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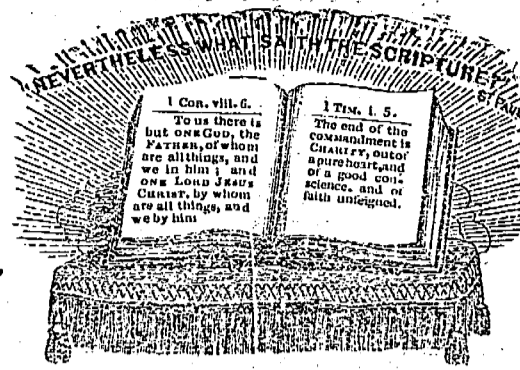
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TRUTH, HOLINESS,

LIBERTY, LOVE.

Vol. V.

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No. 7.

THE ATONEMENT.

It is sometimes said of Unitarians that they deny the Atonement. This charge is a difficult one to meet, because of its vagueness. It is difficult to find out what the doctrine of atonement is that we are accused of denying. There have been almost as many different schemes of atonement as there have been different writers upon the subject. Princeton says one thing; Andover another; Oberlin still differs from either.

The first and most common scheme of atonement is, that the sufferings of Christ were designed to appease the wrath of God. God was angry with men on account of the sin of Adam, as well as their own sins. God the Son, the second person of the Trinity, interposed to turn away his wrath, to receive in his own person the inflictions of God's vindictive pleasure, and thus rescue man from it. We do reject this scheme of atonement most distinctly and emphatically. We say that it has no foundation in Scripture, and that it is inconsistent with the nature and character of God. It is, moreover, inconsistent with itself. On the supposition that the doctrine of the Trinity were true, sin is committed against God, the whole Trinity,—against one person as much as another. The second person cannot abandon his place in the Trinity and come on earth and make atonement to the whole Trinity, because he must be at the same time one of the persons of the Trinity to which the atonement is made. The very supposition upon which this scheme is raised is an impossibility, and therefore requires no further discussion.

The next scheme of atonement which we shall mention may be called "the satisfaction scheme." It is said that mankind has broken God's law, and thus impaired its authority.—If men were pardoned merely on repentance, without the legal penalty being exacted from some one, the law would become a nullity, and no longer have power to control God's creatures. It was necessary that some one should be punished, lest the Deity should lose his dignity and respect. Every sin is an infinite evil, because committed against an infinite God. An infinite atonement is necessary to do away an infinite evil. It was necessary that Christ should be both God and man, in order to make an infinite sacrifice. But, unfortunately for this theory, those who adopt it are compelled to confess that God is incapable of suffering, so that the human part alone suffered, and the infinite atonement is at last explained away. Besides, Christ upon the cross exclaimed, "My God, my God, why hast thou forsaken me?" and with his last breath said, "Father, into thy hands I commend my spirit." If God made a part of his person, he could not have forsaken him. And if he remained to make the infinite atonement, that prayer did not correspond to facts. But this idea of satisfying the law is wholly gratuitous. Nothing is said of it in Scripture.

What, then, is the atonement, and in what sense do Unitarians believe in it? In the first place, I observe that the word is found but once in the New Testament, and then it is the translation of a Greek word everywhere else rendered *reconciliation*. Had it been here so translated, we should never have heard either of the word or the doctrine of atonement.

The simple facts of the case are these. A disobedient child is always at variance with his father.—There can be no reconciliation, or at-one-ment, between them, until the son repents, reforms, and returns humbled and obedient to his father. Such is the condition of those whom Christ endeavoured to reconcile to God. Reconciliation is a voluntary act, and can be brought about only by persuasion.—Christ was a teacher. His whole mission was teaching, in its largest sense. His death was the consequence of his teaching, and of his assumption of the office of the Messiah. The faith which he claimed from his disciples had nothing to do with his nature. It was, that he had been sent by God, and instructed and empowered to do what he did, and teach what he taught. That teaching was his principal office, he more than once asserts. "I am come a light into the world, that whosoever believeth on me should not walk in darkness." "Belief on him as a teacher was the belief which secured salvation." "Verily, verily, I say unto

you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." To his disciples he said, before his crucifixion, "Now ye are clean, through the word that I have spoken unto you." It was his doctrine, then, not his death, which cleansed his disciples from sin. Indeed, Christ's death without his doctrines could have no influence upon the world, for men cannot be forgiven unless they repent. It is only by bringing men to repentance and obedience that he can be of any service to them. To reject him as a teacher is to reject him altogether. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, that shall judge him at the last day. For I have not spoken of myself, but the Father, which hath sent me; he gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting."

One part of Christ's teaching was the readiness of God to forgive the penitent. Such is the meaning of the parable of the prodigal son. This doctrine of the forgiveness of sins made a part, and a substantial part, of Christ's teaching; it became a part of the new covenant or dispensation of religion, a part of God's revealed and stipulated way of dealing with men.

In the course of his teaching, Jesus was arraigned by the Jews as guilty of blasphemy in pretending to be their promised Messiah, and for teaching the people in the name of God.—They brought him before their highest court, and the high-priest solemnly interrogated him, "Art thou the Christ?" Here was his whole mission and ministry brought to the test. If he had shrunk from that avowal, there would have been an end to his mission and his religion. The world at large would never have known that such a person had lived. But he said, "I am," and was sentenced to execution. He shed his blood, then, in bearing testimony to his divine mission; his blood was the seal of the new covenant, a part of which covenant was the promise of God to forgive the penitent. This is what he meant, then, in instituting the supper, when he took the cup and said,— "This is the new covenant in my blood, which is shed for many for the remission of sins."— "My blood is the seal of that covenant, which promises the forgiveness of sins. This is the sense in which Jesus was the 'Lamb of God, which taketh away the sin of the world.'" The mere pardon of sin is of little consequence, unless at the same time there is a change of character. It would have been of no use for the father to forgive the prodigal son, unless he had repented. If he had come back impenitent, the state of things would not have been improved at all, though the father had forgiven the impenitent son. Christ is the ambassador of God's mercy to men. He pronounced them pardon on repentance, and acceptance on the ground of obedience,—reward even for every good act. But that embassy is made infinitely more impressive by the crucifixion.—That Christ foresaw and foretold.—"And I, if I be lifted up from the earth, will draw all men unto me."

So we find that it is the moral effect of Christ's death on which the writers of the New Testament principally dwell, when speaking of the subject. "Who suffered the just for the unjust,"—that he might appease the Divine wrath, or vindicate the honor of the law?—no: but "that he might bring us unto God." "Who gave himself for us,"—that he might expiate our sins?—no: but "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—"Forasmuch as ye know that ye were not redeemed by corruptible things, as silver and gold,"—from what?—the wrath of God, the penalties of the law?—no: but "from your vain conversation received by tradition from your fathers," from your vicious habits and practices, which were handed down from preceding generations, "by the precious blood of Christ, as of a lamb without blemish and without spot."—Now there is no possible way in which the blood of Christ can reform men from their evil habits, except by giving moral power and efficacy to the gospel, in persuading men to abandon sin and practise holiness.

