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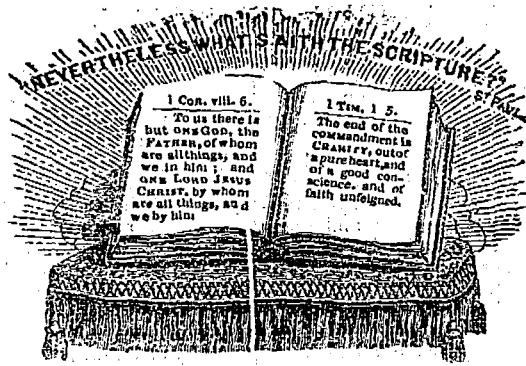
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THE BIBLE

TRUTH, HOLINESS,



CHRISTIAN

LIBERTY, LOVE.

Vol. V.

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No. 5.

THE EXAMPLE OF CHRIST.

The example of Christ is repeatedly set before us in the New Testament. This is denied by no one, whether believer or unbeliever. And yet there is a difficulty which presses alike upon the humble disciple, and the scornful caviller. How, sighs the former, can I, weak and frail as I am, hope to resemble that matchless excellence? How, asks the latter, is Christ an example to men, if by his natural powers, or by his miraculous endowments, or by both, he was placed in a sphere of consciousness far above theirs,—made in effect, if not absolutely, to belong to another order of beings?

This difficulty, which is felt by persons of opposite tempers, deserves consideration. I believe it may be satisfactorily removed. Let it be presented in the strongest terms which it will bear;—admit that our Lord was alike by natural powers and by miraculous endowments placed above the sphere of human consciousness. It does not follow, that he is above the reach of our imitation; as may be shown, by considering the nature of example.

Example serves a double purpose. Its object and effect may be either instruction or encouragement; or both may be, as they usually are, united. An example of instruction shows us a standard to which we should as nearly as possible conform ourselves, though our capacities or circumstances may always cause a perceptible, and even a vast, difference between our aims and the result of our efforts. The standard may be unchangeable and perfect, we are frail and imperfect; still we may look to our example, as the child from observation of its parent learns how to walk or speak and is induced by a consciousness of the power of imitation to exert itself, though the thought may never arise in its mind, that its parent's freedom of motion or speech is an indication of its own ultimate ability. The example of encouragement, on the other hand, awakens the spirit of emulation. It not only shows what must be adopted as a standard, but its very existence is a proof and hint that resemblance is practicable. The child who enters a school, where he finds others like himself, conquering the difficulties of learning, is taught that he can achieve the same triumph. The sentiment of hope as well as the principle of duty is addressed, and motive is added to instruction.

Usually example partakes of both these characters. We perceive what we must try to do, and we are reminded what we can do. We have a model to imitate, and we have a model which was wrought and polished amidst circumstances and influences like our own. Such is the example of good men, of our virtuous friends, of those who have enjoyed no supernatural or special aids. But there are other examples, which we regard as embracing those principles of perfection with which we hope to gain but a distant sympathy. They appear to us rather as personifications of abstract excellence, than as the names of real existences. The fruits of the inspiration of genius or the most admirable works of art may be contemplated as models, without any hope of rivalling their perfection. In the moral world, the character of God is an example of this kind. The infinity of his nature places him beyond a thought of any, but the most distant and faint resemblance, and we derive no encouragement to be good from the pattern of his goodness. The commands, to be holy, to be perfect as our Father in heaven is holy and perfect, direct us to him, only that we may by studying his character form and rectify our notions of holiness and perfection. His is an example of infinite instruction, but of not the least encouragement.

Now if the Divine Being may be taken as an example without any embarrassment from the circumstance that was thought to raise an obstacle in the way of an imitation of Christ how much less ought this circumstance to perplex us in the latter connexion. What if Jesus was unlike us in the original endowments of his nature, or was elevated by a miraculous inspiration to a height of advantage over earthly evils which we can never occupy;—is his character less instructive? Are his virtues less resplendent? Suppose

their only manifestation had been in heaven, and we had been permitted to look into the spiritual world and observe their appearance amidst the scenes of a celestial life; would they not still have been models of the several graces which in the believer's soul might be fashioned after them?

I do not say that the example of Christ was not one of encouragement; but that if this quality be denied to it, it retains its character of instruction.

The distinction should be regarded, not only as it removes a difficulty, but as it suggests the use which we should make of our Lord's example. He has gone before us, and we should follow his steps. No matter at what distance, if we but keep the path and press on as diligently as our powers will permit. Here is a standard by which we may rectify our errors. There are motives enough along the Christian course and shining forth from its close, to animate our purpose of obedience. Experience and hope will encourage us. Let the disciple look to Jesus, the author and finisher of his faith, and learn what goodness is, what faith and patience and disinterested love and devout fidelity are. And though he may never say to himself,—because my Master bore his cross, I can bear mine; yet he will say,—as my Master walked, I must and will try to walk, for this is the right way.

The question however may arise in some minds—what then was the need of the example of Christ? If it only fulfil the same office as the character of God, to teach us what should be our standard and model, without stimulating our energies to bring ourselves to the same form and measure of excellence, was it not unnecessary and even superfluous? No; for two important advantages result from such a manifestation of example as Jesus gave. First, it was seen amidst the circumstances of human society. The spirit of Divine excellence, like "the word" of Divine power and truth, "because flesh and dwelt among men," and they "saw its glory" as they could never have seen it, even if the heavens had been opened and they had looked into the homes of the celestial spirits. However just might have been our conceptions of the Divine character, it would still have been difficult for us to imagine how such character would appear under the trials and changes of mortal life. We might have excused ourselves from imitating it by the plea, that as it did not belong to earth, it could not be copied on earth. Jesus has shown how it could adapt itself to the circumstances of frail humanity, and breathe the air of mortal corruption without imbibing the slightest taint. He has anticipated and destroyed the excuse of the indolent, while he has enlightened the honest inquirer after goodness.

For, the other advantage which should be noticed in such a manifestation of divine excellence is, that it is this manifestation, which has given us a knowledge of God. We are indebted to Jesus for our ideas of the character which resides in the Infinite Mind. If a voice from the skies had proclaimed the words, "Be ye perfect as your Father in heaven is perfect" would they have been understood? The life of Christ was wanted to explain them. Men must look on the image before they can form a just conception of the Original. Here then the example of Christ obtains a new value; since it is not only a model, but a copy. It teaches us what we should strive to be, by teaching us what God is; and thus doubly executes its office of instruction.

While therefore I do not exclude the idea of encouragement from the example of Christ, I believe I have shown that if any one think this idea is incompatible with such a difference of powers and conscious state as that which distinguished the Son of God from his disciples, he may yet perceive the abundant reasonableness of the command to follow in the steps of the Lord Jesus. Look then to your Master, Christian, as the great example, in whom you may behold what you should imitate, though you may never rival nor approach it. Learn of him, whose life was instruction, whose character was religion, and who sealed the teaching of his life not less than the teaching of his lips by the death of the cross.

