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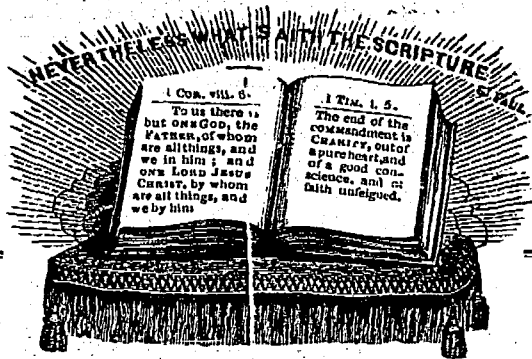
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# THE BIBLE



# CHRISTIAN

TRUTH, HOLINESS,

LIBERTY, LOVE.

Vol. V.]

MONTREAL, AUGUST, 1848.

[No. 8.]

## THE LAST HOURS OF CHANNING.

(From the Memoir recently published.)

"On my return from church, he expressed pleasure that I had been there, inquired earnestly as to the appearance of interest in the congregation, and talked with animation of missionary enterprises as signs of the deepening feeling of human brotherhood. 'Is there any influence in the world,' he said, looking up in my face with kindling expression, 'like the Christian religion, any power which so insures the progress of mankind and the widest diffusion of good?'

"As these plans for carrying out his cherished convictions were described, he at once, with his usual discrimination, stated the dangers and difficulties in the way, ending with these words: 'I feel more deeply every day the close personal relations which the Heavenly Father sustains to every spirit, and the strong bond of a common spiritual nature between all human beings. But we must beware of over-excited feeling, of vague sentiment, of mingling our theoretical views or our favorite imaginations with the truth. We need to feel the reality,' with great emphasis and expressiveness,—'the REALITY of a spiritual life. In the common affections, in the usual relations, in seeming trifles, in the contingencies and events of hourly existence, we must learn to see a present Providence, an all-inspiring Goodness.' Finding himself much moved, he waved his hand, saying,— 'But I have talked enough.'

"He liked to hear the minutest details about friends, asked constantly after his relatives and acquaintances, and was much pleased with sketches of character. I told him of the —s. of their beautiful home affections, their Quaker-like simplicity of life, their sacrifices for Anti-slavery, the blended courage and peace with which they had met their trials. A beautiful smile spread over his face as he listened,—his eyes full on mine. 'Do such people grow among us?' he exclaimed, when I had finished. 'This is indeed refreshing. Tell me! have you met many such spirits?' On answering, 'They are not a few,' he replied, 'The earth, then, is very rich!' On describing another lovely family, he remarked,—'Yes! such life is very beautiful. But they do not seem to have a readiness to sacrifice all for great ends and the good of man, like the —s.' I told him of —, who left a good situation with ample support, because he would not, even by silence, seem to compromise the truth, and who, sick and weak, far advanced in life, separated by poverty from his children, and even for a time from his wife whom he most tenderly loved, yet struggled on patiently, cheerfully, till he had paid debts incurred by failure years before, although he had received the benefit of the English bankrupt act. He looked up with the words 'This is a hero, a Christian hero.' Again, I told him of —, who, dying the horrible death of cancer in the face, though naturally a stern man, grew gentler, more thoughtful, prayerful, bright, and loving, each day. 'Ah!' said he, 'this shows us a little of the meaning of sorrow and pain. How grand is the power of the spirit!' When reading to him, he would say,— 'You may pass that; let me hear of men, of people, of their social relations.'

"The courtesy with which he every morning greeted the young woman who arranged his room, and his kind inquiries after all members of the household, was unvarying. As the physician left him one morning, he remarked,—'A good face that, and a most kind man!' He spoke with commendation of the great quiet of the hotel, and of the readiness to oblige exhibited by Mr. Hicks's family. He seemed deeply moved by the considerate stillness of the officers and soldiers of a military company which had held a review on the green before the house, and dined in a neighbouring room. To his attendants and watchers his thoughtful gratitude was incessant. Whenever we smoothed his bed or pillows, he would say,— 'You

are really admirable bed-makers. All is as well as could possibly be desired.' His chief anxiety seemed to be lest we should be strained by lifting him, wearied with watching, or injured by confinement; and he constantly urged us to seek recreation, and to take the fresh air. His apparent indifference to outward conditions was most characteristic. Whenever we attempted to make him easier, he would say,— 'O, it is of no importance,—of the least possible moment! Thank you.'

"I observed continually, that his mind seemed to be very active in sleep. Words escaped from his lips, though they were seldom distinct. But in every instance where their meaning was caught, he appeared to be engaged in acts of prayer. 'Heavenly Father' was most often intelligible. His very earnestness sometimes awakened him. Once, on thus rousing, he said,— 'I have had a singularly vivid dream of being engaged in prayer for —, by which he seemed to be very deeply affected.' And after a short slumber at the close of a restless night, his first words were,— 'I have had a most genial nap, and I do not know that my heart was ever so overflowed by a grateful sense of the goodness of God.' It was most characteristic, that a man, who through life had such an aversion to any thing like parade of religious feeling, should thus unconsciously exhibit his all-pervading piety. Thursday night he passed in a wholly wakeful state. In the morning he told me that his mind had been very active, that he had allowed it to work freely, and had enjoyed greatly his thoughts....

"On Friday, September 30, he said to Dr. Swift,— 'I think myself less well. Week has passed after week, and, instead of improving, I seem to myself declining. I should wish, if it is the will of Providence, to be able to return home,'—adding, after a moment— 'to die there.' His voice was even and firm, as he spoke, and the habitual tranquillity of his manner undisturbed. He instantly added,— 'But it will all be well; it is all well.' This was the only time that he distinctly referred to his death; though he undoubtedly felt that his recovery was hopeless, he was probably unprepared, as we all were, for the very rapid change. During this day he visibly sank, and could only with the greatest exertion move at all. The effort to take nourishment distressed him. Yet, when requested to receive something, he would whisper,— 'O, yes! I will take it. I desire to be true to all the relations of duty.' Once, however, he replied, with a word of endearment,— 'I wish now to remain for a long time without taking any thing. I wish to be quiet'....

"On Sunday, October 2d, as he heard the bells ring, he said to us, 'Now go to church.' 'It is a part of true religion, dear Sir, to nurse the sick and aid our friends.' 'True,' he replied; 'you may stay.' He asked us to read to him from the New Testament. 'From what part?' 'From the Sermon on the Mount.' As we closed the Lord's Prayer, he looked up, with a most expressive smile, and said, 'That will do now; I find that I am too much fatigued to hear more. I take comfort, O, the greatest comfort, from these words. They are full of the divinest spirit of our religion.'