Such, then, are the views of Unitarians with

respect to the atonement. They do not believe that Christ died to appease God's wrath,—they do not believe that he died to satisfy the claims of the broken law. They do believe that he died to give power and efficacy to his Gospel, to fix on him the faith and affections of mankind, that they might be delivered from sin and be induced to become holy, just, and good; to break off their sins by righteousness, and their iniquities by turning to God, and thus become reconciled to that Father from whom they were alienated by wicked works.

The Unitarian hopes to be saved, not by his own merits, nor by the merits of Christ, but by the free, unbought, spontaneous mercy of God, of which boundless and unchangeable love the mission and death of Christ are an expression and a manifestation. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The atonement, or reconciliation, is not so much a speculative as a practical subject, in which every one is interested. Each one knows whether he is reconciled to God, or whether he is estranged from him. Christ has told us how we can find peace. "Come unto me, all ye that are weary and heavy-laden, and I will give you rest."

DR. CHANNING'S VIEWS OF THE PERSON OF CHRIST.

[The following extract is taken from the Memoir of Channing recently published. It is a portion of a discourse preached by him in May 1842, in which he reviews his previous ministry. He was ordained about nineteen years before.]

"In regard to the person or rank of Christ, you well know that a controversy had prevailed during my ministry, in which every minister had been compelled to take a part. My views on this subject have varied but little since my first connexion with you, and have been made known to you with entire frankness. The great fundamental principle of Christian belief is, that Jesus Christ was anointed, sent, commissioned by God, that he derived all his authority and offices and power from God, so that God who sent him is always to be adored as the first cause, the original, of whatever Christ communicates, and is to be our ultimate hope and confidence. I know nothing which appears to be more plainly a departure from this fundamental principle of Christian belief than the doctrine that Christ is God himself, equally entitled with the Father who sent him to the glory of originating our redemption, equally saving us by his own undivided, infinite power. To teach this is to resist the current of Scripture language and Scripture precepts, to withstand Christ's great purpose, which was to glorify his Father, and to shake the fundamental principle of natural as well as revealed religion, the *Unity of God*.

"My ministry on this point I look back upon with unmixed pleasure; nor have I any consciousness of having thus degraded Jesus Christ. His glory consists in the love with which God regarded him, in the offices with which God had invested him, in the likeness which he bears to God's purity and goodness,—not in being God himself; and they are the last to consult Christ's glory, who, instead of making him the brightest representative and the most exalted minister of his Father, throw a mist and doubtfulness over his whole nature, by making him the same being with his Father. I make these remarks with no disposition to bring reproach on any class of Christians; for I would not breathe a single word which might ever seem to be unkind. But the circumstances of my ministry compel me, in reviewing it, to refer to the controversy which has shaken the church, and in which I have been charged with conducting my people into ruinous error. That I have not erred I ought not to affirm with the decision and confidence too common in controversy, and therefore I would only say that I have inquired earnestly, and that inquiry has given me a calm, stable conviction of the great principle that Jesus Christ is a distinct being from God; a derived, dependent

being, not the self-existent and infinite Creator.

"Still, I have not been accustomed to preach Christ as a mere man. I have spoken of him as a peculiar being. He existed in a state of glory before his birth. Nor was his agency for our salvation confined to his teaching, and example, and suffering, and resurrection, while on the earth; but he is now a glorified, powerful agent in human affairs, our friend, benefactor, intercessor, and strengthener, and hereafter he will be our judge. These views I have urged, not because the mere belief of them is to save, but because they have seemed to me fitted to create a more earnest, affectionate, reverent, and obedient regard to Jesus Christ,—such a regard as will lead us to form ourselves upon the model of his precepts and example.—This, this is the essential point, and he who is faithful here has a saving faith, be his views of Jesus whatever they may. The greatest and most dangerous error of the age is the substitution of opinion, speculation, controversy, of noise and bustle about religion, for the practice of Christ's precepts, especially of those precepts which peculiarly characterize his religion,—filial love towards God, and self-denying, all-forgiving, disinterested, mild, humble, patient charity towards men. This love, this charity,—which is the end of the Christian commandment, which is greater than faith and hope, which is the very spirit of Christ, which is *God dwelling in us*,—I have made supreme in my ministry; and I trust that I have not labored wholly in vain."

HUMILITY AND INDEPENDENCE.

No humility is thoroughly sound which is not thoroughly truthful. The man who brings misdirected or inflated accusations against himself, does so in a false humility, and will probably be found to indemnify himself on one side or another. Either he takes a pride in his supposed humility; or escaping in his self-condemnation from the darker into the lighter shades of his life and nature, he plays at hide and seek with his conscience. And true humility, being a wise virtue, will deal more in self-examination and secret contrition than in confession. For confession is often a mere luxury of the conscience,—used as the epicures of ancient Rome would use an emetic and a warm bath before they sat down to a feast. It is often also a very snare to the maker of it, and a delusion practised on the party to whom it is made. For, first, the faults may be such as words will not adequately explain; secondly, the plea of "guilty," shakes judgment in her seat; thirdly, the indulgence shown to confession might be better bestowed on the shame which conceals; for this tends to correction, whereas confession will many times stand instead of penitence to the wrong-door; and sometimes even a sorrowful penitence stands in the place of amendment, and is washed away in its own tears.—*Taylor's Notes from Life*.

EVILS OF FANATICISM.

[From *Universalist Watchman*, published in Montpelier, Vermont.]

We learn with regret, that there are quite a number of persons in various portions of this State, who are still afflicted with the Miller mania, "Perfectionism," &c., &c. Some still indulged the wild vagary of the end of the world, and the common notion of a general conflagration of the Universe and the day of judgment. Others indulge the idle whim that they have become perfect—that they shall never die a physical death, &c.

In one of these families where a child was sick, the parents refused entirely to send for a doctor of any kind, affirming that the Lord would cure it, until their neighbors expostulated with them and finally censured their proceedings, when they finally called a physician—but too late. Nothing could then be done. It lingered a short time and died? O, Fanaticism! Thou art both blind and cruel!

The path that leads to fortune, too, often passes through the narrow, defiles, of meanness, which a man of exalted spirit cannot stoop to tread.

CHRISTIAN PRINCIPLE.

Our religious principles should be enlightened, unwavering and practical. True Christian principle is to the mind, what gravitation is to the universe; it keeps all our powers, appetites and hopes within the orbit of devotion and beneficence. Christianity is the best friend of man. In disclosing the hand of an all-wise and all-gracious Providence, dispensing prosperity and adversity, and bringing good out of evil—it presents the prospect of an hereafter, where the ravages of sin and death shall be repaired—and finally by awakening all our active powers to the prosecution of the most valuable ends—it fills up every chasm—dissipates every painful impression—the whole compass of nature brightens around—our tears may continue to flow, perhaps flow faster, but our consolations flow as fast. To the breast which has been visited by the peace of God, the bitterness of grief is over: and few traces of it are to be seen, but those improvements which it has made in the soul, and that manly thoughtfulness—not melancholy—which remains the true ground work of an estimable character.

