Father gave me commandment, even so I do.—John xiv. 31.

4. I have kept my Father's commandments.—John xv. 10.

III.—JESUS DERIVES ALL HE WAS AND IS, FROM GOD.

He derives his Mission from God.

1. I am not come of myself, but He that sent me is true.—John vii. 28.

2. Neither came I of myself, but He sent me.—John viii. 42.

See in the Gospels, forty other declarations of the same fact.

He derives his Doctrine from God.

1. My doctrine is not mine, but His that sent me.—John vii. 16.

2. As my Father hath taught me, I speak these things.—John viii. 28.

3. Even as the Father said unto me, so I speak.—John xii. 50.

4. The word which ye hear is not mine, but the Father's which sent me.—John xiv. 24.

5. All things that I have heard of my Father I have made known unto you.—John xv. 15.

He derives his power in general from God.

1. The Son can do nothing of himself, but what he seeth the Father do.—John v. 19.

2. I can of mine own self do nothing.—John v. 30.

3. I do nothing of myself, but as my Father hath taught me.—John viii. 28.

4. All power is given unto me, in heaven and in earth.—Matt. xxviii. 18.

He derives his power of working miracles from God.

1. I cast out devils by the Spirit of God.—Matt. xii. 28.

2. The works that I do, in my Father's name, they bear witness of me.—John x. 25.

3. My Father that dwelleth in me, He doeth the works.—John xiv. 10.

He derives his office of Judge from God.

1. The Father...hath committed all judgment unto the Son.—John v. 22.

2. The Father...hath given him authority to execute judgment also.—John v. 27.

He derives his glory from God.

1. It is my Father that honoureth (or glorifieth) me.—John viii. 54.

2. The glory which Thou gavest me, I have given them.—John xvii. 22.

3. My glory, which Thou hast given me.—John xvii. 24.

Oneness with the Father.

I and my Father are one; (not in person, but as CALVIN and others have affirmed, in design and affection.) Thus explained by Christ in his prayer to his Father in behalf of his disciples, ... that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.—John x. 30.—xvii. 21.

The Father alone Omniscent.

But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only.—Mark xiii. 32. Matt. xxiv. 36.

The true Worshipers described.

The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him.—John iv. 23.

The words and sayings above quoted are not the words of Luther, or Calvin, or Arminius, or Knox or Wesley; they are not the words of the convocation of English clergy, or of the Council of Trent, or of the Westminster Assembly of Divines; they are not even the words of Moses, or Daniel, or Elijah, nor of Paul, or John, or Peter; they are "THE WORDS OF THE LORD JESUS." The doctrines which they inculcate are not "the commandments of men," however learned or eminent; they are not "the traditions of the elders," however pious and venerable; they are "THE TRUTH IN CHRIST." The testimony on which this truth is established, is not the authority of Athanasius, or Arius, or Socinus, or of any modern Presbytery, Congregational

Union, Conference, Synod, Creed, or Confession, it is based on the "TESTIMONY OF JESUS." Jesus derived his doctrine from God; therefore the VERACITY OF JESUS is pledged for the correctness of what is taught in the foregoing. These, with many other passages which the New Testament furnishes, all tending to corroborate the same truths, most clearly and indisputably show, that the views held by Unitarians of the supremacy of the Father—His strict and proper Unity—and the dependence and inferiority of the Son, are the simple, unembarrassed, and current doctrines of the EVANGELICAL RECORDS. Whereas, their equality or identity, is a doctrine of inference, clothed in mystery, encumbered with difficulties, and dependent, at the best, on few passages for support, and several even of those passages—according to TRINITARIAN admissions, interpolated, mistranslated, or grossly corrupted. The words of our Saviour we can depend on, for he was sent by his Father, as the "way, the truth, and the life," and let us not dishonour him and the FATHER by rejecting his teachings, and neutralizing all the force and beauty of his spotless life.

Hed not, therefore what frail and fallible men may utter to the contrary of these doctrines: "Yea, let God be true, and every man a liar."—(Rom. iii. 4.) Let not the eloquence, the flattery, nor even the denunciations of preachers, wile or frighten you from the plain teachings of your Saviour, from the teachings of Him to whom "alone the spirit was given without measure." Adhere steadily to "the truth as it is in Jesus;"—"There be some that trouble you, and would pervert the Gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 7, 8.

A MAN PASSES FOR WHAT HE IS WORTH.

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and idle is all fear of remaining unknown. If a man know that he can do any thing,—that he can do it better than any one else,—he has a pledge of the acknowledgment of that fact by all persons. The world is full of judgment days, and into every assembly that a man enters, in every action he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new comer is as well and accurately weighed in the balance, in a few days, and stamped with his right number, as if he had undergone a formal trial of his strength, speed, and temper. A stranger comes from a distant school, with better dress, with trinkets in his pockets, with airs, and pretensions; an old boy sniffs thereat, and says to himself, "It's of no use; we shall find him out to-morrow." "What hath he done?" is the divine question which searches men, and transpires every false reputation. A sap may sit in any chair of the world, nor be distinguished for his hour from Homer and Washington; but there can never be any doubt concerning the respective ability of human beings, when we seek the truth. Pretension may sit still, but cannot act. Pretension never feigned an act of real greatness. Pretension never wrote an Iliad, nor drove back Xerxes, nor Christianized the world, nor abolished Slavery.