"In the afternoon he spoke very earnestly, but in a hollow whisper. I bent forward; but the only words I could distinctly hear were, 'I have received many messages from the spirit.'

"As the day declined, his countenance fell, and he grew fainter and fainter. With our aid, he turned himself towards the window, which looked over valleys and wooded summits to the east. We drew back the curtains, and the light fell upon his face. The sun had just set, and the clouds and sky

"I feel as if it were insulting the memory of my uncle to refer, even to the assertion, that on his death-bed he changed his opinions. But the urgency of many correspondents induces me here to say, once for all, that there was no foundation whatever for such a rumor. Weakness, the violence of fever, and the earnest desire for his restoration, prevented conversation on his part and ours. But every word, not look, showed us how perfect was his peace. Every word that he is known to have spoken, indicating his own religious opinions and feelings, is recorded on the preceding pages. This distinct statement should forever put an end to the calumny referred to, among all honest men.

were bright with gold and crimson. He breathed more and more gently, and, without a struggle or a sigh, the body fell asleep.— We knew not when the spirit passed.

"Amidst the glory of autumn, at an hour hallowed by his devout associations, on the day consecrated to the memory of the risen Christ, and looking eastward, as if in the setting sun's reflected light he saw promises of a brighter morning, he was taken home."

## RESPECT FOR HUMAN NATURE.

No man can with impunity despise humanity. To do so is hostile, if not fatal, both to the personal and social virtues. It lays the axe to the root of whatever is most elevated and generous in feeling, and most useful in action, depraving prudence into trickery, and sneering at disinterestedness as romantic. One of the worst features of corrupt religion is its debased and debasing exhibition of human nature. One of the brightest glories of Christianity is the display of the full moral and devotional capabilities of humanity in the example of Jesus Christ, who, while he was the brightness of the Father's glory, and the express image of his person, was at the same time only the first-born among his 'many brethren' of the human race. Reverence itself, comes only next to, Know thyself, in the steps of discipline by which man ascends in improvement towards perfection. It is looking abroad on the capabilities of our nature, by which this must be effected. The inordinate estimate of personal qualities and attainments is a very different thing, and as absurd as this is rational; as pernicious as this is useful. The more man reverences his nature, the more humbling must be his sense of personal failings and deficiencies. He stands abashed in the consciousness of how little he has done at best; how much his entrusted talents have been misdirected; how much neglected; how much abused. He realizes the most powerful restraint upon self-complacency, the most powerful stimulus to honorable industry. He elevates the mark at which he aims from what has been done to what may be done; and if he do not reach perfection, he is certainly the nearer for keeping it constantly in his view. It is true, man exists under many forms which seem little adapted to inspire reverence—the poor, helpless infant, the wild savage, the ignorant rustic, the depraved criminal. But there is our nature still; our nature with its capabilities, even in these; and such as some of these, nationally if not individually, were once the very beings whom we have exhibited as illustrations of these capabilities; such were those polished and patriotic Greeks; those Jews, upholders of pure monotheism in defiance of a world's idolatry; those Christians, so exalted in the purity of their manners, the benevolence of their hearts, the firmness of their martyrdom. Yes, of the same material, of such stuff as these despised ones, are made the profoundest philosophers, the purest philanthropists, the brightest specimens of man, the holiest worshippers of God. It is in the emotions excited by the highest of our race that we should learn how to regard the lowest: for that exaltation is in their capacity now; we trust in their destiny hereafter. It is of the whole human race that the Psalmist speaks, as, his feelings influenced by the one portion, he says, 'Lord, what is man, that thou art mindful of him, and the son of man, that thou visitest him?' and, referring to the other, whose qualities are equally essential, he continues, 'Thou hast made him a little lower than the angels, and crowned him with glory and honor.' And this is the nature which it is our charge not to degrade in our own persons; not to enervate by indolence; to harden by selfishness; to sully by crime. 'Son of man,' there is no hereditary nobility to be compared with thine; none so fraught with dignity, so mighty in motive, so glorious in prospect; none, the deep sense of which so well directs, and purifies, and elevates.— He who best sustains the transmitted honor of peerage or of crown, does but little compared with him who acts up to his nature, in its Maker's design and destination, and does that, and that only, which 'may become a man.'

## HISTORY OF ENGLISH VERSIONS OF THE BIBLE.

In the Report for 1847, of the American Bible Society, is given the following condensed account of the translations of the Scriptures into the English language:—

It appears that some imperfect attempts were made to translate portions of the Bible into this language as early as the seventh century. These translations, however, were but imperfect, and in Anglo-Saxon verse. Early in the succeeding century, the Psalter was translated and read in churches; and, before the close of the century, the venerable Bede had translated the Gospel of John.

Soon after this, Alfred the Great translated the ten commandments and other passages from the 21st, the 22d, and 23d of Exodus, and prefixed them to a body of laws which he had promulgated.

In the tenth century, portions of the Proverbs, several of the historical books of the Old Testament, and the four Evangelists, were translated both into Anglo-Saxon and Anglo-Norman. But with these little more seems to have been effected in the way of translations into our tongue until the fourteenth century. This is the more strange, as there was at this period little opposition to the use of the Scriptures. General inability to read, and the want of leading spirits who appreciated the Bible, are the only assignable causes for the little progress made.

In the latter half of the fourteenth century, an important era arrived. The New Testament first, and then the entire Bible was translated by John Wiclif. And, though the translation was made from the Latin, and was long used in manuscript form (the art of printing being not yet discovered), it was this version, as one has well remarked, "which unlocked the treasures of God's word to the English nation." Though great opposition to this work was manifested by those in civil and in ecclesiastical authority, numerous copies of it were made and circulated, and much thus done to prepare the public mind for the coming reformation.

Other translations of parts of the Bible were soon made by the followers of Wiclif; and, in one instance, that of Purney, an entire version was made, less literal than that of Wiclif, but yet in the main correct, and with the English idiom preserved.

The next translation, demanding attention, is that of William Tyndale, which first appeared, the New Testament in 1526, and the entire Bible about eleven years afterwards. Tyndale was well versed in Hebrew and Greek, which he had studied for twenty years, with the purpose of making a translation from them into his own tongue. Though at first a monk, he early imbibed the spirit of the Reformation, and strove to hasten it forward.

Being unable to prosecute his work of translation in England, he fled to the Continent, where his Testament was completed and first printed. Numerous copies soon found their way back to England, where they were read with an avidity which seemed sharpened by the attempts to prohibit their use. Though collections of these Scriptures were frequently seized and burned, and those who held them imprisoned, edition after edition was published on the continent for the English Market. Two editions were published by two Dutch printers, solely for the anticipated profits of sale in England, after counting all the hazards of introduction.

