

tually, we soon get beyond our teachers; not because we are wiser than they, but because we need a different influence from theirs. But the moral influence of the Church no one can outgrow. We never can get beyond the need of meeting with our fellow-men, in the place of prayer and praise. We need to unite with our brethren in just such an act as this. We need to stand with them in the presence of God, to rejoice with them in the love of God, to bow with them before the majestic laws of God, to listen with them to the humblest of the brethren who speaks simply and sincerely of the truth and comfort of the Gospel. We meet men in the exchange, for business; in the theatre and ball-room, for pleasure; in the court house, for strife; we need to meet them in the temple, also, to recognize their immortal nature. Otherwise one of the most important relations to our fellow-men is not fulfilled. I think I have observed that those persons who have, in their own opinion, got above all churches, and who abstain from them, have a certain narrowness in consequence of this, which diminishes the power and justness of their thought. We need all the influences of the church: when we meet each other in the name of Christ, Christ is with us himself. We meet him, in meeting each other. If people go into the church as they would go into a lecture-room, in a careless and unprepared mood; if they take their shops or their kitchen with them into church, then the service may seem very empty and useless. But if they go with a deep feeling of their need of God, and of his real presence in the united hearts of his adoring children, if they go, praying that he may bless to them and to all, the hour of devotion, then, they will certainly find it good to have been there, they will feel drawn toward their fellow-men by the deepest and widest sympathies.

The common error is to go to church to be acted upon, to be excited, to be influenced, not meaning to be active, not thinking that we have something to do ourselves. If all the congregation are in this state, they have inevitably a listless and indolent air, not the air or attitude of worshippers, but rather of those who are seeking repose. They assume indolent attitudes; many do not take the trouble to raise when the congregation rises; or if they stand, stand in attitudes which show plainly that they are not engaged in solemn prayer and praise to God; for no man could pray to God in a negligent attitude or a careless position.

4. Having thus occupied a part of the day in private meditation, and a part in public worship, another part, I think, should be devoted to making our own home cheerful and happy. Parents should seek, if they can, to be with their children, to converse with them; if they are in the country, to walk with them in the fields; if in the town, to read to them something which shall please and instruct. If all the members of a family considered it their special duty on Sunday to make each other happy, and instead of seeking selfish amusements, would be at each other's service, the Sabbath would be both a delight and holy to the Lord. For what sight more holy in the sight of heaven than that of the son or daughter who seeks to cheer the aged parent; of the father who gives wise advice to his children; of the brothers and sisters who walk through the solemn avenues of the forest, or gaze from the hilltop over the sleeping meadows and silver streams, uplifting each other's minds to the Author of all this sublime order and beauty. Such Sabbath hours are the golden links which bind in tenderest unions the hearts of a family. Long after the father has been laid in the grave he is most remembered in the associations of the Sabbath twilight. The daughter, the wife, whose love and sweetness charmed us, looks upon us from the spiritual world with clearer and purer beauty in the memory of that holy communion of soul, which we enjoyed with them in the calm of the Lord's day. They have gone from the earthly to the heavenly rest; to the rest which remains for the people of God; to keep the everlasting Sabbath of that kingdom. There may we meet them,

Where love shall freely flow,
Pure as life's river;
Where friendships sweet shall glow,
Changeless forever.

Where joys celestial thrill,
And bliss each heart shall fill,
And sons of parting chill—
Never—oh never.

5. There is one more occupation to which we may devote a part of the Sabbath—to acts of charity. We may spend an hour in visiting the poor, the sick, the sinful; we may make a Sabbath in the sick-room where no other would utter a word of religious counsel; we may change the chamber of cursing into a chamber of prayer. I have known many who have spent a part of the Lord's day thus with great profit to themselves and others. I am glad that the members of some of our churches hold meetings on the afternoon of Sunday in the chambers of sickness. In such labors, or in the labors of the Sunday school, one may often find it "more blessed to give than to receive." They may find that they get more spiritual life by what they impart to others, than by what they themselves hear from the pulpit.