E. S. G.

CHRISTIAN COMPREHENSIVENESS.

A comprehensive character is the only really great character possible among men. And, being that which holds the fullest agreement and sympathy with God, it is one, we are persuaded, that is specially valued and cherished by Him. We shall find also, by inspection, that all the defective modes of character in Christian men are due to the fact that some partial or partizan view of the duty sways their demonstrations. Sometimes one extreme is held, sometimes the other, and accordingly we shall see that, excepting cases where there is a fixed design to brave the laws of all duty, the blemished characters go in pairs.

Thus one man abhors all prejudice, testifies against it night and day, places all his guards on the side opposite, and, as prejudgments of some kind are the necessary condition of all judgments, it results, of course, that he falls into an error quite as hurtful and more weak, ceasing to have any fixed opinion, or to hold manfully any truth whatever. Another, seeing no evil but in a change of opinions holds his opinions by his will and not by his understanding. And as no truth can penetrate the will, he becomes a stupid and obstinate bigot—standing for truth itself, as if it were no better than falsehood.

There is a class of Christians, who specially abhor a scrupulous religion. It is uncomfortable, it wears a superstitious look, and therefore they are moved to assert their dignity, by venturing out, occasionally, on acts or exhibitions that are plainly sinful. And then when they return to their duty (which they are quite certain finally to omit) they consent to obey God; not because of the principle, but because of the importance of the occasion! In expelling all scruples, they have made an exile of their consciences. A man at the other extreme will have it for his religion to be exact in all the items of discipline, and will become so conscientious about mine, anise and cummin, that no conscience will be left for judgment, or mercy, or even for honesty.

Some persons are all for charity, meaning by the term a spirit of allowance towards the faults and crimes of others. Christ, they say, commands us not to judge; but they do not observe that there are things which we can see without judging, and which, as they display their own iniquity, ought to be condemned in the severest terms of reprobation. Charity will cover a multitude of sins—not all. The dearest and truest charity will uncover many. Opposite to such, we have a tribe of censorious Christians, who require us to be bold against sin, who put the harshest constructions on all conduct, scorching and denouncing as surely as they speak. If they could not find some sin to denounce, they would begin to have a poor opinion of their own piety. These could not even understand the Saviour, when he says "neither do I condemn thee."

Some Christian professors are so particularly pleased with a cheerful spirit, and so intent on being cheerful Christians themselves, that they even forget to be Christians at all. They are light enough, free enough,—the longitude of face they so much dread is effectually displaced. Indeed the godly life, prayer, sobriety itself, are all too sombre for their kind of piety. Opposed to these we have an austere school, who object to all kinds of relaxation, and have even some scruples about smiling. A hearty laugh is an act of positive ungodliness. They love to see the Christian serious at all times. Their face is set as critically as the surveyor's needle, or they carry it as nicely as they would carry a full vessel. But there is a certain measure of sourness in all human bosoms, which, if it cannot be repented by smiles, becomes an active leaven. The face that was first serious changes to a vinegar aspect, and this reacts to sour the sourness of nature, till finally it will be found that the once amiable person has become nervous, acrid, caustic and thoroughly disagreeable.

We have a class of disciples who appear to sum up all duty in self-examination. They examine themselves till they are selfish, and extinguish all the evidences for which they look. They inspect and handle every affection till they have killed it, and become so critical, at length, that no feeling of the heart will dare venture out, lest it should not be able to stand scrutiny. Another class have it for a maxim

never to doubt themselves. 'Let us do our duty,' they say, 'and God will take care of us.' So they delve on, confident, presumptuous, ignorant of themselves, guarded against no infirmity. But they might about as well do nothing in the name of duty, as to go on with a spirit so ill regulated, and, if they knew it, so very nearly wicked.

There is a class of disciples who especially love prudence. It is the cardinal virtue. They dread, of course, all manifestations of feeling, which is the same as to say that they live in the absence of feelings are the wailing up of the soul's waters, the kindling of its fires, when no jealousy is awake to suppress them. If they are watched, they retreat to their cell—joy, love, hope, pity, fear—a silent, timorous brood, that dare not move. The prudent man becomes thus a man of ice, or since the soul is borne up and away to God only on the wings of feeling, sinks into a state of dull negation. Then we have another class who detest the trammels of prudence, and are never in their element, save when they are rioting in emotion. But as the capacity of feeling is limited, it comes to pass in a few days that what they had is wholly burnt to a cinder. Then, as they have a side of capacity for bad feeling still left, new signs will begin to appear. As the raptures abate and the high symptoms droop, a kind of despair begins to lower, a faint chiding also is heard, then a loud rail, then bitter deprecations and possibly imprecations too; charges are leveled at individuals, arrows are shot at the mark, and the volcanic eruptions thrown up at the sky are proofs visible and audible of the fierce and devilish heat that rages within. This is fanaticism; a malicious piety, kindling its wrath by prayer and holy rites. How manifest is it that each of these extremes, embracing its opposite, would rest in a balanced equilibrium on the two poles of duty, and be itself the wiser and the holier, for that which is now its mischief and its overthrow.—Dr. Bushnell.

A GREAT MAN.

The highest and noblest conception which we can form of a great and good man, is one who understands the power of his own soul, and is continually exerting that power for the promotion of good; who cherishes a deep and solemn sense of the sacredness of duty; and never hesitates to discharge that duty, be the consequences ever so injurious to his interest; who in matters of religion lends nought but a deaf ear to the loud voices of sects; nought but a blind eye to all party creeds; but scans the works of nature, the revelations of scripture, and the yearnings of the human heart; who gives all truth a welcome however it may conflict with his pride; who is ever ready to execute inflexible justice, how muchsoever it may affect his just interest; who rebukes all evil doings; however high the transgressor may stand; whose sympathies always espouse the cause of the oppressed; the down-trodden and the injured.—Colin.

RIGHT IS MIGHT.—As sure as God liveth, as sure as the Holy one of Israel is the Lord of Hosts, the Almighty—right is might, and ever was and ever shall be so. Holiness is might; meekness is might; patience is might; humility is might; self-denial and self-sacrifice is might; faith is might; love is might; every gift of the Spirit is might. The cross was two pieces of dead wood, and a helpless unresisting man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but not pure holy deed, or word, or thought. On the other hand, might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not, have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might, except that of right, burst like a tempest cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in it mightier than all the armies of Attila, or Napoleon?—Archdeacon Hare.

RELIGIOUS REST.
ITS NATURE—ITS PEACE.