The next version to be noticed is that of Miles Coverdale, a devoted friend of Tyndale, and for many years his associate in biblical labors. His translation commenced soon after the imprisonment of Tyndale in 1534, was made from the original tongues, and completed with unsurpassed labor in the course of one year. The leading motive which seems to have actuated him in making a new translation, was a belief that the public mind in England had undergone a change in regard to the Bible, and that even the king might permit a new translation, though prejudice would not allow the circu-

tion of Tyndale's. His work was accordingly dedicated to Henry VIII. One passage in his dedication shows that, though the versions had been made from the originals, other versions had been consulted. He exhibits also that noble catholic spirit and that honest desire that his countrymen might possess the word of God in pure form, which Tyndale had before manifested. He tells his sovereign that he submits his work to him "to correcte it, to amende it, to improve it, yee, and cleane to reiecte it, yf youre godly wysdome shall thinke necessary. And as I do with all humblenes submitte myne understandyng and my poore translacyon (having God to recorde in my conscience) that I have nether wrested nor altered so moch as one worde for the maynenance of any manner of secte: but have with a cleane conscience purely and faithfully translated this out of fyve sundry interpreters, having only the manifest truth of the Scripture before myne eyes."

This version, too, was printed in part on the Continent where it was made, but was finished and issued in England in 1535.

In 1537, through the importunity of Archbishop Cranmer, Tyndale's entire Bible, with very few corrections, was printed in England, under the name of Matthew's Bible, "set forth by the king's most gracious license." This was with the people generally a favorite version, as they had for several years been familiar with the New Testament portion of it. But with many of the clergy it was not acceptable.

Cranmer therefore undertook, by royal permission, to have still another version prepared which should meet the approval of all. His mode of procedure was this:—"First he began with the translation of the New Testament, taking an old English translation thereof, which he divided into nine or ten parts, causing each part to be written at large in a paper book, and then to be sent to the best learned bishops and others, to the intent they should make a perfect version thereof. And when they had done, he required them to send back their parts, so corrected, unto him at Lambeth, by a day limited for that purpose." The "old translation" used as a basis for the New Testament was that of Tyndale, though it had been but a few years in print. It is not so clear how the Old Testament was prepared. The work was published by Grafton and Whitchurch, the same who had borne the expense of Matthew's Bible; and Miles Coverdale, just returned from the Continent, was the corrector of the press. Though this work, known by the title of the "Great Bible," is said to have been prepared from the Hebrew and Greek, it strongly resembles that of Tyndale.

For reasons now unknown, it was proposed to print this work in Paris, and it was in part executed in that city. But being threatened by the Inquisitor-General, who succeeded in burning numerous sheets, the publishers hastened with all they could save to England, and completed its publication there.

This "Great Bible," thus issued by authority, and commonly called Cranmer's Bible, though read in churches and circulated to some good extent, did not prevent still other versions from being made.

In 1539, Richard Travener, a distinguished reformer, prepared a further version, which was little more, however, than a corrected edition of Matthew's Bible. This passed through many editions, and was widely though rather silently read, as it was never considered an authorized version.

For several years the Scriptures in different versions were circulated extensively, and eagerly perused. Of the New Testament, some twenty-five editions were issued; and, at the close of Edward's reign in 1553, it was supposed that not less than one hundred and seventeen thousand copies were in circulation among the English people.

In the reign of Mary, which succeeded, the use of the Scriptures was prohibited; but the English exiles who had gathered at Geneva, with Coverdale among the number, prepared still a new version of the Testament, and which was there published in 1557. This was in some respects an improvement on all previous versions, was carefully made from the originals, and was divided into verses. It was, too, accompanied with short notes, which were highly valued and long used.

In the time of Elizabeth, in 1560, the Old Testament of the Geneva version was published in connection with the New. The Geneva Bible was long in high repute, so that no less than six editions of it were published after the issuing of King James's Bible, to which it eventually gave place.

In the first part of this reign, Cranmer's Bible was in general use in churches; but, as some objections were raised against it, a new version was prepared and brought out in 1568, under the superintendence of Archbishop Parker, aided by various other bishops.

This version, published by authority, was used in churches for more than forty years, though the Geneva version, for private reading, was generally preferred and used. That which has given this version, the "Bishop's Bible" as it is called, a repute, is that it was afterward by order made the basis for the present received version.

In the year 1609, the Rhemish version was published at Douay. This version, unlike those that preceded, except that of Wiclif, was made from the Latin Vulgate, and retains its peculiarities. This is the Bible of English Roman Catholics, so far as they use an English Bible; and, though it has some errors of translation, these would be comparatively harmless, were it not for the far more objectionable notes which are sure at all times to accompany the text.

We now come to the preparation of our present version, first issued in 1611. This, as is well known, was made in the reign of James I. and in a measure by his direction. There is a growing belief, however, that it was an undertaking in which he felt little personal interest, and aided but little towards defraying its expense, or in any other way. It was first proposed incidentally by Dr. Reynolds of Oxford, at the convention for other purposes at Hampton Court. The object of the new version was to get rid of some wrongly translated words in the Bishops and the Geneva versions then in use; also to avoid the notes of the latter; and to secure, if possible, one uniform translation for all. To carry out this purpose, it was proposed to employ fifty-four translators, though it does not appear that more than forty-seven ever took part in the enterprise. These men were mostly of high repute for scholarship and piety. They were divided into six companies, and held their meetings, some at Oxford, some at Cambridge, and some at Westminster. They were to take the Bishops' Bible as a general guide, but not confined to it, when the original required a deviation. The six companies, meeting at three places, prepared three different entire copies or versions. Two from each company were then selected to make a common version. The new work was commenced in 1607, and came from the press, as we now have it, in the following year.

As to the merits of this version, little at this day need be said. In comparing it with that of Tyndale, Coverdale, that of the Geneva exiles, or the Bishops, there is seen to be a great similarity, and yet some obvious improvements. As one at the time observed, "They took an already good version and made it better." It was true to the inspired originals; it was so free from sectarian bias that it soon became the common version of all parties who used the English tongue, and has accomplished an amount of good for the race which no man can describe. In France, Germany, and Holland, two or more Protestant versions have been and still are in circulation, in regard to which there is a difference of estimation, and on this account, no doubt, a "weakening of Bible authority and influence with common readers. In the English tongue, for more than two centuries, men of all names have gone to one divine standard, and have been assured by their respective teachers that they possessed a true guide. How much this circumstance has had to do with the unparalleled circulation and use of the Bible in this tongue is a matter worthy of grave consideration, and especially by those who are preparing versions for the unevangelized nations.