I am well aware that there are many persons who have no time for half of these things; whose time is necessarily engrossed by duties to others. Still, I think that all may find a few minutes for retirement, and preparation; and then, having begun the day aright, it will be easier for them to continue in the spirit. If they cannot go to church, they can yet go to God. If they cannot assemble with the multitude in outward presence, they can meet them in spirit, and be lifted up inwardly into the general assembly and church of the first-born.

But, after all, let us remember that no rules and methods will avail without the spirit. "I was in the spirit on the Lord's day." "This," says Cecil, "seems to be the soul of the Christian Sabbath. In this view a thousand frivolous questions are answered." "On the Sabbath God rested from his six days' work, and we rest also," says Jeremy Taylor, "to attend to holy duties, so best imitating the rest of God; for God's rest was not a natural cessation; he who cannot labor, cannot rest; but God's rest was a beholding and rejoicing in his finished work; and, therefore, we truly rest, when we rejoice in God's works. And so he keeps the Lord's day best, that keeps it with the most religion and the most charity." To him it becomes, as Herbert says, "the fruit of this world and the bud of the next."

O day most calm, most bright!
The fruit of this—the next world's bud—
The couch of time; care's balm and bay,
The week were dark without thy light,
Thy torch doth show the way.

Sundays the pillars are,
On which heaven's palace arched lies;
The other days fill up the space,
And hallow room with vanities.

But no, good Herbert, the other days need not be full of vanity, though the Lord's day be consecrated to a deeper and more inward life. The Sunday is indeed more a day for thought, but the others for action; this, to feel God's love, those to do God's will; this, for a freer communion of heart with heart; those, for mutual helpfulness, by joining hand to hand. I do not think the Lord's day any more sacred or holy than other days; it is merely a day of greater privileges, a day for calmer reflection, for purer aspiration, for happier sympathies, for tenderer charities. It is a sacred feast, a time for strengthening and feeding the soul. Let us evermore so keep it, that our souls may be fed.

UNIVERSITY HALL, LONDON, ENGLAND.

The Unitarians have, it is said, projected the establishment of a "University Hall" in London, in the neighborhood of University College. It is to embrace a suitable edifice for the academical residence of students, under the superintendence of a resident principal; with numerous sets of rooms, adapted to residence and private study—as well as halls for lectures, for a library, and for a common room. The students are to receive instruction in Theology, Mental and Moral Philosophy, and other branches of knowledge not at all, or not fully, taught at University College. Attendance on the Theological Lectures is not to be compulsory; and private instruction in Theology, provided by a father or guardian for a resident, is not to be objected to by the Council, on the ground of the doctrines taught by the tutor—*London Athenaeum*.

The Rev. Mr. Corder is absent from Montreal at present, having made an exchange of pulpits with the Rev. Mr. Peabody of Burlington, Vermont.

CORRESPONDENCE.

CHRISTIAN CONFERENCE.
CONNELT, OHIO.