In spite of our failings, positive and negative, our simulation and dissimulation, our faces are, after all, a good index of our soul. Here and there, the parents have interfered too much, and it is the father's character that you see imprinted on the silent face, the man's own face not being the man's own work; but as a general rule the face is the index of the soul, and the simple-hearted, the pure-hearted man reads us through the front from height to depth. Look at the man's face and read that; and then study the record of his acts; ask them the question; and you will find very few men who have attained entire composure, entire self-possession and rest for their souls. This young man is waiting until age shall somewhat chill the fire in his blood before he aims to settle himself down; calm and self-collected, to rest. This old man finds the habit of unrest growing upon him from childhood and manhood, and he also is discomposed; and though the snows of seventy winters have passed over his head, yet still his face does not tell you of a soul at rest.

Yet Nature tends everywhere to equilibrium. There is no oak tree growing in all the hill-sides of New England but puts out an arm upon one side and another just as long and heavy on the other side, and so it stands erect and in even poise. God has so distributed things in the heavens that the planets balance one another; and, though they make the most complicated motions, there is always just as much weight on the one side of the sun as there is upon the other, and so the balance is not disturbed. Their centre of motion is in their centre of magnitude, and with the smallest expenditure of force, they move in groups most beautiful and never miss their way. So when the air becomes light in Boston, all the two and thirty winds rush hitherward to restore the balance.

The same thing appears both in the material and spiritual world, because they are all rooted in the same soil and the same God has made the whole. The unconscious planets, by attraction, obey the same law which gently draws us conscious creatures towards goodness and towards God. So, looked at from a point of view that commands the world of matter and the world of spirit, piety is only the gravitation of a conscious soul tending directly to its balance and to God.

He that is not happy in his home, says the proverb, goes for satisfaction to his friends. And so he that has not rest in his own bosom need not journey for the rewards of heaven. He walks in paradise. He eats of the tree of knowledge without sin and without shame, and hears his Father's voice, not frightened at the call. What a light in the life and religion of such a man. Religious faith and love, these are the rest. The absence of these and the presence of sin, is disquietude of mind. With that in your conscience there is no rest. There is no peace for the wicked, because there is no peace in them. To escape from that, to make that escape, is regeneration—is to be born again. To forget and to outgrow that estate, that is forgiveness and to return to God. To obtain this rest will cost something. It will cost self-denial, watchfulness, and toil. Yet it is richly worth what it will cost. You need not abandon anything manly in man or graceful in woman. It is rather man's manliest manhood and woman's loveliest grace. With them you shall bear easily the crosses of life. When the blind archer shoots the bolts of misfortune at a venture, you are triply armed against them. You shall rise fresh from the grave of sorrow, and bravely confront the dangers, toils and disappointments of your life. You shall not despise nature, but honor it. You shall not shun the broad way and green of life, which winds so pleasantly amidst the sweet charities of this world. You shall walk there with your fellows in the heat of the day, and shall tread down the dangerous shadows which at first sight lie as giants in your path. You shall woo for yourself the spirit of God, which shall come to your breast and be married to your soul for ever and ever.

I do not say this is a thing to be done at once. It took longer for God to make a diamond than the flower that blossoms in a day. It takes longer for a great man to become balanced and settled. These strong natures, capable of so much good and which may be perverted to so much ill, take longer to become at rest, as the strongest wine is the longest in its fermentation. But I do say this is possible for every man, and possible in a much shorter time than is supposed, if men will devote themselves to it. Then, if this be done, what a superiority it has given him over others. His action is harmonious, in triple harmony with himself, with his brother, with his God. He works not only because he must, but because he can and because he will. The free volition of God attaches to him. Like God's, his own action is calm. He moves easily, because his centre is sus-

tained. He acts where, he acts when, and he acts how he will. With a little power he shall rapidly surpass men of superior ability, from the tranquillity of his work.

He is come near to God. Christ and the Father of Christ dwell in him and work through him. Trouble will not easily disturb this man. Fear will not readily make him afraid. Nothing can make him despair; not sorrow, or suffering, or sin of any kind. The great angel of misfortune, with blinded eyes, draws his bow and deftly shoots his arrows at a venture; but upon hearts thus fortified the arrow fixes not. They leave no rankling wound. Such a man's life is a midsummer's day, in which there may be clouds indeed, but they only give picturesqueness to the landscape, and in which every storm is rounded off with a rainbow at last. The possession of this rest for the soul is the very highest beauty of the soul. As beauty of person consists not merely in beauty of features, complexion and expression alone, but in the general result of all three, so beauty of soul does not depend wholly upon the strength of mind, the will, imagination, conscience, piety, but in the perfect union of all these. This beauty appears in man's whole action, thought, feeling, inward and outward life.

The Hope of the world, who came to give us rest in this way, dared to say, Peace I leave with you, my peace I give to you, for it is the fairest gift he brings, and yet how little prized because so seldom won, and won so rarely because not oftener sought. Seek this peace and you shall obtain it. Then when all your winged schemes, hopes and fancies fly out from the golden nests of your expectations and elude your grasp and vanish out of sight, then peace shall remain, a household deity at your side to charm and bless you—to transfigure your own soul into the image of God—to give you His peace and His tranquillity forever.—*Theodore Parker.*

MAN RESPONSIBLE FOR THE USE OF HIS ORGANS.

The generus and provident Creator has given to man all the organs and vital machinery necessary for carrying on the operations of life. But he has left it to man, to set and to keep some of these in motion.

He has supplied man, or has given to him the means and the power of supplying himself, with all the materials and the elements upon which these organs are to operate. All directly or indirectly are supplied to us, and nothing is wanting for the support of our lives.

We are supplied with the digestive apparatus, by which dead food is to be converted into blood and flesh; and the same hand has furnished us with the elementary principles out of which that food is to be made. But it is assigned to us to select that food, to determine its quantity and quality, the times and the manner of eating, and to adapt the whole to the peculiarities of our individual constitutions.

We have given us lungs to breathe, and the air to enter them; but it is left to us to see that air is always pure, and fitted to effect the due changes in the blood.

We receive our skins from the Creator's hand, but we are to make and adapt the clothing and protection to their wants.—We are to give them the needful cleaning and friction.

The muscles and the rest of the locomotive apparatus are made to our hands; but how much or how little these shall be exercised, is left to our control.

The brain and the nervous system are the creation of God. But how, and to what degree, these shall be worked, to what purposes they shall be applied, it is left to our discretion and our volition to determine.

Thus we see, that in carrying on these functions of life, we are co-operators with the Creator. He has done one part toward this work, and left us to do the rest; and he has put into our hands the means and the powers to do what he has required of us.

What God has done for us is well done. So far nothing is deficient, and nothing is redundant. What we do, is done well or ill according to the degree of our intelligence, of our knowledge of the organs with which, and of the material upon which they are to operate, and according to the conscientious faithfulness, which we apply to our part of the work.