### THE PURITANS.

[From Macaulay's Essay on Milton.]

We speak first of the Puritans, the most remarkable body of men perhaps, which the world has produced. The odious and ridiculous parts lie upon the surface. He that runs may read them; nor have there been wanting attentive and malicious observers to point them out. For many years after the Restoration, they were the theme of unmeasured invective and derision. They were exposed to the utmost licentiousness of the press and the stage were the most licentious. They were not men of letters; as a body unpopular; they could not defend themselves; and the public would not take them under its protection. They were therefore abandoned, without reserve, to the tender mercies of the satirists and dramatists. The unostentatious simplicity of their dress, their sour aspect their nasal twang, their stiff posture, their long graces, their Hebrew names, the Scripture phrases which they introduced on every occasion, their contempt of human learning, their detestation of polite amusements were indeed fair game for the laughers—But it is not from the laughers alone that the philosophy of history is to be learned. And he who approaches this subject should carefully guard against the influence

of that potent ridicule, which has already misled so many writers.

Those who rouse the people to resistance who directed their measures through a long series of eventful years,—who formed, out of the most unpromising materials, the finest army that Europe has ever seen—who trampled down King, Church and Aristocracy—who in the short intervals of domestic sedition and rebellion, made the name of England terrible to every nation on the face of the earth, were no vulgar fanatics. Most of their absurdities were external badges, like the signs of freemasonry, or the dresses of friars. We regret that these badges were not more attractive. We regret that a body, to whose courage and talents mankind has owed inestimable obligations, and not the lofty elegance which distinguished some of the adherents of Charles I. or the easy good breeding for which the court of Charles II. was celebrated. But if we must make our choice, we shall, like Bassino in the play turn from the specious caskets, which contain nothing but Death's head and the Fool's head, and fix our choice upon the plain leaden chest which conceals the treasure.

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know him, to serve him, to enjoy him, was to them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seems to vanish, when compared with boundless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognized no title to superiority; but his favor; and confident of that favor, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they felt assured they were recorded in the Book of life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns which should never fade away! On the rich and the eloquent, on the nobles and priests, they looked down with contempt: for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, noble by the right of an early creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged—on whose slightest action the Spirits of light and darkness looked with anxious interest—who had been destined before the heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away.—Events which short sighted politicians ascribed to earthly causes had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed his will by the pen of the evangelist, and the harp of the prophet. He had been rescued by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God!

Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions and groans, and tears. He was half-maddened by glorious and terrible illusions. He heard the lyres of angels, or the temptings of fiends. He caught a gleam of the Beatific Vision, or woke screaming from the dreams of the everlasting fire. Like Vane he thought himself intrusted with the sceptre of millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid his face from him. But, when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind him. People, who saw nothing of the godly but their uncouth visages, and nothing heard from them but their groans and whining

hymns, might laugh at them. But those had little reason to laugh, who encountered them in the hall of debate, or in the field of battle. These fanatics brought to civil or military affairs a coolness of judgment, and an immutability of purpose, which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors, and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world.—Enthusiasm had made them Stoics, had created their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never choose unwise means. They went through the world like Sir Arteagle's iron man Talus with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities; insensible to fatigue, to pleasure, to pain; not to be pierced by any weapon, not to be withstood by any barrier.

Such we believe to be the character of the Puritans. We perceive the absurdity of their manners. We dislike the sullen gloom of their domestic habits. We acknowledge that the tone of their minds was often injured by straining after things too high for mortal reach. And we know that, in spite of their hatred of popery, they too often fell into the worse vices, of that bad system, intolerance and extravagant austerity,—that they had their anchorites, and their crusades, their Dunstons and their De Montforts, their Donmises and their Escobars. Yet when all circumstances are taken into consideration, we do not hesitate to pronounce them a brave, a wise, an honest, and a useful body.

### GOD IS PRESENT.

Consideration of God and of the Divine presence, is a general counter charm against all sin; for as sin is an aversion from God, so the cause of all sin does at last resolve into forgetfulness of him, and a non-consideration of his presence and inspection. Why should not God's seeing us have the same influence upon us as our seeing God? In short, notwithstanding our proneness to evil, we need no other guard either against sin or against temptation, than these three words well considered: God is present. But there is one particular sin to which this consideration is utterly irreconcilable, and against which it is a peculiar antidote, and that is, the sin of hypocrisy. Let us be persuaded to make use of this expedient of holy living; always to set God before us; to have him always in our thoughts, as the supreme good, as a pattern, and as an observer; thus shall we have a perpetual encouragement to do well, and a sufficient counterpoise against all temptations.—*Norris's Discourses.*

## The Bible Christian.

MONTREAL, AUGUST, 1818.

### DR. BUSHNELL AND THE ATONEMENT.

We take it for granted that most of our readers are partially acquainted with Dr. Bushnell. We have spoken of him more than once before, as a clergyman of high attainments and liberal cast of mind, holding a prominent place among the Orthodox in the United States. His well established reputation as a man of independent thought and action, led to his invitation by the last graduating class of the Divinity School at Cambridge [Mass.] to deliver the usual annual discourse before them. The topic selected for discussion by him on that occasion was the atonement. This, as every one knows, is alleged by our orthodox friends as the vital doctrine of the Gospel, and the measure of mercy is very limited which they award to Unitarians, who disbelieve its vicarious character. And now it turns out that Dr. Bushnell rejects its vicarious nature. This, however, only affords additional evidence that the orthodox party have no precise and settled ground on which to stand as regards the atonement. There are wide and striking diversities of opinion among them on this point, which is nothing



more than might naturally be expected, but which they do not sufficiently consider in their customary allusions to those who do not come within the pale of what is conventionally styled orthodoxy. We have faith in the spirit of Christianity that it will make them more candid, and moderate, and forbearing, in their references to Unitarians than they have yet shown themselves, and that before they venture, at any time, to reproach liberal Christians on account of their differences of opinion, and the want of a settled standard of faith, they will take a scrutinising glance at their own condition. As a rule, it is always most fitting and seemly to take the beam out of our own eyes first.