For the first time I have lately had the opportunity of attending one of the Christian Conferences. Entertaining nearly the same views as they do of God, of Christ, of human nature, and religious liberty I feel deeply interested in their welfare and prosperity. I went to Conneaut, therefore, not only to reap the benefit which can be derived from association with enlightened and warm-hearted defenders of truth and freedom, but to learn something of the spirit, the enterprise, the intellectual and moral strength amongst the Christian Denomination. I had associated, it is true, with many of their young men, and had found that not a few of them were inspired with enlarged and generous views and feelings. But convinced that the character of a religious body is represented by its ministers and delegates, I wished to come in closer contact with some of their regularly ordained and labouring Elders, and be present at one of their Annual Meetings. This opportunity was afforded me in Conneaut Conference. I went there and found kind receptions and warm hearts. Men were there from every quarter, some in their West of England black, but more in their substantial dark and Home-Spun. In the evening after I arrived, Elder Haliday preached on "a little heaven leaveneth the whole lump." Afterwards a social religious meeting was held, in which no time was lost. The speaking was spirited and pointed and a good feeling evidently pervaded the meeting. The next day was a time of business, and discussion of general questions. Here I was disappointed. I had supposed that our Christian brethren took a deeper interest in the great and important movements of the day; that they took a high and noble stand in moral reform, and were ready hand and heart to further every good word and work. But I soon discovered my mistake. I soon found that many of them were still behind the times, that they had not kept pace with the rapid strides of the age; that they had still to identify themselves with the fearless and bold philanthropists of their country and the world who are labouring for the removal of oppression and bloodshed and evil in all its forms; that they had yet to take a loftier and more commanding stand as the promoters of education, an enlightened, accomplished and efficient ministry, and the cause of temperance, peace and freedom. I found that religion had yet to be seen by many of them to be high morality, as well as feeling—to be action in every good cause as well as in one, to belong to the purse, as well as to the tongue and heart, and that it belonged to men, and looked at men in all situations and under all circumstances. I thought I saw a want of sufficiently expanded hearts and minds, a want of interest in their own institutions, as well as in the great practical questions of life and morality. If I mistake not, too, they need different views imparted to them respecting the support of the Ministry, Sabbath Schools, Tract Societies, Bible Societies, and institutions generally for the spread of light and truth. In their Conference Meetings I fear that little is done besides the transaction of church business. But it appears to me that their object should be greater than this. Their thoughts should be directed to the agitated subjects that pertain to the life, and improvement. At the Conference, prayers should be heard for the Slave, the drunkard, the warrior, the oppressor; for the day school, the Sabbath school, the societies and institutions adapted to improve and bless the condition of men. At the Conference there should be ready voices, and ardent hearts, and willing hands to forward every good word and work. Men should go there with their minds awake, their souls alive, and their hands and hearts open. They should go there with the express design of doing something for the world. This should be regarded as a time of work and contribution. It should be a time of speech and plan and demonstration and collection. It should be a time of saying and doing and doing all that can be done. The Conference evening should not be taken up by preaching on common topics and relating religious "experiences." This can be done at home. The attention should be turned to great and important and public questions—questions which involve the principles of Christianity. Our duties as ministers—parents—citizens, and the benefactors of our race should be dwelt upon. On these occasions the people should be made to feel that their work is to bless the world; they should be directed how to bless it, and by the ministers themselves be led on to the work. They should be taught that their prayers are called for, that their time and talents are needed, and that their money too is required. The Conferences indeed should give a right tone of feeling to the churches. They should send out healthy and ennobling influences, in every direction. The ministers should go from them, with more enlarged views, with deeper and holier purposes to do right, and with renewed energy to lead their congregations onward to truth and freedom and purity.

Meadville, Sept. 20th, 1847.

R. H.

Notice.—Subscribers at a distance are respectfully requested to forward the amount of their accounts. Address to the Publishers of the Bible Christian, Montreal.

The hours of Public Worship in the Montreal Unitarian Church are—ELEVEN o'clock a.m., and SEVEN, p.m.

Persons desirous of renting Pews or Sitings in the Unitarian Church are requested to make application to the Elders, after any of the public services.

BOOKS FOR SALE,

AT
C. BRYSON'S BOOK-STORE,
ST. FRANCOIS XAVIER STREET.

THE Entire Works of WILLIAM ELLERY CHANNING, D.D., in two volumes.

The Entire Works of the Rev. ORVILLE DEWEY, D.D., Pastor of the Church of the Messiah, New York, one volume, 8vo. pp. 857.

A COMMENTARY ON THE FOUR GOSPELS. By the Rev. A. A. Livermore.

THE ESSENTIAL FAITH OF THE UNIVERSAL CHURCH, Deduced from the Sacred Records. By Harriet Martineau.