Seeing then that we are co-workers with the Creator in the work of sustaining life, it will be our first duty to learn what has been done, and what is left for us to do; to know the nature, powers and wants of our bodily organs; the purposes to which they can best be applied, and their capacity of endurance. We should also ascertain the nature and fitness of the material upon which they are to operate. Without this knowledge we may err and stumble; we may supply our organs with improper material, or apply them to improper purposes; we may thus create weakness instead of health.—*Jarvis.*

THE WORKING MAN'S DAY.

Man was not made for unceasing labor.—Neither his body nor his mind can stand it.—We do not need the testimony of physiologists and medical men to prove to us the necessity of periodical repose from labor, and the pernicious results flowing from the absence of it. Experience teaches us that man can no more go on smoothly for months and years without the rest of the Sabbath, than he can go on day by day without sleep by night.—Some persons may be able to hold on for a few days by taking only occasional repose, as others may for years by occasional times of relaxation; but the tone of the constitution, both of body and mind, will be far best kept up in the way provided by the God of our nature, by taking regular sleep every night, and regular rest every Sabbath.

When the curse came upon this earth on account of sin, the Lord, mercifully remembering man's frame, suffered not the curse to fall on that seventh day which he had blessed and sanctified. For that day, at least, the sentence was repealed, which doomed man to toil in the sweat of his brow till he returned to the ground. Six days he was to labor, but to rest on the seventh.

Those who, in the providence of God, are placed above the necessity of hard personal labor, cannot enter into the gracious beneficence of his enactment. The Sabbath is specially the poor man's privilege, the working man's day. Is it not a sublime spectacle, this Sabbath in England! More than four millions of working men over the land secured in one day's rest out of every seven! they and their families guaranteed a maintenance on that day, without the toil and care of the rest of the week, and left free to recruit their bodies by rest, and to refresh and purify their spirits at the fountains of heavenly truth! Blessed is he who seeks to enlarge the privileges of the working classes in this hallowed day! Cursed is he who in any way tries to remove the old landmark of God's merciful ways to the children of men!

During the French Revolution, the Sabbath was abolished for a time, and one day in ten was appointed as a national holiday. But it was soon found that the public health and the commercial prosperity of the country were alike injured, and the ancient and divinely appointed day of rest was publicly resumed.

We could easily prove, by statistical facts, that with nations, as with individuals, the proceeds of work during any lengthened period would be greater from six days of the week, than from the whole seven; that by due observation of the Sabbath, the amount of human labor would be greatly economized, and the average length of human life throughout the country materially increased; and that by the better economy and application of labor, by the diminution of crime and its concomitant expenses, by the improvement of public health and morals, a vast annual expenditure would be saved; or, in other words, a vast revenue added to the treasure of the country. Verily, even in a commercial view, "in keeping of this commandment, there is great reward."

Voltaire, toward the end of his life, remarked to some of his infidel associates, that all their labor must be lost, and that it was utterly vain to try to put down Christianity, so long as there was the Sabbath; so long as every seventh day men were compelled, more or less, to have their thoughts turned to the things of religion. Truly, therefore, even its enemies being judges, the Lord's day may be reckoned one of the chief bulwarks of the social, as well as of religious, constitution of this land.—*English Presbyterian Messenger.*

JUST VIEWS OF HUMAN NATURE.

The low conceptions of human nature that have prevailed are as injurious as they are false, their direct tendency being to destroy self-respect, and, along with this, whatever is worthy in thought, feeling, and conduct.—Scarcely any thing do men in general more need, in the formation of character, than the motive furnished by the elevated views of the capacities, powers, and qualities, which, through God's grace, belong to the nature whereof they are partakers. From the liberal doctrine on this subject, vast multitudes, it is known, dissent, and some believers in it seem to doubt the expediency of making it a frequent topic of instruction. But, for myself, I am decidedly differ from the latter class as from the former. The doctrine seems to me not only true, but of great practical importance; and the prevalent modes of thought and action show that there is much need of its being often inculcated and earnestly enforced. Who can suppose that mankind would conduct themselves so unworthily as they do, but for the degrading notions they have been taught to entertain of their nature? How can they be elevated in morals and religion, unless it be

impressed upon their minds that they are capable of high attainments, that it is really in them, as a law and force of their natural constitution, aided by the Gospel, to rise to eminence in virtue and piety? As for thee, my brother, my sister,—whoever thou mayest be that readest these pages,—if thou feelest within thy soul any desire to be and do all that, and only that, which becomes thee, then, first and at once, know and understand what God hath created thee, what he hath taught thee to aspire after, and what thou canst, under him, make thyself. Such knowledge, gained betime, will be to thee one of the best safeguards against vice, and one of the most efficient quickeners of virtue. Till thou learnest something of thy higher nature, of thy chief end, and of the greatness of thy moral powers, there can be little hope that thou wilt act worthily. True, indeed, it is to be borne in mind by thee, that thou hast thy weak points, that thou art liable to disobey God's holy law, and that actually thou art a transgressor of it in thought, feeling, and conduct. Yes, and more than this; abhor thy sins, cast them far from thee; lament in dust and ashes thy short-comings, and bow in all contrition and humility before the throne of divine grace. But whatever be the defects of thine own character, however undeserving thou mayst at times deem thyself, never cast reproach on human nature. Think of Him who made it what it is, and honor the Creator by respecting his work. Next to God and his Son Jesus Christ, reverence thy nature; stand in awe of it; guard it from error and pollution more carefully than thou protectest the safety of thy life. Turn away from those who would rob thee of the conviction that thou hast within thee, as the gift of an all-wise and benevolent God, capacities and principles which ally thee to the spirits on high. Crave association with those who recognize and delight to speak of the native greatness, the immortal growth, of the human soul. At all times and in all places, remember,—or, if thou chance to forget it, seek to be reminded as soon as possible,—that a mere animal thou art not, but a being of a higher order, made "a little lower than the angels," created in the image of God, and of "his own eternity;" and with full comprehension of what that language of Holy Writ means, see to it that thou art up to all which it implies.

RELIEF OF THE POOR.