We now present a notice of Dr. Bushnell and his discourse, from the Boston Reporter, an Orthodox paper, together with some remarks on the Reporter's notice by the Editor of the Boston Christian World:—

In addressing a class of Unitarian students in divinity, on the subject of the atonement, (says the Reporter,) Dr. Bushnell would be expected to be explicit, and to make his views understood. Probably he was understood, for he has been reported essentially alike in different papers.—All agree that he rejected the common Orthodox view of the atonement, viz: a vicarious sacrifice for sin. If Christ did not suffer in our stead, if he did not shed his blood for the remission of sins, if his death was not necessary to the safe and just exercise of pardon on the part of God, then has the whole of Orthodox Christendom read the Bible in vain. Dr. Bushnell occupies a singular position. He teaches that Christ is God, and yet adopts the Unitarian view of the atonement, making it to consist in the power of example, or a subduing manifestation of the Divine goodness. According to this theory, God could pardon as well without the atonement as with, but he needed it to bring the sinner to repentance.

We have hitherto inclined to the side of charity respecting Dr. Bushnell's theology. We have admired his talents and believed him honest. But now that he has assailed the great central fact of the gospel—now that he has aimed a blow at the corner stone of Christianity, at the Rock on which every hope of Heaven rests, we lose our admiration of genius in grief for the error into which a great mind has speculated itself.

It has happened to Dr. Bushnell as to Professor Bush. The latter was admired, loved, fellowshipped to the last, and given up only when he shot off into a darkness at which piety shuddered. Dr. Bushnell's mind is of a like cast, there is ground to fear; it has shown a passion for what is fanciful, it has reached the outer circle of gospel truth, and will go quite beyond it, if left to its own apparent bent and determination. Other hopes are cherished, we know, by many, and God grant that they may be realized.

Dr. Bushnell has yet other discourses to deliver publicly on the subject of the Divinity and atonement, and a book to publish. Perhaps he will profit by criticism and counsel, and prove himself not to have subverted the foundations of the Christian faith. The church and the ministry are disposed to hope all things, and not to pronounce a hasty judgment.

We regret that our friend of the Boston Reporter, (says the Christian World,) should have published such paragraphs as the above; because it exposes him to censure for spending his time in beating the air; and in attempts to lessen the influence of one whose potency is only the more substantiated by all such squibs.

Is there anything so marvellous in Dr. Bushnell's repudiating the doctrine of a vicarious atonement, when nobody of any intelligence believes it? It is read about in books and in creeds, but it is not to be found in the Bible, no, not in a single passage; and the editor of the Reporter would be very unwilling to print in his paper or to preach from the desk, that the infinitely good and holy God was so angry and wrathful that it became necessary that He, the same infinitely good Being, should be made to suffer a cruel death, to appease the anger and wrath of that same infinitely good Being. Or if this is too severe a representation of the dogma, then we will substitute the more common mode of illustrating it, and which is generally thought equally exceptionable, namely: that in consequence of the unappeasable wrath of God towards wicked men, Christ, a perfectly innocent and spotless being, is made to take all the re-

proach and punishment on himself. We should like to see an application of this rule in an Orthodox family. Let it be once known that such an one, a parent, has seen fit, in consequence of the recreancy of one of his sons, by which his dignity and authority have been impugned, to visit upon an innocent child his malediction, rather than upon the real culprit; what would be thought, even in a heathen community, of such a violation of common justice?

Now, Dr. Bushnell, and thousands of Orthodox who are as much interested in the great truths of our religion, and of the infinite value, importance, and indispensableness of the death of Christ in the work of redemption, as those of the strictest sect of Pharisees, are not to be troubled or put down because the traditional influence of the fathers is felt in the bosom of some of the children, and who on that account say foolish things of their betters.

We have become acquainted with quite a number of pious and intelligent Orthodox laymen, and not one have we found who has been ready to maintain the doctrine of a vicarious atonement. We care not how much importance is ascribed to the death of Christ. God forbid that any should forget what they owe to the rock of their salvation, or loosely esteem the crown of thorns or cross of suffering; but O, let it never be said that we can ascribe an act to God, that would shock us if applied to a human being.

With respect to the propriety of including the heresy of Professor Bush in the same category with Dr. Bushnell, we care but little about. We believe that Professor Bush is a very pious and learned man; that in the adoption of his present views he has been governed by the purest motives; and that his aim is to bring men to Christ—to save souls. If on the score of holding a mystical or dubious faith, he is to be set aside, then no good reason remains why the whole of Orthodoxy should not be, for the same reason, set aside.

Upon every essential doctrine, declared so by Christ, and laid down by him in the Bible, there are no differences of opinion amongst Christians. It will not be disputed, we suppose, that any other qualification than the love of God, of Christ, and of humanity, is necessary to constitute a disciple on earth, and an heir with Christ of a heavenly inheritance. Will our Brother of the Reporter say that Dr. Bushnell and Professor Bush, on account of their peculiar views of Christian doctrine—only peculiar because they differ from his own—will he say that for such reason, they are at a greater distance from the kingdom of heaven than himself, and those dear friends who think with him upon the dogmas of the Church? We venture to answer the question for him in the negative.

#### DR. CHANNING'S OPINION OF GREAT PARTIES.

We recommend the following paragraph to the thoughtful perusal of our readers, and of the good people of this city generally. Flowing as it does from the deep, earnest, generous soul of Channing in a friendly letter written a little more than ten years ago, we would have it read and re-read, "marked and inwardly digested." It has a larger significance than that which appears on the surface. "Are we not, indeed, cultivated enough for Society?" Must our social gatherings still be strongly marked by frivolousness and ostentation? If such things could be said or supposed of Boston in 1837, we confess our fears for Montreal in 1848. "If such things are done in the green tree, what shall be done in the dry?"

"The passion for lectures continues, and these and other pleasures have shut up our theatres almost entirely. I hope the next triumphs of reason and civilization will be over great parties. Are we not cultivated enough for society? Now we congregate; but ought it to satisfy our ambition to take the first rank among gregarious animals?—The sight of young girls, decked for balls, &c. brings this evil strongly before me. I respect people too much to make spectacles of them. I like good taste in dress; but I can hardly remember the time when the sight of people dressed richly and elaborately did not give me a feeling approaching contempt."

#### BRITISH AND FOREIGN UNITARIAN ASSOCIATION AND THE MONTREAL UNITARIAN CHURCH.

We are gratified in being able to state that the last British Mail brought out a donation of fifty pounds sterling from the British and Foreign Unitarian Association to the Unitarian Society in this city. The design of this grant is to aid the society in the effort, so well commenced here last winter, to finish the exterior of the Church, and liquidate the debt remaining on the building. It was obtained, we believe, on the application, and through the instrumentality of our friend, Rev. E. Tagart of London. Personally, we thank him for the timely attention he gave to our communication. And on the part of the Montreal Society, we thank him, and the Association, for their promptness in placing the money at our disposal.

