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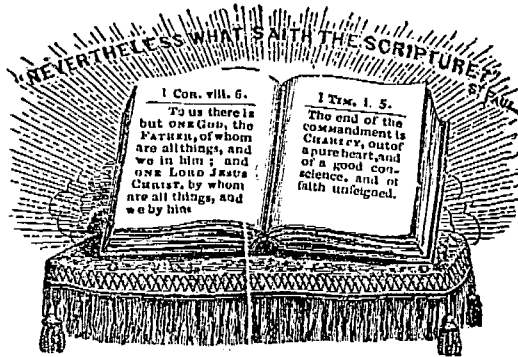
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THE BIBLE

TRUTH, HOLINESS,



CHRISTIAN

LIBERTY, LOVE.

VOL. IV.

MONTREAL, OCTOBER, 1847.

No. 10.

PAUL BEFORE FELIX.

Observe also the power of the gospel over men; and observe, too, in what class of truths this power lies. The gospel of the despised Nazarene, — who had been crucified with scoffing and disgrace before the eyes of a whole world, — uttered by the mouth of a Jew in chains, overwhelms an infidel and vicious ruler of the mighty Roman empire! and this solely by the force and authority with which it exhibits the simple doctrines of righteousness, temperance, and judgment to come. It is these doctrines, lying at the bottom of human accountableness, and coming near to every man's heart, teaching him that nothing is of so great consequence to him as his own character, his regard or disregard to the divine will, — it is this that constitutes the power of the gospel over human conscience. These truths we may wink out of sight; we may veil them by ingenious sophistry; we may drive them from us by a crowd of business and the intoxication of pleasure; we may bury them in a mass of doctrines and ceremonies; but they still stand firm, and constitute the power with which religion grasps the soul of man: and when, by the energy of preaching or the call of Providence, man's conscience is roused to think of them, and to compare with them his own life, then the stoutest and hardest sinner trembles. So it was here. Felix sent for Paul to hear "concerning the faith in Christ." He was curious to know the principles of this new sect, the doctrine of this new philosophy. He probably ranked it with the old philosophical systems of the world, and would like to compare it with other opinions. If Paul had discoursed to him of abstract dogmas, and gone over the list of intricate and metaphysical speculations, which some have preached to the world as the faith of Christ, Felix would have been entertained, and dismissed the preacher satisfied; but he never would have trembled. But Paul knew the gospel better; and the astonished magistrate, instead of what was curious and intellectual, found the new doctrine to be a doctrine of godliness; and, unprepared for reasoning that should affect his heart or touch his life, was made to feel himself accountable, and to tremble at his sins. And so with other men. It is vain to be profound in argument, and eloquent in illustration of abstract theories, and metaphysical speculations, and philosophical niceties, and dark doctrines; an angel might preach thus forever, and yet lead no man to holiness and salvation. These are matters which "play around the head, but do not reach the heart." But when you come to the plain practical lessons of holy writ; when, by strong and urgent reasonings, you prove that God, who made and governs, requires righteousness toward all men, and temperance, i. e., self-government and purity, toward ourselves, and that this requirement he will enforce in a judgment to come, — when he shall judge the world in righteousness by that man whom he has chosen. — then men feel that righteousness is something which concerns themselves; not a pleasant speculation, something to read about, to be amused with, but something which concerns their lasting personal well-being; then the soul starts, and looks around, inquires concerning its preparation for judgment, breaks off its sins, flees to God by the holy Mediator, and lays hold in earnest, of the truths and consolations of religion. These are the powerful truths which break the stubborn sinfulness of man, and educate him for heaven. Every thing else the conscience can sleep under; every thing else a man may believe, or disbelieve, and still remain easy; and so it has always happened that sinners have been found hardened beneath every form of mere belief. But when man is made to believe that he is accountable, that his life must be searched into and judged

at the last dread day, then he can sleep no longer. The couch of down becomes a bed of thorns; and, though invested with all the power and state that earth can give, he trembles on the very seat of office. — *H. Ware.*

RELIGIOUS DECISION.