If Unitarians have not taken a strong interest in foreign missions, nor furnished as liberal contributions as we might desire for the spread of Christian truth in their own land, they have never shown an unwillingness to relieve the necessities of the poor. In their attention to the bodily wants of the destitute around them, they have discovered a ready and generous spirit worthy of notice. Nor have they neglected to make provisions for the intellectual and moral wants of those who came under their immediate observation. We have often referred to the Ministry-at-large here, and the similar institution, under the name of Domestic Mission, in England. We have no doubt, that, in proportion to their numbers, the English Unitarians do more, in their Free Day and Sunday Schools, for the education of the poor, than any other denomination. Here, our system of public schools renders private effort for this purpose comparatively needless; yet the evening schools for our adult foreign, or native, population, and the sewing schools for girls, which are kept in connection with the chapels of the Ministry-at-large, are very useful. Institutions for the relief of indigence and the employment of the friendless multiply among us; an acquaintance with their condition reveals their necessities. Two such institutions have gone into successful operation in this city within the last two years,—the "Temporary Home for the Destitute," where persons without money or friends in the city may find comfortable accommodation, till, through their own efforts, or the assistance of others, they can procure permanent employment,—and the "Needlewoman's Friend Society," which provides work for females who depend on their needle for support, and pays them a fair price for their labor. An institution of a similar character is sustained by the members of the Unitarian societies in New York and in St. Louis, and probably in other places. Sewing Circles for the benefit of the poor are common. The Massachusetts General Hospital, with its ample endowments and admirable management, attests the liberality of Boston. The last Report of the Managers of the Seamen's Aid Society shows what a beauty of sentiment may be thrown around a wise beneficence. We do not wish to claim on behalf of our denomination any praise for their good deeds, but when we are taunted for not giving evidence of interest in religion, we are tempted to quote the words of an apostle, who has said, to "visit the fatherless and widows in their affliction"—by which, we suppose, he meant to describe a practical sympathy with those who are in want and trouble.—is a part of "pure and undefiled religion."—*Boston Christian Examiner.*

The Bible Christian.

MONTREAL, MAY, 1848.

THE "UNITARIAN BIBLE."

Of all the misrepresentations which have been originated, and kept in motion, concerning Unitarians and Unitarianism, none is more gratuitous or absurd than that which charges Unitarians with fabricating and using another Bible to suit their purposes. This is a calumny, however, which is very potent in deterring the more ignorant and unenquiring part of mankind from any investigation of Unitarian Christianity. The reverence which all Christians entertain for the sacred scriptures makes them shrink with peculiar horror from any connivance at their corruption, or participation in it. And when they hear it asserted by those whom they are accustomed to believe, that the Unitarians do not hesitate to alter and interpolate the scriptures to suit their own theological views they naturally regard them with peculiar distrust, and consider them guilty of great presumption, and unpardonable wickedness.

This story of another Bible is one which not infrequently reaches us. We have been asked if it is really the case that the Unitarians use other scriptures than those which are relied on by Christians generally. Of course such a question is put by those only who are quite unacquainted with the Unitarian system. Any one possessing the slightest knowledge of this, would no more make such an enquiry than he would ask whether Unitarians breathed the same atmospheric air as other people. Every person connected with the Unitarians, and having any intercourse with them, knows that in their public instructions, and private reading and meditation, they use the common authorised version of the scriptures.

The fiction of a "Unitarian Bible" had its origin from the fact of the existence of a certain book, called an "Improved version of the New Testament." This book was published in London by a society there, called the "Society for promoting Christian knowledge," which was composed of Unitarians. It was published to meet a want then felt, and still felt, for a more correct copy of the sacred writings than that which is in general use.—Every intelligent reader of the sacred volume, with any pretensions to Biblical knowledge, is aware that there are inaccuracies in the common text and translation. Indeed many of these are plainly indicated in the popular commentaries on the Bible. Who will now venture to say that the text of the "three heavenly witnesses" in I John, v. 7, is not a forgery? Every one whose opinion is worth anything, will admit that the scriptures would be purer if that passage were omitted. A proper reverence for the sacred writings should make us wish to see them freed from all mistranslations and forgeries. Various efforts have been directed by learned men towards this end.—Many of them have devoted long and laborious lives to it. When the present received text was edited, and the authorised version made, the science of Biblical criticism was in a much less advanced state than it is now. A multitude of ancient manuscripts of the scriptures, and important facts connected with them, have been brought to light since that time, which enable us to rectify mistakes in transcription and the like, and arrive at a closer resemblance of the original documents of the sacred writers. It was in the legitimate pursuit of such criticism that the book just referred to was produced. Although issued under the auspices of certain Unitarians, it is to be observed that Archbishop Newcome's Revision is taken as the basis, from which, however, frequent departures are made. It does not make pretension to be a perfect work: it only aims to be what its title indicates—"an improved version."

But amongst Unitarians no authority whatever is given to this book. Taking the Unitarians of Great Britain, Ireland, and America together, they will venture to say that not one in fifty of them ever saw it. We have attended religious services in many places connect-

ed with the Unitarian denomination in all those countries, and we can say that we do not remember ever having seen a copy of it in any of their places of worship. It is rarely alluded to even in their theological schools, and then, as far as we know, in terms of disapproval. And it is known to those who have paid any proper attention to its history, that perhaps the most severe and searching criticism it ever received was from the pen of a Unitarian Reviewer, in a Unitarian periodical.

Such being the circumstances of this case, how comes it, it may be enquired, that such a misrepresentation is perpetuated? To this question we can offer no very satisfactory reply. Our only explanation should be that it was repeated from time to time with the view of strengthening and increasing the popular odium against the Unitarians. And this answer is not very satisfactory, inasmuch as it places some of those who esteem themselves more orthodox and pious than we, in a questionable position. Not long since a clergyman of this city made public reference to the "Unitarian Bible" as a most dangerous and deadly production. We are in possession of other circumstances, likewise, connected with this matter, but we have no desire to make any farther allusion to them. We simply say to that clergyman, and to all others, that the propagation of such fictions from the pulpit can scarcely augment the dignity of that sacred place, or permanently increase their own respectability and usefulness.

THE UNIVERSITY QUESTION.

This vexed question still remains tangled and unsettled. The hankering after tests still clings to some who would desire to have it free—just free enough to give themselves abundant liberty, and a little to spare. It is really amazing to perceive how slow some people are in perceiving that the only safe and solid ground to occupy is that of principle. Our own opinion on this question has already been given more than once. We should have no theological tests in a great national seat of learning. They are fraught with evil, and evil only. Really conscientious men alone are excluded by them; and these, if competent to the office to which they aspire, are the persons whom, above all others, it is desirable to have. Men of loose conceptions of duty will not permit tests to stand in their way to any office which is lucrative, or otherwise desirable. Tests afford direct encouragement to insincerity, and in their use and operation bring religion into disrepute.