LA FOI DE L'EGLISE UNIVERSELLE; D'APRES LES SAINTES ECRITURES. Par Dlle. Martineau. Traduit de l'Anglais.

SCRIPTURE PROOFS AND SCRIPTURAL ILLUSTRATIONS OF UNITARIANISM. By John Wilson. 3rd Edition, revised and enlarged.

"Every text connected with the Trinitarian controversy on both sides of the question, is noticed in this volume. The book is divided into two parts. The first of these contains 'the Scripture evidence of Unitarianism'; the second, 'the alleged Scripture evidence for Trinitarianism.' In the first part, besides quoting the texts as they appear in the authorised version, Mr. Wilson furnishes us, in many cases, with a variety of renderings, by scholars of acknowledged eminence; and throughout the whole he presents us with a series of forcible and pertinent remarks of his own. In the second part, he not only cites the controverted texts in full, but also gives 'illustrative texts' to throw light on the meaning of the prominent terms which appear in them."—*Boston Christian Examiner*

THE CONCESSIONS OF TRINITARIANS; being a Selection of Extracts from the most eminent Biblical Critics and Commentators. By John Wilson.

"We cannot conceive a Trinitarian looking this book in the face, without a decided sinking of the heart,—without a sense of the ground, which he had taken to be so solid shrinking from under him,—without the involuntary ejaculation 'Save me from my friends!' For here are six hundred pages of reiteration of Trinitarianism; by Trinitarians themselves, drawn from over two hundred eminent writers of that denomination. In other words, it is a volume of extracts from celebrated orthodox writers of all ages of the church, in which they have inveighed Unitarian expositions of Trinitarian proof-texts. And it appears, from examining the work—what, indeed, has often been loosely asserted—that there is not one out of all the passages in the Bible brought forward in support of the doctrine of the Trinity, which, by one or more Trinitarian writers, has not been given up to their opponents, as admitting or requiring a Unitarian interpretation. Here, therefore, we have a perfect armoury of weapons for the destruction of the Great Error furnished by the believers and defenders of the error themselves."

HISTORIC AND ARTISTIC ILLUSTRATIONS OF THE TRINITY; showing the Rise, Progress, and Decline of the Doctrine, with Eucidatory Engravings. By the Rev. J. R. Beard, D.D., of Manchester, England.

PRAYERS for the use of Christian Families. With a Preface recommending the Practice of Family Worship. By the Rev. J. Scott Porter.

LECTURES ON CHRISTIAN DOCTRINE. By the Rev. A. Peabody, Pastor of the South Congregational Church, Portsmouth, N. H.

THE APOLOGY OF THE REV. THEOPHILUS LINDSAY, M. A., on resigning the Vicarage of Caterick, Yorkshire.

THE REMONSTRANCE OF A UNITARIAN. Addressed to the Right Rev. Thomas Burgess, D.D., Lord Bishop of St. Davids. By Capt. James Gifford, R.N.

THE ATONING SACRIFICE—a Display of Love, not of Wrath. By the Rev. Noah Worcester.

LETTERS ADDRESSED TO RELATIVES AND FRIENDS, chiefly in Reply to Arguments in Support of the Doctrine of the Trinity. By Mary S. B. Dana, author of the "Southern and Northern Harps," "The Parted Family," &c.

THE RECOLLECTIONS OF JOTHAM ANDERSON. By the late Rev. H. Ware, Jr., of Cambridge University, New England.

SERMONS. By the Rev. F. W. P. Greenwood, D.D., Minister of King's Chapel, Boston. In two volumes.

A COLLECTION OF PSALMS AND HYMNS for Christian Worship. By the Rev. F. W. P. Greenwood, D.D.

JUST RECEIVED,

A SUPPLY OF

"WARE ON THE FORMATION OF THE CHRISTIAN CHARACTER."

Books may be obtained on loan from the Unitarian Congregational Library, on application to the Librarian, after any of the public services.