For it is not the momentary sparkling of a volatile imagination—it is not the illusive attractions of a gay exterior, set forth with all the dazzling circumstances of outward show, that confer true happiness, or command lasting esteem. The silent, steady march of duty; the constant, unbroken flow of right and good affections; the life filled up with acts of real kindness and solid usefulness; diffusing harmony and comfort through each social, domestic scene; glorifying God alternately by cheerful obedience and placid resignation; amidst the tide of flowing fortune, humble and benign; serene amidst the decay of nature; in death itself peaceful and happy—these are indeed just claims to our affection and respect, that deserve to live in our remembrance—proofs of sound judgment, of substantial worth—the result of daily study and delight in God's holy law—of following its dictates with conscientious care—of transcribing the best of precepts, the divinest of examples, into the tablet of a pure mind.—And is not this true happiness? a soul which dissolving nature, and even the hand of death cannot unharmonize—is it not strung higher, attuned to a loftier tone, than they who know no other than earthly and transitory good, can reach, or easily imagine.

While fortune favors, and the world continues to smile, happier than the happiest of its votaries are the children of virtue and piety: and when the world dissolves and passes away, there yet remains a happiness to which all its splendors are but vanities.—When the scanty rills of transitory enjoyment are dried up—Lo! the ever-flowing ocean of eternal goodness rolls before them.—When each beloved object vanishes from the closing eye—when the accents of true affection sink in silence—“when flesh and heart fail.” God is the strength of their hearts, and their portion forever.

O let not God's word and providence—his bounties, his judgments, and his compassions, speak to our hearts in vain. May each, and all of us “be followers of those, who, through faith and patience, are inheriting the promises.”—Brooks.

DEATH NOT A PAINFUL PROCESS.

We think that most persons have been led to regard dying as a much more painful change than it generally is; first, because they have found by what they experienced in themselves and experienced in others, that sentient beings often struggle when in distress; hence, struggling to them is a sign, an invariable sign of distress. But we may remark, that struggles are very far from being invariable signs of distress; muscular action and consciousness are two distinct things, often existing separately; and we have abundant reason to believe that in a great proportion of cases, those struggles of a dying man which are so distressing to behold, are as entirely independent of consciousness as the struggles of a recently decapitated fowl. A second reason why men are led to regard dying as a very painful change, is because men often endure great pain without dying, and forgetting that like causes produce like effects only under similar circumstances, they infer that life cannot be destroyed without still greater pain. But the pains of death are much less than most persons have been led to believe, and we doubt not that many persons who live to the age of puberty, undergo tenfold more misery than they would, did they understand correct views concerning the change. In all cases of dying, the individual suffers no pain after the sensibility of his nervous system is destroyed, which is often without much, and sometimes without any previous pain. Those who are struck dead by a stroke of lightning, those who are decapitated with one blow of the axe, and those who are instantly destroyed by a crush of the brain, experience no pain at all in

passing from a state of life to a dead state. One moment's expectation of being thus destroyed far exceeds in misery the pain during the act. Those who faint in having a little blood taken from the arm, or on any other occasion, have already endured all the misery they ever would, did they not again revive. Those who die of fevers, and most other diseases, suffer the greatest pain, as a general thing, hours, or even days before they expire. The sensibility of the nervous system becomes gradually diminished; their pain becomes less and less acute under the same existing cause; and at the moment when their friends think them in the greatest distress, they are more at ease than they have been for many days previous; their disease, as far as respects their feelings, begins to act upon them like an opiate. Indeed, many are already dead as it respects themselves, when ignorant bystanders are much the most to be pitied, not for the loss of their friend, but for their sympathizing anguish. Those diseases which destroy life without immediately affecting the nervous system, give rise to more pain than those that do affect the system so as to impair its sensibility. The most painful deaths which human beings inflict upon each other are produced by rack and fagot. The halter is not so cruel as either of these, but more savage than the axe. Horror and pain considered, it seems to us that we should choose a narcotic to either.—Charles Knowlton M. D.

AN APPEAL TO THE YOUNG CONCERNING EARLY PIETY.

Many of you are ready to postpone all thought of religion; and this might not be unwise or censurable, could you postpone it will the realities, the facts of religion. But this is not within your power. You cannot evade, reject, or defer them. They are the system under which you must live, whether you will or no. The being, the Providence, the law, the government of God, are as real to the most heedless youth as to the most venerable Christian. If there be a God, an eternity, the presence of that God, the shadow of that eternity waits on every step of your lives. They are the nearest and most essential facts of your being, (not one whit the less so because you disregard them;) and the interests which now engross you are less than nought in comparison with them. With these momentous facts thus bearing upon you, you are forming your principles, shaping your habits, moulding your characters; and this is a work which you cannot help doing—to live is to do it. And must not a great part of this work be badly done; must not your principles be lame, your habits faulty, your characters defective, if formed with no reference to these facts? If there be a God, can there be a principle worthy of the name, unless it embody regard to his will and desire for his approval? Can there be blameless habits, unless habits of devotion and of religious obedience be among them? Can there be a character, symmetrical and perfect, which is not founded on that most essential of all relations, in which the soul stands to its Almighty Witness, Rewarder and Judge? In this view, religion, so far from belonging chiefly to riper years, and meriting to be postponed till then by those who would shudder at the thought of utterly rejecting it, makes its strongest appeal to the young, and presents its claims as the very last that they should set aside.

To illustrate your practical inconsistency, in acknowledging the truths of religion, and at the same time postponing all serious heed to them till later years, let me present to you the reflection of your own characters in a parallel case, on which you will readily pass judgment. Suppose, then, a youth, the child of affectionate and faithful parents, who contracts no vicious habits, incurs no public disgrace, holds a faultless reputation in every out-of-door relation and duty, who yet vacates his place near his father's and mother's heart, has no home affections, performs no filial offices, manifests no filial gratitude, pays no deference to the wishes of his parents, treats them as if they were on the outermost verge of his circle, but all the while avows his intention, at some future period of less engrossment and more abundant leisure, to canvass the claims of filial piety, and to atone by late reverence and assiduity towards his parents, for his early and protracted neglect of them. What better than a whited sepulchre would this youth be deemed? Who would respect his seeming virtues? Who would tolerate him in the society, of which, in every other aspect of his character, he might be the ornament? But in passing judgment on him, are you giving sentence against yourselves? Is it not thus that you seem in the sight of God, of angels, of your sainted parents, if you have those who sleep in Jesus, of your innocent and holy kindred now in heaven? If there be a God, a Father, if you are the children of his love, the objects of his unslumbering Providence, can you think without deep

self-reproach of that relation on his part to which there is nothing on yours that corresponds,—of his presence without your recognition, his love without your thanks, his care without your trust, his counsel for your eternal good without an upbreathing of your soul to him as your Refuge and Strength for the ages of immortality?—Andrew P. Peabody.

INTERNAL EVIDENCES OF CHRISTIANITY.

I may say, wherever I open the Christian volume, I find some direction, which, if properly observed, would render me a good neighbour, a good member of society, a good friend, and a good man. Is it then possible for me to doubt the divine original of a system which furnishes such rules, and contemplates so glorious a project?