The Rev. Dr. Burns, of Toronto, a leading clergyman of the "Free Church of Scotland" in this country, has lately addressed a series of letters to His Excellency Lord Elgin on the University Question. By the proposed measure of the late Ministers, the "Free Church" was one of the proscribed bodies; and Dr. B. has a natural repugnance to have the mark of exclusion placed on himself and his party. He is in favour of an open University; but he would attach a spring and snap-bolt to the door which would slam it close, and keep it so, at the approach of a Unitarian. The Doctor can only go a certain length in religious liberty. He is not long from the "old country," and the "flesh pots" still smell sweet and savory in his nostrils. Can he not read the signs of the times? Can he not understand the spirit of the age? Can he not perceive the prevailing free genius of this great continent of North America? But there are more correct and liberal views abroad among Trinitarians than those enunciated by Dr. Burns, as the following paragraph will testify. This extract is taken from the Montreal Register, a paper conducted by clergymen of the Baptist denomination:—

"But our present business is to notice what Dr. Burns proposes as the means of imparting a religious and Christian character to the University. In the Banner of April 7, he propounds two things for this end, viz., that all the Professors should declare their belief in the inspiration of the Bible, and in the doctrine

of the Trinity, (which is the test at present imposed,) and that the President open the business of every day in some public manner, by asking the blessing of God. These may appear very reasonable demands to parties not fully enlightened as to religious liberty and equality, and we are ready to admit that the enforcement of them would be no practical grievance to the great bulk of the people.—Nearly all religious bodies, and the Baptists among them, could easily put up with such demands. Yet for our part we must deprecate the plan, as it will needlessly and injuriously affect the consciences of others, though not our own. On principle we earnestly protest against any religious test in a public seat of secular learning. Only let this thing be sanctioned in the University, and we may soon find zealots and bigots calling out for imposing the same test (and for the same reasons) on all the masters in the Government schools, and all lecturers in Mechanics' Institutes, &c., which receive aid from Provincial funds. Dr. B. and his friends should reflect, that if a test to exclude an anti-Trinitarian gentleman from the Professor's chair be good and fair in Toronto, so the attempt to remove Sir D. Brewster from his post in St. Andrew's University, for his Free Church heresy, was equally fair and honourable. If we Trinitarians were to combine and shut out our doctrinal opponents, with what semblance of consistency could we object to the High Church party's scheme (as in the original charter) of excluding all but believers in the Thirty-nine Articles? Shall we sanction the very principle which has been the fruitful source of our own grievances and wrongs? No! no; away with religious tests as a delusion and a snare. 'What we want is liberty—absolute liberty—just and true liberty—equal and impartial liberty.'"

NO UNDERGROUND ROAD TO HEAVEN.

The religion of Christ is a visible religion.—His church a visible church; its members visible members. This visibility is an important feature of Christian piety; while its seat is in the heart, the vital and moving power there, there must be a profession, a manifestation.—This grows not out of any authority or command, but from the very nature of the principle. It is here, and you cannot hide it; it goes forth, and will go forth. It is light, and you cannot make it dark: you may, indeed, light your candle and put it under a bushel; but if you put it on a candlestick, it will give light to all who are in the house. Such is its nature—the rays will flow from the centre, and it is folly to expect anything else. It follows, that if a person is a Christian, the world will find it out; if he have true faith in his heart, this faith will cause him to do something by which he will be exposed and known. There is, then, no such thing as having Christ's religion to ourselves—no going masked to heaven—no night passage there—no tunneled, underground road to that place. We are aware that there are those who love to talk about religion as something altogether between their own souls and God. They tell us that they do not put it on their foreheads, nor write it on their garments. And we ask, who does approve of ostentation in such matters? But we say, if it be so, always and everywhere a hidden thing, it is a dead thing. If you keep it thus a secret, it is because you are ashamed of it—ashamed to have it known. We infer this both from the nature of the principle, and from the teaching of the great Author. He that confesseth me before men, him will I confess. Here is the test: if you have it, you will show it; if you have it not, you have it not. If there is nothing seen, there is nothing inside.—Bib. Repos. for April.

THE BOOK OF BOOKS.

The poor might enjoy the most important advantages of the rich had they the moral and religious cultivation consistent with their lot. Books find their way into every house, however mean; and especially that book which contains more nutriment for intellect, imagination and heart, than all others; I mean of course the Bible. And I am confident that among the poor are those who find in that book more enjoyment, more awakening truth, more lofty and beautiful imagery, more culture to the whole soul, than thousands of the educated find in their general studies, and vastly more than millions among the rich find in that superficial, transitory literature which consumes all their reading hours.—Dr. Channing.

THE BIBLE.—We are so accustomed to the sight of a Bible that it ceases to be a miracle to us. It is printed just like other books, and so we forget that it is not just like other books. But there is nothing in the world like it or comparable to it. The sun in the firmament is nothing to it, if it be really (what it assumes to be) an actual, direct communication from God to man. Take up your Bible with this idea, and look at it and wonder at it. It is a treasure of unspeakable value to you, for

it contains a special message of love and tender mercy from God to your soul. Do you wish to converse with God? Open it and read. And at the same time look to him who speaks to you in it, and ask him to give you an understanding heart, that you may not read in vain, but that the word may be in you, as good seed in good ground, bringing forth fruit unto eternal life. Only take care not to separate God from the Bible. Read in the secret of God's presence, and receive it from his lips, and feed upon it, and it will be to you as it was to Jeremiah, the joy and rejoicing of your heart. The best advice which any one friend can give to another is to advise him to consult God; and the best turn that any book can do its reader is to refer him to the Bible.—T. Erskine.

THEMES FOR THE PULPIT.—In the department of Christian morality, I think many of those who are distinguished as evangelical preachers, greatly and culpably deficient.—They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance (in any of its branches,) the improvement of time—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the casuistry found in many of the divines. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines; but would have been eminently useful; and it is very necessary, in order to set the people's judgment and consciences to rights. It is partly in consequence of this neglect (very general, I believe,) that many religious kind of people have unfixed and ill-fated apprehensions of moral discriminations. Hall told Anderson that in former years, he had often insisted on subjects of this order.—Foster.

ON EDUCATION.—I think we may assert, that in a hundred men, there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is an education that depends the great difference observable among them. The least and most imperceptible impressions received in our infancy, have consequences very important, and of a long duration. It with these first impressions, as with a river, whose waters we can easily turn, by different canals, in quite opposite courses, so that from the insensible direction the stream receives at its source, it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please.—Locke.

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POETRY.

GIVE ME THE HAND.

Give me the hand that is warm, kind and ready;
Give me the clasp that is calm, true, and steady;
Give me the hand that will never deceive me;
Give me its grasp that I aye may believe thee.
Soft is the palm of the delicate woman!
Hard is the hand of the rough sturdy yeoman!
Soft palm, or hard hand, it matters not—never!
Give me the grasp that is friendly for ever!

Give me the hand that is true as a brother!
Give me the hand that has harm'd not another;
Give me the hand that has never foreswore it;
Give me its grasp that I aye may adore it.
Lovely the palm of the fair blue-vein'd maiden!
Horny the hand of the workman o'erladen!
Lovely or ugly, it matters not—never!
Give me the grasp that is friendly for ever.

Give me the grasp that is honest and hearty,
Free as the breeze, and unshackled by party;
Let friendship give me the grasp that becomes her,
Close as the twine of the vines of the summer.
Give me the hand that is true as a brother;
Give me the hand that has wrong'd not another;
Soft palm, or hard hand, it matters not—never!
Give me the grasp that is friendly for ever.

Irish Paper.

TRUST THOU IN GOD.