Some other letters were written to various Ministers in Great Britain and Ireland at the same time as Mr. Tagart's. We rely on hearing from them in due season. We trust the reasons set forth in those communications will be sufficient to induce them to make a little exertion on behalf of liberal Christianity in this part of the world. Our fraternal demand on them was not, we think, extravagant. 'Having confidence in them, we wrote unto them, knowing that some, at least, would do even more than we said.'

#### SEPARATION OF CHURCH AND STATE.

Several ecclesiastics, both Catholic and Protestant, have been elected to the National Assembly of France, nearly all of whom are pledged in favor of a separation of Church and State. Among those who are doubtful is the eloquent and well known Protestant, M. Coquerel; but his sentiments are not known. Nearly all the Catholics are strongly in favor of the separation. M. Boisner, in addressing the electors of Aricge, said: "The Church asks nothing of the State but liberty; I repudiate all endowments, all payments for religion." All parties, perceiving that the present is a favorable opportunity for solving the great question of the relation of the Church to the State, are eager to make known and to advance their views.

The Society for Promoting the General Interests of French Protestantism, has demanded of the Provisional Government complete religious liberty, and urged all pastors in France to interpose in the elections by voting for men who will inspire the Church with confidence. The papers are divided on the subject. The *Archives du Christianisme*, which is the organ of the more enlightened classes of the National Protestant Church, calls for a General Reformed Synod, and betrays an inclination towards separation, without, however, venturing to express any very strong desire for it. The *Esperance* allows the main subject to be fully discussed in its columns, and resigns itself to the course of events. The *Lien*, the organ of the masses of the Protestant Church, will not have separation on any terms. The *Echo de la Reforme* thinks it would compromise the existence of the Reformed Church. The *Semeur*, the evangelical paper, is strongly in favor of separation. A Jewish journal, the *Archives Israelites*, calls for separation; also, one Catholic organ, the *Memorial*, appears to see the necessity for it. The Society for the application of Christianity to Social Questions has avowed in favor of separation.

It would seem as if the Catholics were becoming the most ardent friends of freedom. One of the most remarkable features of the late revolutions is the position which the shrewder and more cultivated Catholics have taken. A remarkable article appeared lately in the London Tablet, one of the most influential Catholic papers in England, which is worthy of notice:

"In these days," observes the writer, "when a sternly democratic spirit is breaking up the frame work of old societies, what the church needs is that her ministers should enter frankly into the spirit of this new social state, sympathize with it, act with it, use it for the glory of God, and the salvation of human souls. But what would be worse for the fortunes of the church than while the mass of society was becoming, or had become, democratic, for the clergy to be thrown in complete dependence on monarchies or aristocratic influences, against which the inmost nature of the people revolted and rebelled?"

"Take Prussia for an example. How had religion gone into decay in those famous Rhenish provinces? How had a universal indifference swallowed up both priests and people? How had the seeds of a devouring heresy been widely spread and deeply planted? And what rescued the Church from this great danger? What but

the spirit of democracy? The great Archbishop boldly placing himself in opposition to the crown and the bureaucracy, and, from his prison, striking the chords of a popular sentiment before which the monarch was forced to yield."

The letter of M. Lucquet, Ambassador of the Pope to the Swiss Diet, admits that the separation of Church and State is the great question of the age; that it is likely to be decided in France, and in other countries nearer Rome; and that the Pontiff has pretty nearly made up his mind to the divorce.

"Of all persons, of all corporations, of all social exigencies," says this letter, "the Church of God has the greatest need to be made acquainted with the fact; to discern the signs of the times; to penetrate below the surface and understand what lies throbbing but unspoken in the inmost soul of the human race."—*N. Y. Evening Post*.

#### MINUTES OF CANADA. CHRISTIAN CONFERENCE.

[From the Christian Luminary.]

Conference met at Newmarket, June the 12th, agreeable to appointment. Organized by calling Elder McMillan to the chair, appointed Edward Kermot, Clerk, and Jehiel Churchel and J. W. Collins, Assistants. Prayer by the Chairman.—Address by Elder J. Earl.

The following churches were reported as in good standing, viz., East Gwillingsbury, Mariposa, Whitby, Pickering, Haldimand, Darlington, Georgiana, Esquesing, North Gwillingsbury, Murray, 2d Haldimand, King, Markham, Newmarket, Whitechurch. The following Elders were reported as good, viz: H. H. Willson, Geo. W. Colston, John Prosser, Anson Plumb, J. W. Sharrard, T. Henry, Robert Barry, John W. Noble, Wm. Noble, Charles McMillan, Squire Morton, Thomas McIntyre, John Earl, Thomas Pickard, George Sherman, Jesse Vancamp, F. B. Rolf, John Macklem, J. L. Russ. Licentiate—Jehiel Churchel.

A committee of five were appointed to bring business before Conference, consisting of Elder Prosser, Mrs. Moses Knight, William Hilburn, Leander Spooner and J. Henry, 2d.

Resolved, That subscriptions be circulated throughout the churches, for the support of Elder Charles McMillan, as an Evangelist.

Resolved, That as the Conference of the Canada Christian Church is composed of Ministers and a lay delegation, is recognized the Church in her collective body, and is therefore (considered) the most capable of giving counsel, and deciding questions.

Resolved, That each church within the bounds of Conference raise a fund for the benefit of the Church.

Resolved, That we recommend each member of Conference to bring a letter of recommendation.

Resolved, That a vote of thanks be tendered to the Hon. Robert Baldwin for the copy of a draft of deeds.

Resolved, That a vote of thanks be tendered to the committee who have labored and obtained similar rights from Parliament as other Christian bodies.

Resolved, That a vote of thanks be given to Elder H. H. Willson for his services as Clerk of Conference; also to Elder G. W. Colston, for his while Assistant.

Resolved, That each Minister belonging to this Conference forward to the Clerk of Conference a copy of his certificate of ordination, so that he may record it on the Journal of Conference.

Moved, that the delegates of each church circulate a subscription paper in favor of Elder Thos. McIntyre, to consist of money or any necessary article, for the benefit of his family.

Moved, that two General Meetings be appointed as follows: One on the Governor's Road, in Burford, on the third Saturday and Sunday in August next, where Br. Robert Wilkins shall appoint.—The other in the Big Creek Settlement, Burford, on the fourth Saturday and Sunday in the same month, where Elder John Earl may appoint.

Moved, that a meeting take place in Oshawa, on the first Wednesday in October next, to take into consideration the propriety of forming a Book Association.

Moved, that a vote of thanks be given to the friends of Newmarket, for their kindness to the members of this Conference.