If the prohibitions of Jesus Christ were universally regarded, and his laws obeyed, what blessings would pour in on society? There would be no war among the nations of earth. There would be no oppression. There would be neither tyrants nor slaves. Every ruler would be just; every artisan would be honest; every parent would be faithful to his charge; every child would be dutiful; the purest affection would recommend domestic life; and neighbours would be mutual blessings. Under the dominion of Christianity, envy, pride, and jealousy would give way to the most enlarged benevolence. Human nature would recover its dignity, and every man would reap the present reward of his own virtues.

From these facts others may draw their own conclusions; my inference is, that such a system of morals cannot be the work of human wisdom. That these laws originated with God, and that Jesus Christ was commissioned to promulgate them, appears to me a much more rational supposition. The more I inspect them, the less am I inclined to compliment human ingenuity with so glorious a production. If, then, I continue to believe thus in this age of refinement and free inquiry, it is because I am unable to resist the evidence arising from the transcendent excellence of the Christian precepts. I think it infinitely more probable, that they should be a communication from God, than that philosophy should justly claim the honor of the invention.—Rev. John Clark, 1796.

Many who reject the claims and deny the miracles of Jesus Christ, admit the moral excellence of his character. A greater inconsistency cannot be conceived! what, is it no offence against the laws of morality to appeal to works never performed, and to pretend to the exercise of powers which never existed? Are deliberate falsehood, imposition, and hypocrisy to be erased from the catalogue of crimes? Is impiety no stain? To die with an obstinate and inflexible adherence to false pretensions, is there nothing immoral in such behavior? I confess, I have very different views of right and wrong, and I feel strong conviction that falsehood and deceit, for whatever end they may be directed, are to the last degree, criminal and disgraceful.

Yet this accusation must be brought against Jesus Christ, if he did no miracles, and was only a self-commissioned reformer. He certainly did profess to work miracles, and he did appeal to them as divine attestations to his sacred character. If he insisted that he was sent of God to enlighten and save mankind, he was careful to add, “The works which I do bear witness of me.” I must therefore deny that he was that excellent person which some modern unbelievers profess to esteem him, or, I must admit the reality of those miracles to which he so often, and with much solemnity, appealed. There is no other alternative. It cannot be, that he was a splendid pattern of pure and sublime morality, whilst his mission and supernatural powers were an artful pretence.—Rev. John Clarke, Boston, 1796.

THE LORD'S PRAYER.—On one occasion, travelling in the Barbary States with a companion who possessed some knowledge of medicine, we had arrived at a door, near which we were about to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the “rebellers against God.” My friend, who spoke a little Arabic, turning round to an elderly person, whose garb bespoke him a priest, said, “Who taught you that we are disbelievers?” He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed, “May God curse me, if ever I curse again those who hold such a belief! nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat the prayer, that it may be remembered and written among us in letters of gold.”—Hay's Western Barbary.

When young, we trust ourselves too much, and we trust others too little when old. Rashness is the error of youth, timid caution that of age.

VENERABLE OLD AGE.—Toward the close of a discourse last Sunday on the Christian measurement of life, and the Christian uses of old age, in reference to the recent death of Joseph Lovering, Esq., the Rev. Mr. Huntington, alluded to the small proportion of persons of advanced age in his congregation. “You are all aware,” he said, in substance, “that even this small number has within the last week been diminished by the departure of one conspicuous as being the oldest of us all.

He had come nearer to the completion of a century than is often seen or expected in our modern estimates of longevity. Ninety years is no ordinary period to be an inhabitant of this earth and a subject of its probation. A little more than twenty such lives would cover all the centuries since Christ walked in Palestine! The single life of our friend reached back to the time when this city—of which he was one of the first board of officers—now crowded with this dense and thronging population, and the centre of such vast commercial relations, maritime and inland,—was but a provincial town.

That life, even after its manhood, saw this population expand, from less than three thousand persons, which was all it numbered during the Revolutionary war—to more than a hundred and twenty thousand—I find that at the census taken near to the time of his birth, (1752, Boston contained but two thousand seven hundred and eighty-nine polled persons.

By the census of 1845, the entire number of inhabitants was one hundred and fourteen thousand three hundred and sixty-six. What mighty and multiplied changes have been gathered within the limits of this one mortal pilgrimage!

Let the striking spectacle of so prolonged a career, while it awakens our gratitude for its usefulness and its industrious labors, impress on our minds more deeply th; true end for which life is both given and preserved. And while we see the supplication of the text—“Cast me not off in the time of old age, forsake me not when my strength faileth”—answered and fulfilled upon the fathers, we will trust that it shall be answered upon the children and the children's children.”—Boston Transcript.

In the Austrian Empire, one man out of seventy-eight is a soldier; in the Kingdom of Great Britain and its dependencies, one to 425; in the United States, one in 2,947.—Boston Rec.

FACTS ABOUT PRISONERS.—Charles Spear, one of the Secretaries of the Prisoner's Friend Society, says that the number of prisoners now confined in the United States, is about 30,000, of whom about 5,000 are in State Prisons. The number discharged yearly from the prisons averages about 20,000, of whom some 2,000 are convicts discharged from State Prisons. There are 12,000 women in prison. In most of the States women may be sent to State Prison; but in Massachusetts they can only be sent to jails and houses of correction. A large number of the prisoners are young, and some of them quite small boys. The State of Massachusetts employs an agent to look after discharged prisoners, and authorizes him to expend a certain amount of money in each case to aid the man in obtaining employment.

THE MOURNER.—I saw a pale mourner bending over a tomb, and his tears fell fast and often. As he raised his weeping eyes to heaven, he cried: “My brother! oh, my brother!”

A sage passed that way and said, “For whom dost thou mourn?”

“One,” replied he, “whom I did not sufficiently love whilst living, but whose inestimable worth I now feel.”

“What wouldst thou do if he were restored to thee?”

The mourner replied, “that he would never offend him by an unkind word, but would take every occasion to show his friendship, if he could come back to his fond embrace.”

“Then waste no time in useless grief,” said the sage, “but if thou hast friends good and cherish the living, remembering that they will soon be dead also.”

MORAL EVIL.—I remember once being in company with the excellent Mr. Newton, when a forward young man asked him, “Pray, sir, what do you think of the entrance of moral evil?” “Sir, I never think about it,” said he, “I know nothing about it. I know there is such a thing as moral evil, and I know there is a remedy for it; and there, sir, all my knowledge begins, and all my knowledge ends.”—Poynder's Literary Extracts.

BOLDNESS.—This is well to be weighed, that boldness is ever blind, for it seeth no danger and inconvenience; therefore it is ill in counsels, but good in execution; for in counsels it is good to see dangers, and in execution not to see them, except they be very great.—Lord Bacon.

The Bible Christian.

MONTREAL, JULY, 1848.

THE LORD'S DAY.