Raise on high, with pure devotion,
On the wings of faith and love,
Raise on high thy soul's emotion,
Waft thy voiceless prayer above;
Rise and pray when morning dawneth,
Worship when the moon is high
Humbly, when the day declineth,
Tell thy wants with fervent cry.

Spread thy grief, thy care, thy sorrow,
All before thy Father's throne;
At his footstool come and borrow
From the fullness of his grace;
Let thy meek petition ever
Fall with faith upon his ear;
Trust him, Christian, thou shall never
Go unblest'd, for God is near.

Should temptations sore beset thee,
Raise thy voiceless prayer above;
God will hear, and he will guard thee
With the angels of his love;
He will shield thee with his presence,
And his messengers of grace;
He will grant thy soul deliverance,
And provide a hiding-place.

Go, then, Christian, trust thy Saviour;
Gird thy loins up with his truth;
Wear a righteous breast plate ever,
Carry too the shield of faith;
Take the helmet of salvation,
And the spirit's glittering sword;
Guard thee with the preparation
Of the Gospel's peaceful word.

Praying always in the spirit,
Watching till the blessing come,
Endless life thou shalt inherit,
And an everlasting home.
At God's holy shrine be often,
There remember those ye love;
Pray for grace, thy heart to soften;
Ever look with faith above.

LETTERS FROM THE HON. JOHN QUINCY ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER IV.

We were considering the Bible in its historical character, and as the history of a family. From the moment when the universal history finishes, that of Abraham begins, and thenceforth it is the history of a family of which Abraham is the first, and Jesus Christ the last person; and from the first appearance of Abraham, the whole history appears to have been ordered, from age to age, expressly to prepare for the appearance of Christ upon earth. The history begins with the first and mildest trials of Abraham's obedience, and the promise, as a reward of his fidelity, that in "him all the families of the earth should be blessed." The second trial, which required the sacrifice of his son, was many years afterward, and the promise was more explicit, and more precisely assigned as the reward of his obedience.

There were between these periods two intermediate occasions, recorded in the 15th and 18th chapters of Genesis—on the first of which the word of the Lord came to Abraham in a vision and promised him he should have a child, from whom a great and mighty nation should proceed, which, after being in servitude 400 years in a strange land, should become the possessors of the land of Canaan from that of Egypt to the river Euphrates. On the second, the Lord appeared to him and his wife, repeated the promise that they should have a child, that "Abraham should surely become a great nation," and that "all the nations of the earth should be blessed in him," "for I know him, saith the Lord, that he will command his household after him, and that they will keep the way of the Lord, to do justice and judg-

ment, that the Lord may bring upon Abraham that which He hath spoken of him," from all which it is obvious that the first of the promises was made as subservient and instrumental to the second—that the great and mighty nation was to be raised as the means in the ways of God's providence for producing the sacred person of Jesus Christ, through whom the perfect sacrifice of atonement for the original transgression of man should be consummated, and by which "all the families of the earth should be blessed."

I am so little versed in controversial divinity that I know not whether this 18th chapter of Genesis has ever been adduced in support of the doctrine of Trinity; there is at least in it an alternation of those divine persons, and one not a little remarkable, which I know not how to explain: if taken in connection with the 19th, it would seem that one of the men entertained by Abraham was God himself, and the other two were angels, sent to destroy Sodom. Leaving this, however, let me ask your particular attention to the reason assigned by God for bestowing such extraordinary blessings upon Abraham. It unfolds to us the first and most important part of the superstructure of moral principle erected upon the foundation of obedience to the will of God. The rigorous trials of Abraham's obedience mentioned in this, and my last letter, were only tests to ascertain his character in reference to the single, and I may say abstract, point of obedience.—Here we have a precious gleam of light, disclosing what the nature of this will of God's was, that he should command his children and his household after him; by which the parental authority to instruct and direct his descendants in the way of the Lord was given him as an authority, and enjoined upon him as a duty; and the lessons which he was then empowered and required to teach his posterity were, "to do justice and judgment." Thus obedience to the will of God is the first and all comprehensive virtue taught in the Bible; so the second is justice and judgment toward mankind, and this is exhibited as the result naturally following from the other.

In the same chapter is related the intercession of Abraham with God for the preservation of Sodom from destruction; the city was destroyed for its crimes, but the Lord promised Abraham it should be spared if only ten righteous should be found in it: the principle of mercy was therefore sanctioned in immediate connection with that of justice. Abraham had several children; but the great promise of God was to be performed through Isaac alone, and of the two sons of Isaac, Jacob, the youngest, was selected for the foundation of the second family and nation: it was from Jacob that the multiplication of the family began, and his twelve sons were all included in the genealogy of the tribes which afterward constituted the Jewish people. Ishmael, the children of Keturah, and Esau, the eldest son of Isaac, were all the parents of considerable families, which afterward spread into nations; but they formed no part of the chosen people, and their history, with that of the neighboring nations, is only incidentally noticed in the Bible, so far as they had relations of intercourse or hostility with the people of God.

The history of Abraham and his descendants to the close of the book of Genesis is a biography of individuals; the incidents related of them are all of the class belonging to domestic life. Joseph indeed became a highly distinguished public character in the land of Egypt, and it was through him that his father and all his brothers were finally settled there—which was necessary to prepare for the existence of their posterity as a nation, and to fulfil the purpose which God had announced to Abraham, that they should be four hundred years dwellers in a strange land. In the lives of Abraham, Isaac, Jacob and Joseph, many miraculous events are recorded; but all those which are spoken of as happening in the ordinary course of human affairs have an air of reality about them which no invention could imitate.

In some of the transactions related, the conduct of the patriarchs is highly blameable; circumstances of deep depravity are particularly told of Reuben, Simeon, Levi and Judah, upon which it is necessary to remark that their actions are never spoken of with approbation, but always with strong marks of censure, and generally with a minute account of the punishment which followed upon their transgression. The vices and crimes of the patriarchs are sometimes alleged as objections against the belief that persons guilty of them should ever have been especially favoured of God; but vicious as they were, there is every reason to be convinced that they were less so than their cotemporaries; their vices appear to us at this day gross, disgusting and atrocious; but the written law was not then given, the boundaries between right and wrong were not defined with the same precision as in the tables given afterward to Moses; the law of nature was the only rule of morality by which they could be governed, and the sins of intemperance, of every kind recorded in the Holy Writ, were at that period less aggravated than they have been in after ages, because they were in great measure sins of ignorance.

From the time when the sons of Jacob were settled in Egypt until the completion of the four hundred years, during which God had foretold to Abraham that his family should dwell there, there is a chasm in the sacred history. We are expressly told that all the house of Jacob which came into Egypt were three-score and ten; it is said then that Joseph died, as did all that generation; after which nothing farther is related of their posterity than that "they were faithful and multiplied abundantly, and waxed exceedingly mighty; and the land was filled with them, until there arose a new king who knew not Joseph." On his first arrival in Egypt, Jacob had obtained a grant from Pharaoh of the land of Goshen, a place particularly suited to the pasturage of flocks; Jacob and his family were shepherds, and this circumstance was, in the first instance, the occasion upon which that separate spot was assigned to them, and secondarily, he was the means provided by God for keeping separate two nations thus residing together; every shepherd was an abomination to the Egyptians, and the Israelites were shepherds, although dwelling in the land of Egypt; therefore, the Israelites were sojourners and strangers; and by mutual antipathy toward each other, originating from their respective conditions, they were prevented from intermingling by marriage, and losing their distinctive characters.