Moved, that this Conference adjourn till the 2d Monday in June, 1849, then to meet in Oshawa.

CHARLES McMILLAN, Moderator.  
EDWARD KERMOT, Clerk.  
JEHIEL CHURCHEL,  
J. W. COLLINS, } Assistants.

#### BOOKS FOR SALE, AT C. BRYSON'S BOOK STORE, ST. FRANCOIS XAVIER STREET.

THE entire Works of WM. 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. 887.

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

Poetry.

THE RAISING OF LAZARUS.

There was a voice of wailing  
In Bethany, that day;  
And, darkly on that mournful home,  
The cloud of sorrow lay;  
And deeply was the fount of grief  
In woman's bosom stirred;  
And thickly fell its bitter drops,  
In each low murmured word.

For never, from that blessed source  
Of perfectness above,  
Was shed on earth, a purer joy,  
Than in a sister's love;  
And never pours the bursting heart  
A deeper, darker flow,  
Than, o'er a brother's wasted form,  
A sister's sacred wo.

There was a voice of joyfulness  
In Bethany that day,  
And brightly, on that happy home,  
The sun of gladness lay;  
And deeply was the fount of joy  
In woman's bosom stirred,  
And fervent rose its grateful praise  
In each exulting word.

For purer, fuller, holier stream,  
Than, in a sister's love,  
Flowed never from that blessed fount  
Of perfectness above;  
And deeper, warmer, gushing tears,  
On earth were never shed,  
Than fell, that day, upon his neck,  
The rescued from the dead.

Oh, ever thus on those who love,  
And humbly serve the Lord,  
His blessings, and his chastisements,  
In mingled stream, are poured;  
His chastisements, to bring to earth  
Each thought and purpose high;  
His blessings, to lift up our hearts,  
To him above the sky.

Then who, whate'er betide, will doubt,  
That all-disposing arm,  
Which guides our feet to every good,  
And guards from every harm?  
Since sorrow, like that darkest hour,  
That just precedes the day,  
Is only sent, to fit our hearts  
For joy's unclouded ray.

G. W. D.

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

LETTER VII.

The imperfections of the Mosaic institutions which it was the object of Christ's mission upon earth to remove, appear to me to have been these: 1st.—The want of a sufficient sanction. The rewards and penalties of the Levitical law had all a reference to the present life. There are many passages in the Old Testament which imply a state of existence after death, and some which directly assert a future state of retribution; but none of these were contained in the delivery of the law. At the time of Christ's advent it was so far from being a settled article of the Jewish faith, that it was a subject of bitter controversy between the two principal sects—of Pharisees who believed in, and Sadducees who denied it. It was the special purpose of Christ's appearance upon earth to bring immortality to light. He substituted the rewards and punishments of a future state of existence in the room of all others. The Jewish sanctions were exclusively temporal; those of Christ exclusively spiritual.

2d.—The want of universality. The Jewish dispensation was exclusively confined to a small and obscure nation. The purposes of the Supreme Creator, in restricting the knowledge of himself to one petty herd of Egyptian slaves, are as inaccessible to our intelligence as those of his having concealed from them, and from the rest of mankind, the certain knowledge of their immortality; yet the fact is unquestionable. The mission of Christ was intended to communicate to the whole human race all the permanent advantages of the Mosaic Law, super-adding to them—upon the condition of repentance—the kingdom of Heaven, the blessing of eternal life.

3d.—The complexity of the objects of legislation. I have observed in a former letter, that the law of Sinai comprised, not only all the ordinary subjects of regulation for human societies, but those which human legislators cannot reach. It was a civil law, a municipal law, an ecclesiastical law, a law of police, and a law of morality and religion: it prohibited murder, adultery, theft and perjury; prescribed rules for the thoughts as well as for the actions of men. The complexity, however practicable and even suit-

able for one small national society, could not have attained to all the families of the earth.

The parts of the Jewish law adapted to promote the happiness of mankind, under every variety of situation and government in which they can be placed, were all recognized and adopted by Christ; and He expressly separated them from the rest. He disclaimed all interference with the ordinary objects of human legislation: He declared that His "Kingdom was not of this world;" He acknowledged the authority of the Jewish magistrates; He paid for his own person the tribute to the Romans; he refused in more than one instance to assume the office of judge in matters of legal controversy: He strictly limited the object of His own precepts and authority to religion and morals; He denounced no temporal punishment; He promised no temporal rewards; He took up man as a governable being, where the human magistrate is compelled to leave him, and supplied both precept of virtue and motive for practicing it, such as no other moralist or legislator ever attempted to introduce.

4th.—The burdensome duties of positive rites, minute formalities and expensive sacrifices. All these had a tendency, not only to establish and maintain the separation of the Jews from all other nations, but in process of time had been mistaken by the Scribes and Pharisees and lawyers, and probably by the body of the people, for the substance of religion. All the rites were abolished by Christ, or (as Paul expresses it) "were nailed to His Cross." You will recollect that I am now speaking of Christianity, not as the scheme of redemption to mankind from the consequences of original sin, but as a system of morality for regulating the conduct of men while on earth; and the most striking and extraordinary feature of its character, in this respect, is its tendency and exhortations to absolute perfection. The language of Christ to His disciples is explicit: "Be ye perfect even as your Father in Heaven is perfect"—and this he enjoins at the conclusion of that precept, so expressly laid down, and so unanswerably argued, to "love their enemies, to bless those who cursed them, and pray for them who despitefully used and persecuted them."

He seems to consider the temper of benevolence in return for injury, as constituting of itself a perfection similar to that of the divine nature. It is undoubtedly the greatest contest which the spirit of man can achieve over its infirmities; and to him who can attain that elevation of virtue which it requires, all other victories over the evil passions must be comparatively easy. Nor was the absolute perfection merely preached by Christ as a doctrine; it was practiced by himself throughout His life; practiced to the last instant of His agony on the Cross; practiced under circumstances of trial, such as no other human being was ever exposed to. He proved by his own example the possibility of that virtue which He taught; and although possessed of miraculous powers sufficient to control all the laws of nature, He expressly and repeatedly declined the use of them to save himself from any part of the sufferings which He was able to endure.