Among the tracts published by the American Unitarian Association is one on the subject of the Lord's Day—the Christian Sabbath. It is written by the Rev. Mr. Huntington of Boston, and has interested us very much from the unfeigned respect which he accords to this ancient and venerable institution. In times like the present, when the overflowing zeal of a certain class of reformers, in whom the element of destructiveness predominates over that of constructiveness, seeks vent by assailing the Christian Sabbath, and calling its beneficial tendency in question, it is with peculiar pleasure that we receive a tract like the one before us, so reasonable in its argumentation, and so reverent in its tone. The setting apart of one day in seven as a day of rest from worldly labor, and a season more specially devoted to religion, has been an arrangement of Providence from the very earliest times. It existed prior to the Mosaic dispensation, and was designed to survive it. The fourth commandment of the decalogue is declaratory, not enactive. It says "remember the sabbath day," &c. And when the system of Judaism passed away, and the more comprehensive scheme of the Gospel took its place, the adherents of the new dispensation still set apart one day in seven as a sacred season—as a season more especially devoted to worship and praise. They continued to meet, however, on that day of the week on which our Lord had risen from the dead. Hence it was called the "Lord's Day."

The suitability and necessity of such an institution should be evident to all, we think, who reflect properly on the nature of man and the circumstances in which he is now placed. But on this topic we have not leisure to enlarge at present. We wish, however, to submit the following paragraphs, which form the conclusion of Mr. Huntington's tract, to the thoughtful perusal of our readers. We have great faith in the good influences of a well spent Christian Sabbath, and when we see its proper exercises neglected by men and women upon any and every frivolous pretext, we are deeply pained, because we observe in such negligence forcible proof of religious deficiency.—

"In concluding, let us briefly indicate, in a practical form, two ways in which the Sabbath may be kept, by placing before us two individual examples, leaving it to be decided which has the more respectability and dignity,—which is Christian and right,—which we would desire and strive to imitate.

"Of the two men we have in mind, one regards the Lord's day as simply an interruption of his weekly business. His only resolution is to get as much indolent repose or sensual gratification out of it as he can make it yield. He follows his worldly plans to the last moment of a late Saturday evening, without any preparation or thought for the sacred duties of the morrow. He lengthens his sleep far into the Sabbath, and rises stupid, and perhaps irritable,—too late, it may be, for attendance on public worship,—or if he goes there at all, out of some formal or superficial motive, he goes hurriedly and confusedly, or tardily, without a ready mind, laying down as it may be a newspaper or a work of fiction as he starts, instead of a Bible,—and discussing on the way and in the porch the business or the fashions of the week, the last steamer's mercantile news, or the last record in chancery. With a sluggish or wandering attention, he sits out the services, feeling no glow of love kindled for God or man. On leaving the church he resumes the projects or the gossip of the week. The next principal occasion is his dinner. The hour's interval he saunters away by a needless visit to the post-office. After a somewhat surfeiting repast, the remainder of the holy day is given either to sleeping or riding, and the evening to the profitless society of some kindred spirits, as thoughtless and as earthly-minded as himself. Thus closes that misspent, squandered day. Thus has the deluded man cheated his own soul, dishonored his humanity, wronged his fellow-creatures, and affronted his God.

Turn to the other. He greets the coming of the Sabbath with eagerness. He looks gladly for it, as a release from cares and anxieties, which, if they were never broken, would narrow and belittle his nature. Early on Saturday evening he withdraws himself from his toil into his own home. He gathers his household together, and speaks to them of the goodness of

the Father in the preservations of the week, and if there are children to be aided for the religious studies of the Sunday School, he encourages them in their preparation. With promptness and a clear head he meets the Sabbath morning, and in a regular and undisturbed house engages in some reading or reflection congenial to the objects of the day before him. When he goes to the sanctuary, it is only to continue the tone of feeling he has already called up, to gain fresh impulses to his resolves, his faith, and his hope, to quicken his feelings of fellowship for mankind, and to offer brief and cordial salutations to such as he meets by the way. Directly to the house of God, and directly from it, morning and afternoon, his path leads him into no temptations to frivolity or worldness; and his family keep him company. The hours not devoted to worship are passed in that best and dearest of all spots to him, his Christian home, in agreeable and easy and familiar talk on engaging and improving topics, in devising plans to interests variously the younger members of the household, in telling them of the great and good movements that are going on in the world for the benefit of mankind, of the great and good men and women that have lived, and in explaining the infinite beauties and wonders of the Almighty's works and word. If he goes abroad, it is to continue to the more advantage these trains of instruction and quiet enjoyment under God's open sky, or else to carry some friendly message of counsel or teaching, or some gift of charity, to the poor, and the ignorant, and the deprived of his neighbourhood. Has not this man had his daily bread, in that peace and refreshment which descend from heaven? On such a Sabbath will not the God of Sabbaths look down with love, and leave his blessing on that habitation?

AMERICAN SLAVERY.

At the last annual meeting of the Congregational Ministers of Massachusetts, the following resolution concerning slavery was adopted. This convention is composed of both Trinitarians and Unitarians. The resolution was proposed by the Rev. Dr. Lowell of the West Church in Boston, the oldest clergyman in the city, we believe, and certainly one of the most highly esteemed. Dr. L. is a believer in the strict unity of God, but disclaims the name of Unitarian, and every other name that seems to wear a sectarian aspect. He recognises no denominational title. He will be called by the Master's name only. Of the other eight gentlemen on the committee, four belong to the Unitarian, and four to the Trinitarian denomination:—

"Whereas this Convention is deeply impressed with the sinfulness and injustice of holding a fellow-being in slavery, and is convinced by all experience, that the relation of master and slave is as destructive of the moral nature of the one, as it is of the human nature of the other; and whereas recent events have demonstrated, that the non-slaveholding States are inextricably involved in some of the great public and private wrongs inherent to the system; and whereas, while it is at all times incumbent upon us, as men, to be faithful to the duties of a common humanity, as ministers of Him who came to unloose the heavy burthens, and bind up the broken in heart—it is especially our duty to 'remember those who are in bonds as bound with them;'—therefore Resolved, that a Committee of nine be appointed to prepare a Report, to be presented at the next annual meeting of the Convention, containing a brief history of the rise and progress of slavery in our country, a view of the responsibility of the free States in regard to it, and a calm and temperate, but solemn and earnest appeal to the community on this momentous subject."

The committee appointed were—

- Dr. Lowell, of Boston;
- Dr. Hitchcock, of Randolph;
- Dr. Storrs, of Braintree;
- Dr. Worcester, of Salem;
- Mr. Thompson, of Salem;
- Mr. Hill, of Worcester;
- Mr. Briggs, of Plymouth;
- Mr. Childs, of Lowell;
- Mr. Lothrop, of Boston.

PROGRESS OF UNITARIAN OPINIONS IN ENGLAND.

The subjoined paragraph, indicating the progress of Unitarian doctrines in England, is taken from a letter from Joseph Barker which lately appeared in the London Inquirer:—

"DEAR SIR,—I saw in your paper, some time ago, some letters from friends discussing the question, What is the reason that Unitarian doctrines do not make their way in England? Would you allow me to ask your correspondents whether it be indeed a fact that Unitarian doctrines are not making their way in England? In the circle in which I move, they are making their way, and have been making their way for years past. I have not the least doubt that amongst the people whom I have had an opportunity of addressing, and amongst whom my publications have been circulated, not less than from thirty to forty thousand people have embraced Unitarian doctrines within the last five years. If in any circles of society Unitarian doctrines are not making their way, the reason must be, in my judgment,

a want of effort on the part of those who hold Unitarian sentiments. If those who hold Unitarian sentiments would use their influence as they ought in multiplying and circulating plain, popular, and truthful publications, they would see their sentiments prevailing in every class of society, and in every part of the world.