This was the cause which had been reserved by the Supreme Creator, during the space of three generations and more than four centuries, as the occasion for eventually bringing them out of the land; for, in proportion as they multiplied, it had the tendency to excite the jealousies and fear of the Egyptian king—as actually happened. These jealousies and fears, suggested to him a policy of the most intolerable oppression and the most execrable cruelty toward the Israelites; not content with reducing them to the most degraded condition of servitude, and making their lives bitter with hard bondage, he conceived the project of destroying the whole race, by ordering all the male children to be murdered as soon as they were born. In the wisdom of Providence this very command was the means of preparing this family—when they had multiplied into a nation—for their issue from Egypt, and for their conquest of the land which had been promised to Abraham; and it was at the same time the immediate occasion of raising up the great warrior, legislator and prophet, who was to be their deliverer and leader. Thenceforth, they are to be considered as a people, and their history as that of a nation.

During a period of more than a thousand years the Bible gives us a particular account of their destinies—an outline of their constitution, civil, military and religious, with the code of laws presented to them by the Deity, is contained in the books of Moses, and will afford us copious materials for future consideration. Their subsequent revolutions of government under Joshua, fifteen successive chiefs denominated judges, and a succession of kings, until they were dismembered into two separate kingdoms, and after a lapse of some centuries both conquered by the Assyrians and Babylonians, and at the end of seventy years partially restored to their country and their temple, constitute the remaining historical books of the Old Testament, every part of which is full of instruction. But my present purpose is only to point your attention to their general historical character. My next will contain a few remarks on the Bible as a system of morals. In the mean time,

I remain your affectionate father,
JOHN QUINCY ADAMS.

JOHN BUNYAN.

BORN 1628. DIED 1688.

'Who would true valor see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.'

BUNYAN.

John Bunyan was one of the most wonderful men of his age. His name is familiar to almost every child. He was the son of a tinker, and was born at Elstow, near Bedford, England, in 1628. His parents were poor, but they gave him the best education in their power. He was early addicted to profanity, but finally became religious, and was admitted as a member of a Baptist congregation. He travelled for many years in his father's occupation, which was a repairer of metal utensils. He, finally, after considerable reluctance, became a preacher of the Gospel. After pursuing this calling for about five years, he was apprehended as a maintainer and upholder of assemblies for religious purposes, which, soon after the Restoration, had been declared unlawful. He was sentenced to perpetual banishment, which was commuted to imprisonment in Bedford jail, where he remained

twelve years and a half. During his long confinement, his active mind still found ways of doing good. He employed himself in writing pious works, and in providing for his family. He had a very strong affection for his family, especially for one of his four children, who was blind. To meet these wants, he employed himself in writing and in making tagged laces.

An anecdote is related of a certain Quaker, who visited Bunyan in his cell, declaring that the Lord had sent him, but that he had been searching all over London to find him? To which Bunyan replied, "If the Lord had sent you, he would have directed you here, for he knows I have been in this prison these twelve years."

His whole library, in prison, consisted of the Bible, and Fox's Book of Martyrs. He was at last liberated, through the benevolent efforts of Dr. Barlow, Bishop of Lincoln. He immediately resumed his occupation of itinerant preacher, which he continued to exercise till the proclamation of liberty of conscience by James II. His preaching attracted great numbers.

While in prison, Bunyan prepared several works. Among them was that singular allegorical production, entitled, 'The Pilgrim's Progress from this World to that which is to come.' This has acquired the most extensive celebrity. Its popularity is almost unrivalled. The American Tract Society alone have circulated, within a few years, more than 100,000 copies! It has passed through innumerable editions, and been translated into most of the European languages. Cowper has borne his testimony to the value of this work:—

Oh, thou, who, borne on fancy's eager wing,
Back to the season of life's happy spring,
I, pleased, remember, and while memory yet
Holds fast her office, here, can ne'er forget.
Ingenious dreamer, in whose well-told tale,
Sweet fiction and sweet truth alike prevail,
Whose humorous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile;
Witty, and well employed, and like thy Lord,
Speaking in parables his sighted word,
I name thee not, lest so despised a name
Should move a sneer at thy deserved fame;
Yet e'en in transitory life's late day,
That mingles all my brown with sober gray,
Revere the man whose Pilgrim marks the road,
And guides the Progress of the soul to God.

Before me lies the following fact, which may be interesting to all the admirers of this work:—

A Baptist Society in London, called the 'Hansard Knolly's Society,' are about publishing an edition of the Pilgrim's Progress exactly as Bunyan published the work originally—italics, capitals, cuts and all. The editor of this edition, George Offer, Secretary of the Society, suggests that the Pilgrim Fathers brought with them to New England nearly the whole of the first edition, 1678, which is now so rare in England that he says he should like to give twenty dollars for a good copy. The editor thinks there must have been handsome editions published in New England prior to 1684. He inters this from the following stanza from the introduction to the second part, published in or before 1688:

'Tis in New England under such advance
Receives there so much loving countenance,
As to be trim'd, new clothed, and deck'd with
gems,
That it may show its features and its limbs;
Yet more, so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.

At last that hour came, to this saint of God which must soon come to all. Worn out with sufferings, age and ministerial labours, he finally closed his earthly career with a memorable act of Christian charity. He had been long known as a peace-maker. He was desired by a young gentleman to become a mediator between him and his offended father. He cheerfully accomplished his benevolent mission. But, in returning to London, he was overtaken by a storm. He reached a friend's, on Snow Hill, and was seized with a violent fever, which he bore with great patience for ten days, when he breathed out his soul into the hands of his Redeemer, August 12, 1688, aged 60. It is a singular circumstance, that in collecting his works, it was found that he had written just as many treatises as he had lived years!—A correspondent from London, in visiting the Dissenters' burial-ground, Bunhill-fields, met with the tomb of Bunyan, which has lately been raised. Near it is the tomb of Dr. Watts. The inscription is concise and simple. No gorgeous or costly mausoleum adorns the burial spot of this prince of allegorists, this dreamer of Bedford jail. It is enough that he is the author of the Pilgrim's Progress. This secures his immortality and erects for him an imperishable monument. The following is all that has been cut upon his tomb-stone:—

MR. JOHN BUNYAN,
AUTHOR OF THE PILGRIM'S PROGRESS.
Obt. 31. of August, 1688, Æ. 60.