The sum of Christian morality, then, consists in piety to God and benevolence to man; piety, manifested not by formal solemn rites and sacrifices of burnt-offerings, but by repentance, by obedience, by submission, by humility, by the worship of the heart, and by benevolence; not founded upon selfish motives but superior even to a sense of wrong, or the resentment of injuries. Worldly prudence is scarcely noticed among all the institutions of Christ; the pursuit of honors and riches, the objects of ambition and avarice, are strongly discountenanced in many places; and an undue solicitude about the ordinary cares of life is occasionally reprov'd. Of worldly prudence, there are rules enough in the Proverbs of Solomon, and in the compilations of the son of Sirach; Christ passes no censure upon them, but He left what I call the selfish virtues where He found them. It was not to proclaim common-place morality that he came down from Heaven; His commands were new; that His disciples should "love one another," that they should love even strangers, that they should "love their enemies." He prescribed barriers against all the maleficent passions; He gave us a law, the utmost point of perfection of which human powers are susceptible, and at the same time allowed degrees of indulgence and relaxation to human frailty, proportioned to the power of any individual.

An eminent writer in support of Christianity, (Dr. Paley) expresses the opinion that the direct object of the Christian revelation was to supply motives and not rules—sanctions and not precepts; and he strongly intimates that, independent of the purpose of Christ's atonement and propitiation for the sins of the world, the only object of His mission upon earth was to reveal a future state, "to bring life and immortality to light."

He does not appear to think that Christ promulgated any new principle of morality; and he positively asserts that "morality, neither in the Gospel nor in any other book can be a subject of discovery; because qualities of actions depend entirely on their effects, which effects, must all along have been the subjects of human experience." To this I reply in the express words of Jesus: "A new commandment I give you that ye love one another;" and I add, that this command explained, illustrated and dilated, as it was by the whole tenor of His discourses, and especially by the parable of the good Samaritan, appears to me to be not only entirely new, but, in the most rigorous sense of the word, a discovery in morals; and a discovery, the importance of which to the happiness of the human race as far exceeds any discovery in the physical laws of nature, as the soul is superior to the body.

If it be objected that the principles of benevolence toward enemies, and the forgiveness of injuries, may be found not only in the Old Testament but even in some of the heathen writers, particularly the discourses of Socrates. I answer that the same may be said of the immortality of the soul, and of the rewards and punishments of a future state. The doctrine is not more a discovery than the precept; but their connexion with each other, the authority with which they were enforced, and the miracles by which they were enforced belong exclusively to the mission of Christ. Attend particularly to the miracle recorded in the second chapter of Luke, as having taken place at the birth of Jesus; when the angel of the Lord said to the shepherds; "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, who is Christ the Lord."

In these words the character of Jesus, as a Redeemer, was announced; but the historian adds—"And suddenly there was with the angel a multitude of the heavenly host praising God and singing, Glory to God in the highest, and on earth peace, good will toward men." These words, as I understand them, announced the moral precept of benevolence as explicitly for the object of Christ's appearance, as the preceding words had declared the purpose of redemption. It is related in the life of the Roman dramatic poet, Terence, that when one of the personages of his comedy, the 'Self Tormentor,' the first time uttered on the stage the line "Homo sum, humani nil alienum puto," (I am a man, nothing human is uninteresting to me,) a universal shout of applause burst forth from the whole audience, and that in so great a multitude of Romans and deputies from the nations, their subjects and allies, their was not one individual but felt in his heart this noble sentiment.

Yet how feeble and defective it is, in comparison with the Christian command of charity as unfolded in the discoveries of Christ and enlarged upon in the writings of His apostles. The heart of man will always respond with rapture to this sentiment, when there is no selfish or unsocial passion to oppose it; but the command to lay it down as the great and fundamental rule of conduct for human life, and to subdue and sacrifice all the tyrannical and selfish passions to preserve it, this is the peculiar and unfading glory of Christianity; this is the conquest over ourselves, which, without the aid of a merciful God, none of us can achieve, and which it was worthy of His special interposition to enable us to accomplish.

From your affectionate Father,  
JOHN QUINCY ADAMS.

MORAL INFLUENCE OF VISITING THE POOR.

I can imagine hardly anything more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction either actually obtained, or close in prospect, than to take him,—or, much better, that he should go of himself, to the abodes of poverty, and sickness, and old age. Everything there, is a lesson; in everything Christ speaks, and the spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to all the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty rooms, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet and neatness of his own chamber, he finds, very often, a noise and a confusion which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a Prayer-book and a Bible.—Then let him see,—and it is no fancied picture, for he will see it often if he looks for it,—how Christ is to them that serve him, wisdom at once, and sanctification, and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms,—amidst noise and disorder, and, sometimes, want of

cleanliness also,—he will see old age, and sickness, and labor, borne not only with patience, but with thankfulness, through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that they, in their turn, have a language and feeling to which he is no less a stranger. And he may think too,—and, if he does, he may for ever bless the hour that took him there,—that, in fifty years or less, his studies and all concerned with them will have perished for ever, whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all glorified and all wise spirits, in the presence of God and of Christ.—Dr. Arnold.

MENTAL EXERCISE.

All the beautiful orders of architecture and creations of the pencil; all the conceptions of the beautiful in nature and art, and humanity, are inventions extorted, as it were, from the mind, to extend and increase the pleasures of sense. All the institutions of human government, the principles of political economy, the aspirations of patriotism and the efforts of philanthropy, have been called forth by the necessities of our physical nature, which divine wisdom ordained should never be supplied without the busy occupation of the mind. Our moral faculties and nature are developed by the same medium and impulse. Divine revelation has studied the whole vista of eternity with prospects, objects, rewards, and motives, which appeal to our physical nature, and incite even in our senses an aspiration to the more refined pleasures of another existence. The whole triune being of man is brought into activity in the duties of religion. Here is the concentrating point of all action and labour. Here the whole philosophy of the system is developed. In every acceptable act of religious devotion, faith, and duty, is involved the combined action of all our moral, intellectual, and physical faculties. Therefore of all the conditions of humanity, religion is necessarily and philosophically a state of the most eminent action; a state of doing as well as feeling, of feeling as well as thinking. It is for this reason that "faith without works is dead," philosophically, mathematically, unconditionally dead. If works, then, are so necessary to the vitality of faith, we are authorized to add, that the intellect without works, without the organic necessity of activity and physical labour, is dead, philosophically, mathematically, unconditionally dead.—E. Burrill.

A GOOD MAN'S LIFE.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.—Chalmers.

LAMARTINE'S CREED.—This is matter of interest at the present moment to every friend of liberty in general, and of France in particular. He says—

"I believe in Christ, because he has introduced on earth the most holy, the most fruitful, and the most divine doctrine that ever shed its beams on human intelligence. Christ has spoken as reason speaks. The doctrine is known by its morality, in the same manner as a tree is known by its fruits; the fruits of Christianity are indefinite, perfect, and divine, the author of which is the Divine Word, as he so styled himself."

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