"Yours respectfully,
"JOSEPH BARKER.
"Wortley, near Leeds, March 13, 1848."

TORONTO UNITARIAN CONGREGATION.—We understand that Mr. Hassall is at present preaching for the Unitarian Congregation of Toronto, and will remain there during the vacation of the Meadville Theological School.

PROCEEDINGS OF THE FIRST CONGREGATIONAL SOCIETY OF BURLINGTON, ON THE OCCASION OF THE DEATH OF REV. O. W. B. PEABODY.

At a special meeting of the First Congregational Society, called to take measures in reference to the death of their Pastor, the Rev. Oliver W. B. Peabody, held at their Meeting House on the 6th day of July, 1848, at eight o'clock, A. M., Hon. Alvan Foote was called to the chair, and John N. Pomeroy, Esq., was appointed Clerk *pro tempore*. Mr. Pomeroy, at his request, was excused from serving as Clerk, and Edward A. Stansbury was appointed Clerk *pro tem*.

On motion of N. B. Haswell, Esq. Voted, That a committee of five be raised as a general committee of arrangements, to take measures for the funeral obsequies of our deceased Pastor, and that the same committee be also charged with the duty of preparing a suitable expression of feeling on the part of this Society, in view of the afflictive event which calls us together.

The Chair appointed as such committee Messrs. N. B. Haswell, John Peck, John N. Pomeroy, Edward C. Loomis, and Edward A. Stansbury.

The meeting then adjourned to 2 o'clock of the same day, to hear the report of the committee.

2 o'clock, P. M.—The meeting again convened; and Mr. Haswell, from the Committee of Arrangements, reported the order which had been adopted for the funeral, with a recommendation that the Meeting House be hung with black on that occasion; that the Sunday School Children attend in a body, and that the Clergymen of the village be invited to be present. Which report was unanimously adopted.

Mr. Stansbury, from the same Committee, reported the following expression on the part of the Society, which was read and adopted unanimously:

The sudden death of our beloved Pastor, the Rev. Oliver W. B. Peabody, has filled us with the deepest grief. To all who knew him the simple announcement will disclose the full extent of our loss; but to others, how faintly does it express the bitter and unexpected bereavement which plunges so many hearts into mourning.

Although the pale face and feeble step of him whose loss we deplore, had long since admonished us that the blessing of his ministry was not long to be vouchsafed to us, yet we had indulged the hope that a cessation from labor and change of scene, might yet prolong, for a few months at least, a life rendered precious in our eyes by the daily practice of every virtue which can adorn the private or ministerial character.

But while we hoped thus, it was ordained in the counsels of Heaven, that he whose life displayed so worthily the loveliness of the Christian character, should be spared the weariness of a longer journey to the tomb, and be at once removed to those happy realms where the "wicked cease from troubling, and the weary are at rest."

With those who mourn our friend, as not merely friend but relative, we claim to mingle our tears. To her who has returned in recent widowhood from distant climes, to see nought but the pale ashes of that only brother who was so endeared to her heart, we can offer only the consolations which flow from a reflection on the spotless excellence of his character, and the love which it inspired, manifested as that love is by the spontaneous grief of a whole community who have been daily witnesses of his walk and conversation.

Let us meditate upon the rare virtues which form our chief impressions of our departed friend. Let the self-devotion with which he clung to all his duties amid the depression of exceeding weakness, admonish us against permitting slight difficulties to discourage us in the path of duty. Let the mingled firmness, meekness and charity with which he held and expressed his own opinions, teach us to emulate that spirit and temper of mind which shone so conspicuously in him. Let the unwearied labors of this feeble but resolute Christian, in behalf of the poor and afflicted, teach us to remember with the tenderness which he so beautifully manifested, the untold woes and sorrows of those to whom the boon of life comes fraught with few blessings.

Let the unruffled gentleness and serenity which will ever be associated with our memories of him, inspire in us a warm desire to regulate our conduct by the same rules which produced in him such blessed fruits.

It only remains for us now to commit his body to the dust, amid the scenes which he loved so well, and nigh to that temple where his voice has so often been raised in declaring his Master's will, in admonishing his people, and in striving to lead them in the path where he found such abundant joy and consolation.

On motion of John N. Pomeroy, Esq., Voted, That the proceedings of the Society relative to the decease of their Pastor, be signed by the Chairman and Clerk, and published in the village papers, and in the Christian Register.

ALVAN FOOTE, Chairman.
EDW. A. STANSBURY, Clerk *pro tem*.

FOREIGN AID TO THE ROMAN CATHOLIC CHURCH IN AMERICA.—The association (in Europe) for the propagation of the faith, have granted to the missions in America, this year: \$5,000 to the Bishop of Dubuque; \$6,000 to the Bishop of Detroit; \$4,000 to the Bishop of Cincinnati; \$3,000 to the Bishop of Philadelphia; \$3,000 to Richmond; \$4,000 to Bishop Hughes, New York; \$1,000 to Priest of Mercy, New York; \$2,000 to Hartford; \$3,000 to Nashville; \$3,000 to Louisville; \$8,000 to Bishop of Vincennes, and \$3,000 to Congregation of Holy Cross, same diocese; \$6,000 to St. Louis; \$2,500 to Milwaukee; \$3,500 to Bishop of Little Rock; \$7,500 to Bishop Quarter, at Chicago; \$3,500 to Natchez; \$4,750 to New Orleans; \$7,500 to Mobile; \$8,000 to Charleston; \$6,000 to Lazarists in the United States; \$2,150 to Society of Jews, Mo.; \$9,000 to Society of Jesus in Rocky Mountains; \$760 to Dominicans in do; \$10,000 to Dr. Odin, Vicar Apostolic, Texas; \$3,000 to Joint Missions in America; \$26,000 to West Indian and South American Missions; \$11,000 to the Archbishop of Oregon city; \$4,000 to Vicar Apostolic, Hudson's Bay; \$26,000 to British American Missions; \$11,500 to Oblats, Canada and Hudson's Bay; \$6,000 to Jesuits in Canada. These grants, with the donations of the people, will uphold a very large number of missionaries of the Church of Rome on this continent.—*Episcopal Recorder*.

INCREDULITY.—Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe; and of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the worst. Real philosophy seeks rather to solve than to deny.

SORROW.—Sorrow ought to be the domestic guests of our souls, as much as joy and pleasure; it also is sent down upon us from above; and He who counts all tears, who tries our hearts,—He knows well what weak mortals are fitted to endure.—*Tricks*.

Sir Matthew Hale says:—"Be careful not to interrupt another when he is speaking, hear him out and you will understand him better, and will be able to give him the better answer."

Until you understand an author's ignorance, presume yourself ignorant of his understanding.—*S. T. Coleridge*.

