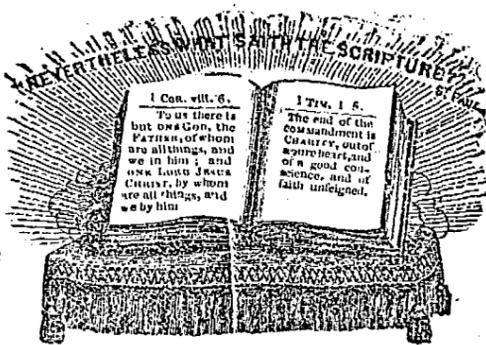


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SELECTIONS FROM JEREMY TAYLOR.

PRAYER.

Prayer is the peace of the spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our temper; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of chastity, and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the outer quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an easterly wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the liberation and frequent weighings of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below.

So is the prayer of a good man; when his affairs have required business, and his business was matter of discipline; and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns like the useful bee, laden with a blessing and the dew of heaven.

FEAR.

Fear is the great bridle of intemperance, the modesty of the spirit, and the restraint of gaieties and dissolutions; it is the girdle to the soul, and the handmaid to repentance, the arrest of sin; and the cure or antidote to the spirit of reprobation; it preserves our apprehensions of the divine majesty, and hinders our single actions from combining to sinful habits; it is the mother of consideration, and the nurse of sober counsels, and it puts the soul to fermentation and activity, making it to pass from trembling to caution, from caution to carefulness, from carefulness to watchfulness, from thence to prudence; and by the gates and progresses of repentance, it leads the soul on to love and to felicity, and to joys in God, that shall never cease again.

Fear is the guard of a man in the days of prosperity, and it stands upon the watch towers, and spies the approaching danger, and gives warning to them that laugh loud, and feast in the chambers of rejoicing, where a man cannot consider, by reason of the noises of wine, and jest, and music; and if prudence takes it by the hand and leads it on to duty; it is a state of grace, and a universal instrument to infant religion, and the only security of the less perfect persons; and in all senses is that homage we owe to God, who sends often to demand it, even then when he speaks in thunder, or smites by a plague, or awakens us by threatenings, or discomposes our easiness by sad thoughts, and tender eyes, and fearful hearts, and trembling considerations.

ZEAL.

However it be very easy to have our thoughts wander, yet it is our indifferency and lukewarmness that makes it so natural; and you may observe it, that as long as the light shines bright, and the fires of devotion and desires flame out, so long the mind of man stands close to the altar, and waits upon the sacrifice; but as the fires die and desires decay, so the mind steals away, and walks abroad to see the little images of beauty and pleasure, which it beholds in the falling stars and little glow-worms of the world. The river that runs slow, and creeps by the banks, and begs leave of every turt to let it pass, is drawn into little hollownesses, and spends itself in small portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels.

So is a man's prayer, if it move upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial region of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment. I deny not but some little drops will turn aside, and fall from the full channel by the weakness of the banks, and hollowness of the passage; but the main course is still continued; and although the most earnest and devout persons feel and complain of some looseness of spirit, and unfixed attentions, yet their love and their desire secure the main portion, and make the prayer to be strong, fervent, and effectual.

"LACK OF OIL."

WANT OF RESERVED MORAL STRENGTH.

BY REV. DR. PUTNAM.

I have seen the young man who had stored himself with the intellectual qualifications necessary for a reputable life, with good intentions, generous impulses, honorable sentiments, with intelligence, and agreeable manners and an active spirit; he thought himself prepared for all that lay before him, equipped for a creditable, successful, self-governing career, and for as much virtue as would be requisite for safety and good repute in the world. So he stepped forth with confidence and alacrity upon the theatre of life. By and bye, of course, there came a stress upon his principles, a draft upon his moral resources, that he had not anticipated. Dangerous associates drew their wily and invisible nets about him. Pleasure plied him first gently and then stormily with its enchantments. New influences drew him by degrees from his industry, his fidelity, his probity. Confidence slipped mysteriously away from him. Evil predictions were whispered of him by the sagacious. The aims of life became gradually lowered in him, and the flame of good aspirations burned lower and lower. A reckless aspect stealthily came over him, that indescribable but unmistakable look. He fell away from his good endeavors, and his lamp went out, in a prodigal and worthless life, in the slough of indolence, and sensuality and moral enervation. There was a fatal deficiency at the outset, and it was sure to go out.

I have seen the maiden, who resembled her foolish prototypes in the parable. She entered upon life gaily. Her confidence was in her beauty, her taste, her accomplishments, her intellectual quickness, her social attractiveness, her social position and connexions, and in such store of romantic sentiments and fine-tongued sensibilities as might easily pass, for a time, for religious affluities and a semi-moral enthusiasm. By and bye the real cares and duties of life came. The illusions of youth passed away as they must. Accomplishments lost their charm, and beauty its lustre. The realities of life grew commonplace, as they always do. Life is not what it seemed in her young dream. Romance flies from the

domestic hearth. Suffering and sorrow come, and the stern trial of her strength and patience. Emotion, sweet before, grows acrid now. Sentiment turns into fretfulness, and enthusiasm to discontent and disappointment. Duty is burdensome, and home is insipid, and its ties a bondage, and society a mockery. All this bitter falling off is cloaked to the common eye under the show of good appearances, but the feeling of it is the more intense for that. Her life is a failure—her lamp has gone out; and well, it might go out—well it might—every page of Scripture and every lesson of human experience predicted that it would.

I have seen a man, who at the outset designed to be only prudent, industrious and enterprising, turn at length into a sordid miser, his soul smothered under his gains, his heart eaten up by the cankerous touch of his own gold, and the whole man, body and soul, bound hand and foot, a helpless slave to the goods of this world; no, not its goods, but the mocking shadow of its goods. His lamp has gone out; and how could it but go out, with such shallow outfit as he started with?