Always as much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands. All the devils respect virtue. The high, the generous, the self-devoted sect will always instruct and command mankind. Never a sincere word was utterly lost. Never a magnanimity fell to the ground. Always the heart of man greets and accepts it unexpectedly. A man passes for what he is worth. What he is, engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read but himself. Concealment avails him nothing; boasting, nothing. There is confession in the glance of our eyes; in our smiles; in salutations; and the grasp of hands. His sin bedaubs him, mars all his good impression. Men know not why they do not trust him; but they do not trust him. His vice glazes his eye, deforms his cheek, pinches the nose, sets the mark of the beast on the back of the head, and writes 'O fool! fool!' on the forehead of a king.—Emerson.

RESTORATION OF THE JEWS.

The Messrs. Harper have published in a handsome pamphlet, the discourse of Mr. Noah on the Restoration of the Jews, with a map of the land of Israel. It is interesting to know, while referring to this subject, that a meeting has been held at the Hanover Rooms in London, for the purpose of recommending the foundation of a Society to be entitled "The British and Foreign Society for promoting the Restoration of the Jewish Nation to Palestine." It is proposed to accomplish this object by endeavouring to induce the British government to take the Jews in Palestine under their special protection; to negotiate with the Porte for the independence of that country under the protection of England, and the great powers who might concur in the object; and to aid, and to call upon all Christendom to aid, in the conveyance of poor Jewish families, desirous to return to the land of their fathers, to locate them properly on the land under the direction of skillful agricultural agents, and to provide them with seed, implements of husbandry, and provisions, until they reap the first harvest. Resolutions approving of such a Society were adopted. It is remarkable that this proposition should have been made in England about the same time that Mr. Noah was making a similar proposition here.—New York Express.

NOTICE.

UNITARIAN CHURCH, MONTREAL.

The Public Services of the Unitarian Congregation of this city have been REMOVED from the Chapel in Haymarket, M'Gill St. to the LECTURE-ROOM in the BASEMENT STORY of the NEW UNITARIAN CHURCH, on Lagachetiere Street, head of Radegonde Street, (Beaver Hall.) They will be continued there until the interior of the Church is completed.—Hours of Public Worship the same as usual,—ELEVEN in the Morning, and SEVEN in the Evening.



MONTREAL, MARCH, 1845.

RELIGIOUS SOCIETIES RELIEF BILL FOR UPPER CANADA.

In referring to this measure in our last number, we spoke of it as a "proposed Test Act," and inadvertently on it accordingly. We refer to it now, however, under different circumstances and with different feelings. The object of the Bill is to enable Christians of all denominations in Upper Canada to hold lands for religious purposes. As its provisions originally stood, it contained two distinct tests, one of which was a profession of belief in the divine inspiration of the Scriptures, and the other a declaration of belief in the doctrine of the Trinity. We are happy to say that both of those tests have been removed. They were withdrawn by Mr. Williams himself, the gentleman with whom the Bill originated. Thus amended, it passed the House of Assembly. On going to the Legislative Council, it was farther amended, by making reference to an Act passed by the Parliament of Upper Canada, in the third year of Her present Majesty's reign, as well as to the Act 9th Geo. IV. ch. 2. This amendment relates to mere matter of form in the construction of Statutes, and may be considered an advantage rather than a disadvantage to such persons as may have occasion to seek the privileges the Bill confers. The amendments of the Legislative Council were concurred in by the House of Assembly on the 20th February last, so that it only remains now to receive the Royal Assent, to become the law of the land.

Thus, then, this important question may be said to be settled. By this Act of the Legislature, all religious societies in Upper Canada will have the right secured to them of incorporating themselves, to hold lands for the maintenance and propagation of their peculiar tenets. This very reasonable privilege has been long sought for, and as long denied. We have seen a communication addressed by one of the 'Elders' or Preachers of the 'Christian' denomination to a gentleman of this city, in which the writer speaks of the body of people with which he is connected, and says, "They have been praying Parliament these ten years to grant them the privilege of holding lands for meeting-houses, burying-places, &c" and have been still refused. We congratulate those people on the prospect of having their difficulties in this respect speedily removed.

We subjoin a copy of Mr. Williams's amended Bill, as it has passed the House of Assembly and Legislative Council:—

AN ACT to extend the provisions of two certain Acts of the Parliament of Upper Canada, to other Denominations of Christians than those therein enumerated.

WHEREAS, Religious Societies of various denominations of Christians in Upper Canada, find difficulty in securing titles to the land requisite for the site of a Church, Chapel, Meeting-house, Burial Ground, or residence for their Minister, for want of a corporate capacity to take and hold the same in perpetual succession; And whereas, to afford some safe and adequate relief in such cases, it is just and expedient to extend the provisions of a certain Act of the Parliament of the late Province of Upper Canada, passed in the ninth year of the reign of His late Majesty King George the Fourth, intitled, "An Act for the relief of the Religious Societies therein mentioned," as amended by a certain other Act of the