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Poetry.

ETERNAL JUSTICE.

BY CHARLES MACKAY.

The man is thought a knave or fool,
Or bigot, plotting crime,
Who for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared;
Him shall the scorn and laugh of men
Pursue with deadly aim;
And malice, envy, spite, and lies,
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.

Peace to thy soul, old Socrates,
Cheerily to and fro,
Trust to the impulse of thy soul
And let the poison flow,
They may shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine;
They cannot blot thy spoken words
From the memory of man,
By all the poison ever was brewed
Since time its course began.
To-day abhorred; to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

Plod in thy cave, grey Anchorite;
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.
They call thee wizard, and monk accursed,
And load thee with dispraise:
Thou wert born five hundred years too soon
For the comfort of thy days;
But not too soon for human kind;
Time hath reward in store;
And the demons of our sires become
The saints that we adore.
The blind can see, the slave is lord;
So round and round we run;
And ever the wrong is proved to be wrong,
And ever is justice done.

Keep, Galileo, to thy thought,
And nerve thy soul to bear;
They may gloat o'er the senseless words they
wring
From the pangs of thy despair;
They may veil their eyes, but they cannot hide
The sun's meridian glow;
And the heel of a priest may tread thee down,
And a tyrant work thee woe;
But never a truth has been destroyed;
They may curse it and call it crime;
Pervert and betray, or slander and slay
Its teachers for a time.
But the sunshine eye shall light the sky,
As round and round we run;
And truth shall ever come uppermost,
And justice shall be done.

And live there now such men as these—
With thoughts like the great of old?
Many have died in their misery,
And left their thought untold;
And many live, and are ranked as mad,
And are placed in the cold world's ban,
For sending their bright far-seeing souls
Three centuries in the van.
They toil in penury and grief,
Unknown, if not maligned;
Forlorn, forlorn, bearing the scorn
Of the meanest of mankind.
But yet the world goes round and round,
And the genial seasons run,
And ever the truth comes uppermost,
And ever is justice done.

CHARACTER.—Men are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver. The mass of Elijah's character was excellence; yet he was not without the alloy. The mass of Jehu's character was base; yet he had a portion of zeal which was directed by God to great ends. Bad men are made the same use of as scaffolds; they are employed as means to erect a building, and then are taken down and destroyed.—Cecil.

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

LETTER VI.

I promised you, in my last letter, to state the particulars in which I deemed the Christian dispensation to be an improvement or perfection of the law delivered at Sinai, considered as including a system of morality; but before I come to this point, it is proper to remark upon the character of the books of the Old Testament, subsequent to those of Moses. Some are historical, some prophetic, and some poetical; and two may be considered as peculiarly of the moral class—one being an affecting dissertation upon the vanity of human life, and another a collection of moral sentences under the name of Proverbs. I have already observed that the great immovable and eternal foundation of the superiority of Scripture morals to all other morality, was the idea of God, disclosed in them and only in them; the unity of God, His omnipotence, His righteousness, His mercy, and the infinity of His attributes, are marked in every line of the Old Testament in characters which nothing less than blindness can fail to discern, and nothing less than fraud can misrepresent.

This conception of God serving as a basis for the piety of His worshippers was of course incomparably more rational and more profound than it was possible that sentiment could be which adored devils for deities, or even that of philosophers like Socrates, Plato and Cicero, who, with purer and more exalted ideas of the Divine nature than the rabble of the poets, still considered the existence of any God at all as a question upon which they could form no decided opinion. You have seen that even Cicero believed the only solid foundation of all human virtue to be piety; and it was impossible that a piety so far transcending that of all other nations should not contain in its consequences a system of moral virtue equally transcendent. The first of the ten commandments was, that the Jewish people should never admit the idea of any other God. The object of the second, third and fourth, was merely to impress with greater force the obligation of the first and to obviate the tendencies and temptations which might arise to its being neglected or disregarded.—Throughout the whole law the same injunctions are continually renewed; all the rites and ceremonies were adapted to root deeper into the hearts and souls of the chosen people that the Lord Jehovah was to be forever the sole and exclusive object of love. Reverence and adoration, unbounded as His own nature, was the principle; the very letter of the law, and the whole Bible, is but a commentary upon it, and corollary from it.

The law was given not merely in the form of a commandment from God, but in that of a covenant or compact between the Supreme Creator and the Jewish people; it was sanctioned by the blessing and the curse pronounced on Mount Gerizim and Mount Ebal, in the presence of the whole Jewish people and strangers, and by the solemn acceptance of the whole people responding amen to every one of the curses denounced for violation on their part of the covenant.—From that day until the birth of Christ (a period of about 1,500 years) the historical books of the Old Testament are no more than a simple record of the fulfilment of the covenant, in all its blessings and curses, exactly adapted to the fulfilment or transgression of its duties by the people. The nation was first governed by Joshua, under the express appointment of God; then by a succession of judges, and afterward by a double line of kings, until conquered and carried into captivity by the kings of Assyria and Babylon; seventy years afterward restored to their country, their temple and their laws; and again conquered by the Romans, and ruled by their tributary kings and pro-consuls. Yet, through all their vicissitudes of fortune, they never complied with the duties to which they had bound themselves by the covenant without being loaded with the blessing promised on Mount Gerizim, and never departed from them without being afflicted with some of the curses denounced upon Mount Ebal.

The prophetic books are themselves historical—for prophecy, in the strictest sense, is no more than history related before the event; but the Jewish prophets (of whom there was a succession almost constant from the time of Joshua to that of Christ) were messengers, specially commissioned of God, to warn the people of their duty, to foretell the punishments which awaited their transgressions, and finally to keep alive by uninterrupted prediction the expectation of the Messiah, "the seed of Abraham, in whom all the families of the earth should be blessed." With this conception of the Divine nature, so infinitely surpassing that of any other nation—with this system of moral virtue, so indissolubly blending, as by the eternal constitution of things must be blended, piety—with this uninterrupted series of signs and wonders, prophets and seers; miraculous interpositions of the omnipotent Creator to preserve and vindicate the truth, it is lamentable, but to those who know the nature of man, it is

not surprising to find the Jewish history little else than a narrative of idolatries and corruption of the Israelites and their monarchs; that the very people who had heard the voice God from Mount Sinai, within forty days compel Aaron to make a golden calf, and worship that as the "God who brought them out of the land of Egypt;" that the very Solomon, the wisest of mankind, to whom God had twice revealed himself in visions—the sublime dedicator of the temple, the witness, in the presence of the whole people, of the fire from Heaven which consumed the offerings from the altar, and of the glory of the Lord that filled the house—that he, in his old age, beguiled by fair idolatresses, should have fallen from the worship of the ever-blessed Jehovah to that of Ashtaroth and Milcom, &c., the abomination of all the petty tribes of Judea—that of Baal, and Dagon, &c.; that the sun, moon and planets, and all the hosts of Heaven—the mountains and plains, every high place, and every grove should have swarmed with idols, to corrupt the hearts and debase the minds of a people so highly favored of Heaven—the elect of the Almighty, may be among the mysteries of Divine providence, which it is not given to mortality to explain, but as inadmissible only to those who presume to demand why it has pleased the Supreme Arbiter of events to create such a being as man.