The first step for one who would be a Christian is to take his stand decidedly and unreservedly on Christian principle, resolved, with God's grace, by that to abide in heart and conduct, through evil and through good report. What is needed is a dedication of himself to God in Christ, — a dedication which will cause him, in all cases, first of all to ask, What would God hear and now approve of my doing? The question should be constantly in your mind, — Situated as I am, "what wouldst thou have me to do"? Your appeal will be, not to what will be for your advantage, nor to the opinion of society, but to Christ's words and to God's approval. Your life may in many things have been in harmony with the Christian law. It has been so, however, chiefly from accident and not from purpose, — because of early tastes implanted by others, from education and the general requirements of society. The obedience, limited and imperfect as it has been, has resulted from favoring circumstances, from the influence and demands of the society in which you live, rather than from your own deliberate choice. It has not been a matter of fixed and settled principle. What we urge is, the personal choice of God's law for your law, — a self-consecration to Christ and to God, — a consecration entire and unreserved.

It is not necessary to dwell on the reasons for taking this stand. We will only present one or two considerations.

1. Till you take this stand, you will not and ought not to be satisfied with yourself. It is the ground which one's own heart tells him he ought to take.

What is the highest conceivable privilege for a creature ignorant and frail as man? There can be none greater than to have the guidance of the Divine hand through the mazes of life. Perplexed with uncertainties and anxieties, what a privilege is mine, if God will condescend to teach me what to believe and what to do! And if he has thus condescended, what creature of the dust will say, — "I decline the guidance of the Almighty, and choose to take care of myself"? If there be a God such as we believe in, how can we think to have any permanent peace of mind except it be founded on his approval? What are we, when we defy the moral order of the universe? But let me as a trusting and obedient child, seek the approval of God, let it be my faithful endeavour to walk in the way which he approves, and the thought of God will be the most blessed one which can visit me. My soul will be at peace with him. It will be in harmony with all that is good on earth and in heaven. Life will be illuminated with light from above, and death, which takes us into the nearer presence of God and of Christ, may fill us with a trembling and reverential awe, but not with terror.

2. Till you take this stand, however correct your life may be in the main, you will find that there are parts of your character and conduct which are habitually at variance with the Divine requirements. You need to take this stand deliberately, in order that you may bring the whole of life under the Christian law. Till it is taken, though in many things you pay deference to this law, in other things you will obey a very different one. You will try to serve both God and Mammon. In some things you will ask what Christ teaches, and in other cases what public opinion or your worldly advantage requires. But God does not allow us to thrust into his throne, with authority equal to himself, our earthly passions and interests.

3. This unreserved consecration of the soul and life is essential to any growth of Christian character.

Surprise is often expressed, that persons, who in general mean to lead Christian lives, exhibit no advance in Christian character. They are no better now than they were ten years ago. The difficulty would very often be found to originate in this half consecration. If it be but in part, the reservation will be made in favor of some dear worldly interest, or habit, or sin. If the man, on the whole, mean to lead a Christian life, and make such a reservation, however unconsciously, he will soon find that there is the test place of his character. It is there that he neglects, evades, or directly violates the Christian law. His seasons of keenest self-reproach and remorse will be associated with that sin. He will at length feel painfully that there the question is whether he will, or will not obey God. It is finally a question of spiritual life and death. He must conquer the sin, and bring it under the Divine law, or the sin will conquer him. If he yields here, and finally comes to acquiesce in the sin, he will feel that God's law with him is not supreme. However it may be in ordinary cases, there is one sacrifice he will not make to Christian duty. Others may not know it, but he knows that there is one thing which he loves more than he either loves or fears God. And this sin, of which he is conscious, will chill his whole moral being. By the laws of the mind, from the mere love of consistency even, this permitted sin will gradually draw down the whole character towards its own level. There is but one course for him, and that is to surrender himself unreservedly to the Divine law, and to say, — "Though it require me to cut off the right hand, or pluck out the right eye, with God's help, I will in this and all things else, try to follow Christ."