I have seen the man who had too much conscience to set out with the purpose to deceive and swindle,—he meant only to be shrewder, more vigilant than others. But in the drive of business, and amid growing excitements and larger baits, honesty faltered, and conscience grew accommodating, and opportunity more inviting. Integrity slipped away little by little, he knows not when or how, and now his whole heart is false, his whole character unstrung and demoralized. His lamp has gone out, and no wonder; as well might a pasteboard ship breast the surging waves of the sea.

So all around us, in every sphere of life, lamp after lamp goes out in moral stench and darkness. And why? of necessity and of course, for lack of oil, upon the same principle that any human purposes fail, that depend on forethought and accumulated resources and reserved power, as character does, more essentially, more universally than any thing else.

And now one inquiry more and I have done. Whence shall we derive those needful resources and that reserved strength, which are sure to be wanted? I answer, from among the moral elements of the soul and the spiritual influences of religion,—in early and vigorous self-culture, and that uplifting, sanctifying spirit that comes from God through Christ.

THE BENEVOLENCE OF CHRIST.

BY ARCHBISHOP NEWCOMB.

His benevolence appeared continually in the form of *mercy*, or kindness to the undeserving. He shewed great benignity to a woman who had been a sinner, by not disdainfully spurning her from him like a proud Pharisee; but by permitting her to anoint his feet, by commending her faith, and by reassuring her of forgiveness.

The benevolence of our Lord was exercised without regard to national or party distinctions. He performed three miracles on Gentiles; and often foretold, both in direct terms and in parables, their admission into his church and into his kingdom of glory.

The Samaritans were a people against whom the Jews entertained the strongest prejudices, and the sharpest religious enmity. But our Lord's mind was so far from being tinged with hatred towards them, that he shewed them the greatest humanity. At the well of Jacob he instructed a woman of Samaria, and unreservedly declared to her his Messiahship; he spake of the Samaritans as a part of his spiritual harvest; at their request he remained in their city two days; and during that interval gave them ample reason to conclude from his divine instructions that he was the Saviour of the world.

When he related the beautiful parable of the wounded Jewish traveller, a Samaritan was represented as softening and binding up his wounds, and taking the most tender care of him; and was accordingly proposed as a perfect example of compassion and beneficence to his hearers, and to his disciples in all ages.

When the Samaritans refused to receive him and his apostles, because they were journeying to Jerusalem, and James and John, full of natural animosity towards them,

asked permission to consume them by fire from heaven, our Lord reproved their intemperate zeal in these instructive words: "Ye know not what manner of spirit ye are of: for the Son of Man is not come to destroy men's lives, but to save them."

When the Samaritan leper "glorified God with a loud voice" for his recovery, "and fell down at Jesus' feet, giving him thanks," our Lord placed his gratitude in the fullest light: "Were there not ten cleansed? but where are the nine? There are not found, that returned to give glory to God, save this stranger."

And though, when our Lord sent out the twelve, he forbade them to go into the way of the Gentiles, or to enter into a city of the Samaritans, who were of Gentile origin, it being the privilege of the Jews that the Gospel should be first preached to them; yet he showed how superior he was to the malevolence of the times, and how attentive to remove it from others, when, immediately before his ascension, he thus addressed the apostles: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth."

UNITARIANISM IN GENEVA.

The Geneva is a national church, represented by a body designated, La Venerable Compagnie des Pasteurs de l'Eglise Genevoise, which consists of thirty clerical members, who govern the University as well as the Church. This venerable company has no formal confession of faith. The greater number of its members have given up the old ecclesiastical doctrines. The ministers assume no other obligation in regard to their teachings than is involved in these words,— "I swear to preach purely and fully the Word of God, as it is contained in the Holy Scriptures."

Generally among Swiss Protestants, the old doctrines find few adherents among the clergy or the people. Without falling into extreme rationalism, the ministers, especially the older ministers, have quietly abandoned the ancient church doctrines, while the younger men educated in part at German Universities, particularly Berlin and Bonn, have brought home the views of Schleiermacher under several modifications. The native Swiss Universities, Zurich, Basle, and Bern, hold a moderate Biblical theology remote from extremes in doctrine and speculation. The clergy are devoted more to practical than theoretical religion, with which their numerous and burdensome duties do not allow them to become familiar. The Protestant population of Switzerland amounts to 1,292,871.

Specimens of the preaching of the Genevese established clergy, may be found in the sermons of Messrs. Cellerier, Jun, Duby, Munnier, &c.

In a letter recently written to the Rev. G. Armstrong, B. A., of Bristol, (England), by Dr. Chenevierre, of Geneva, that eminent divine and excellent man remarks;—"In our city the Orthodox and Methodists give themselves much trouble in order to make the multitude see as they see; they hold frequent meetings; they bring hither ministers from foreign parts. But the mass of the population do not share their principles and their exclusiveness. The public service of the national church is very well attended. I have no anxiety as to the final issue."—*Beard's Unitarianism.*

UNITARIANISM IN FRANCE.

Rev. N. Poulain, of Havre, says:—"I belong to that class of Christians which they call anti-orthodox (M. Coquerel's 'New orthodoxy') in France;—Unitarianism in England and America. On one side I stand aloof from the German Rationalism, because it despoils Christianity of the divine elements which constitute its strength; and on the other side, from the doctrines of pretended orthodoxy regarding the radical corruption of man, grace, the Trinity, &c.—because, in my mind, they are but human traditions, and because they serve only to keep from the Gospel many persons who would with love accept it, if they knew it in its purity and noble simplicity.

"In France the liberal or tolerant party