Observe, however, that amid the atrocious crimes which that nation so often polluted themselves with—through all their servitudes, dismemberments, captivities and transmigrations—the Divine light which had been imparted exclusively to them was never extinguished; the law delivered from Sinai was preserved in all its purity; the histories which attested its violations, and its accomplishments were recorded and never lost. The writings of the prophets, of David and Solomon, were all inspired with the same idea of the Godhead, and the same intertwining of religion and morality, and the same anticipations of the Divine "Immanuel, the God with us;" these survived all the changes of government and of constitutions which befel the people: "the pillar of cloud by day and the pillar of fire by night;"—the law and the prophets, eternal in their nature—went before them unsullied and unimpaired through all the ruins of rebellion and revolution, of conquest and dispersion, of war, pestilence and famine. The Assyrian, Babylonian and Egyptian empires, Tyre and Sidon, Carthage and all the other nations of antiquity, rose and fell in their religious institutions at the same time as in their law and government; it was the practice of the Romans when they besieged a city to invoke its gods to come over to them; they considered the gods as Summer friends, ready to desert their votaries in the hour of calamity, or as traitors, ready to sell themselves for a bribe; they had no higher estimate of their own than of the stranger deities, whom, as Gibbon's id—"they were always ready to admit to the freedom of the city."

All the gods of the heathen have perished with their makers; for where on the face of the globe could now be found the being who believed in any one of them? So much more deep and strong was the hold which the God of Abraham, Isaac and Jacob, took upon the imaginations and reason of mankind, that I might almost invert the question, and say, where is the human being found believing in any God at all and not believing in Him. The moral character of the Old Testament, then, is that piety to God is the foundation of all virtue, and that virtue is inseparable from it; but that piety without the practice of virtue is itself a crime and the aggravation of all iniquity. All the virtues which are here recognized by the heathen are inculcated not only with more authority but with more energy of argument and more eloquent persuasion in the Bible than in all the writings of the ancient moralists.

In one of the apocryphal books, (Wisdom of Solomon,) the cardinal virtues are expressly named: "If any man love righteousness, her labors are virtue, for she teacheth temperance and prudence and justice and fortitude;" which are such things as men can have nothing more profitable in this life. The book of Job, whether considered as history or as an allegorical parable, was written to teach the lessons of patience in afflictions, of resignation under Divine chastisement, of undoubted confidence in the justice and goodness of God under every temptation or provocation to depart from it. The morality of the apocryphal books is generally the same as that of the inspired writers, except that in some of them there is more stress laid upon the minor objects of the law, and less formal ordinances of police, and less continual recurrence to "the weightier matters."

The book of Ecclesiasticus, however, contains more Grecian than all the sayings of the seven Grecian sages. It was upon this foundation that the more perfect system of Christian morality was to be raised.—But I must defer the consideration to my next letter. In the meantime, as I have urged that the Scriptural idea of God is the foundation of all perfect virtue, and that it is totally different from the idea of God conceived by any ancient nation, I should recommend it to you, in pursuing the

Scriptures hereafter to mediate often upon the expressions by which they mark the character of the Deity, and to reflect upon the duties to Him and to your fellow-mortals which follow by inevitable deductions from them. That you may have an exact idea of the opinions of ancient heathen philosophers concerning God, or rather the gods, study Cicero's dialogues and read the Abbé Olivet's remarks on the theology of the Grecian philosophers, annexed to his translations.

From your affectionate father,
JOHN QUINCY ADAMS.

DUTY OF CHRISTIANS TO MAINTAIN LIBERTY AND ORDER.

(From a sermon recently preached by Rev. M. Coquerel in the Temple of St. Marie.)

"Your first debt towards your country is to labor for the alliance of liberty and order.—Liberty, at the present day, will defend herself, do not doubt it; she has strength, public sentiment, numbers; the torrent is with her, it is order which needs to be defended, and in fact in defending her you will aid the cause of liberty, because without public order, liberty is only a snare, a falsehood, which soon ceases to deceive any one.

"All disorder is tyranny; any disorder takes something from the independence of every citizen; any disorder puts obstacles in my way, and it is exercising tyranny over me to put an unlawful obstacle across my path. Disorder, under whatever pretext it may be committed, whatever passion give rise to it, whatever varying changes of temptation it displays in turn, is only another name for anarchy, it is only anarchy as its source, waiting to grow large, and the most ancient, the most terrible lesson of history, in every country and in every age, is that anarchy becomes the worst of despotism; it is a despotism which has nothing in its favor, nothing; neither that heavy and monotonous peace which absolute power can at least maintain, nor that material prosperity which prevents a nation from waking up, nor that dazzling glory of war which often causes so many tears that we forget to weep for absent liberty. And while it kills liberty, social disorder kills labor; the utensils which serve as arms for disorder are injured too deeply and too suddenly to be used again for the arts of industry. In the tumult, nothing is done, laborers have no heart to work, distracted as they are by other sounds beside those of the workshop; some do nothing, because they are engaged in the tumult, others because they are looking on to watch it; distrust intercepts and stops order, the unfruitful activity of disorder causes hunger and thirst to increase, and the daily bread being cut off, poverty arrives with long strides, introduces itself everywhere, goes from house to house, descends from story, to story, and society is dissolved in the immense disorder, as an edifice from which the cement is withdrawn, crumbles to the ground.

"Christians, be all of you the defenders of order, each one in the place where God has marked out for him, each in the circle where his influence prevails, each by the means at his disposal. With a sense of this great duty, rally around the existing government, according to the precept of the gospel. "The powers that be, are ordained of God." Give force to authority, inculcate respect for the laws, march in the ranks of the citizen guard, pay without delay the amount of your taxes, and in every thing act as vigilant and courageous guardians of public order. Fathers of families, heads of manufactories, masters and workmen, do not doubt it, this is your duty as citizens and as Christians, your duty towards society and your country, your duty to yourselves, to your wives, your children, to God. Let no one be drawn away, let no one desert his post, and seek in the past motives for betraying the present. Have you regrets, they must be restrained; anxieties, they must be concealed; ambition, you must put it off. You have time to be ambitious, put it off till to-morrow, and begin by working for what is much more pressing. This is certainly not the gratification of your personal ambition; it is the public peace. The voice of your claims will be better heard when other sounds are silenced, and order, which is your first duty, is also your first interest. There is, you see, no pretext remaining which can justify you in your flying from the defence of public peace. Kings abdicate when they see the hour is come; citizens can never abdicate, because the country is always here. Obey then your master who commands us to "Render to Cæsar the things which are Cæsar's, and to God the things which are God's;" and since Cæsar is at the present day the whole nation, in serving that you will serve yourselves, and you will seek the peace of the city where God has established you."

THE BEAUTIFUL.—To love the beautiful in all things, to surround ourselves, as far as our means permit, with all its evidences, not only elevates the thoughts and harmonizes the mind, but is a sort of homage we owe to the gifts of God and the labors of man. The beautiful is the priest of the benevolent.—Bulwer.