4. There is one other reason, not only for taking this stand on Christian ground, but for taking it *avowedly*, to which we will refer, arising out of the influence which it has on others. The moral influence of a man depends on the law to which he is seen to appeal. It is needful for the good of others, if you are on the Christian side, that you should be seen to be so. It is not less important now than it was in the days of the Apostles. Suppose that the first believers in Ephesus, or Corinth, had said, — "We are convinced of the truth of the Gospel. We believe and we will endeavour to obey it in our lives. But we are ignorant and obscure men. If we avow the side we are on, we shall have no influence, and shall subject ourselves to misjudgment and persecution. We will be Christians in reality, but will be silent." Had they done this, Christianity would have perished with the first generation. It would have disappeared as streams which sink into desert sands. It was not more necessary that the Apostles should preach, than that their obscure converts should avow what side they were on, — on what ground they stood. By taking a decided stand, openly and avowedly, they became a centre of influence. They kept before the world the fact that there was such a thing as Christianity. And their influence extending in ever enlarging circles, the few believers soon became a great multitude, and the faith they held was established in the world.

And so now, if you would do any thing to spread the authority of Christianity, let it be seen that you adopt it practically for your guide, and appeal to it as the highest law.

Take a decided stand on Christian principle. If you believe the momentous truths of the Gospel, rejoice to be able to obey them. Put such questions as these to yourself. Am I gaining and using property in obedience to the Christian law? Is the course I am taking in business, in politics, or in the pleasures of life, one which will stand the test of the Gospel? Am I ready to make the sacrifices of inclination, ambition, or profit, which Christ, were he here, would require of me? Is my most anxious thought in the business of life to conduct myself so as to secure the Divine approval? These questions try the secrets of the soul. Happy is that man who can say, — "There is nothing I desire so much as the approval of God." He has already entered into the spiritual kingdom of Christ, and in him the everlasting life is begun.

IMPORTANCE OF INVESTIGATION

BY MRS. DANNA.

If parents do not even allow their children to hear the opinions of those who differ from them; if, on the contrary, they anxiously and sedulously keep them in the dark; if, more especially, they ever let it be discovered that they *dread and fear* any freedom of inquiry — they may rest assured that they are likely to defeat the very ends at which they aim. They cannot always hold the veil before their children's eyes. The parent bird cannot always keep its offspring in the nest. The human mind loves freedom, and will not always consent to be fettered. The time may come when opinions, which are merely the result of education, which have been taken upon trust, *which have never stood the test of free inquiry, and comparison with other opinions*, — the time, I say, may come, when these opinions shall be shaken. Then, a strong and unyielding foundation may be absolutely necessary to keep the *whole fabric* of faith from falling like the house which was built upon the sand.

Oh, it will then be a great mercy if the entire structure do not crumble into absolute ruin, never to be built again. It will be a great mercy, if, amid the general wreck, enough of the pure, uncrumbled material can be saved for the erection of another, and a more enduring structure. Such a result would be happy indeed. The new edifice of faith would perhaps be less imposing, because more simple than the former one, but it would be not the less beautiful and valuable. On the contrary, no mind could estimate, no words could express its superior value. Its beautiful simplicity and unusual symmetry would never cease to delight its fortunate possessor. Built of solid stone, and founded upon a rock, the rains might descend, and the floods come, and the winds blow, and beat upon that house, and it would not fall, because founded on a rock.

You remark: "Yours is not the first, nor the second, nor even the third case in which I have been called to mourn the fulfilment of God's awful prophecy in the persons of my own friends. Some valued friends have already proved that they were 'given up to strong delusion, to believe a lie,' by professing that other form of Anti-Christ more suited to the constitution of their minds — called Popery. Widely as they seem to differ, they are, when sifted, varied developments of the same enmity to God's wonderful yet simple way. My own mode of accounting for it is, that it has not pleased God to enlighten them with his Holy Spirit."

To what "awful prophecy" do you allude in the first part of this extract? Is it that of being given over to strong delusion, to believe a lie? I suppose it must be. A little farther on you say, that "it has not pleased God to enlighten them," that is, those who do not think as you do, "with his Holy Spirit." This is quite a flattering unctious for a man to lay to his soul, I am willing to acknowledge. It would be a very convenient mode of settling differences of opinion, if we could only be certain who has the Spirit, and who has not. *But there is the rub.* If we could only decide upon some one living human being like ourselves, who, we were very sure, was under this special influence, whom we could consult to whom we could explain the minutest shade of difference in our opinions — who could patiently listen to all we have to say, and give us precise answers, *not to be mistaken* — our differences might all be speedily and satisfactorily adjusted. Not one of us would object to making him the umpire between us. We could appeal to this infallible guide upon every topic which has ever divided the Christian world, and he would settle the matter at once. None of us would then object to having a "Pope." How delightful it would be to have such a guide at every step of our progress! He would tell us exactly what our Lord meant when he said, "My Father is greater than I," and

"of mine own self I can do nothing." If we differed concerning any of his own sayings, he would at once tell us precisely what his meaning was, and say to one, you are right, — and to another, you are wrong.

But, unfortunately, such a thing cannot be. We are not living in the times of the apostles. There is no Paul to whom a Christian Church can write for information upon any particular point. The miraculous gifts of the Holy Ghost to certain favored individuals are no longer to be expected. In regard to this, all of us are upon a perfect equality. Therefore it becomes not any man to say, that such and such a person has not the Holy Spirit. It is an arrogant claim, which I, for one, am not willing to admit; nor will I, I venture to say, be admitted by others who differ from you. When I plainly perceive the fruits of the Spirit — "love, joy, peace, long-suffering, goodness, faith, meekness, temperance" — I joyfully acknowledge its existence. So far as we, frail and erring creatures, can venture to judge from evidence, I judge from what I see.

But, in regard to matters of opinion, the case is altered. Of all the millions in the world who differ in opinion, what one man possesses the greatest share of the Holy Spirit? All equally claim it: whose claims are the best? Why may not I have it as well as you? I ask for it, I wait for it, why may I not possess it? The bare assertion of another that my neighbor is not enlightened by the Holy Spirit, is, in my view, a poor reason for believing it to be so. Because your neighbor cannot see as you do, you insist upon it, that God has blinded his eyes, that seeing he may see, and not perceive, &c. Ought any one but the Searcher of hearts himself to attempt the application of such a text? Ought a mortal to presume to apply it to the fellow-mortal? If the actions of the life give evidence of the dominion of evil principles, we cannot help forming a judgment of the state of the heart — we are allowed to judge of men by their fruits. But with the religious opinions of others we have nothing to do in the way of judgment and condemnation. Our business lies with ourselves. We may think others wrong, but let us take care how we judge them harshly, and without hesitation declare that they belong to "Anti-Christ." Let us see to it that we are in the right; let us strain every nerve to arrive at the right spot; and "let every man be fully persuaded in his own mind."

THE DIVINE UNITY.

The doctrine of the Divine Unity is of immense importance. It is the soul of Judaism, the foundation of Christianity, the noblest discovery of reason, the glory of revelation, the centre of religious truth, the antidote of infidelity, the death blow of idolatry, the spring of Reformation, the guiding star of free inquiry, the companion of liberty, the parent of piety, the source of light in the mind and goodness of the heart, and the inheritor of supreme dominion over faith, to which it is directed by prophecy, and will be conducted by Providence, in all nations.

There can be but one God. It is impossible to associate a correct notion of the attributes of Deity with a plurality of possessors. An absolute monarch can have no coadjutors. Omnipotence, infinity, and eternity, can neither be a divided portion, nor a common inheritance. The admission of one omnipotent excludes that of a second omnipotent; of one infinite, that of a second infinite; of one eternal and uncaused being, that of another eternal and uncaused being: all addition or multiplication of divine persons is precluded by the very idea of God, who must be the sole possessor of absolute perfection.

The Divine Unity is not a barren speculation, or a solitary truth. This single proposition, standing as the representative of its kindred truths and genuine consequences, is the substance of Christianity. It is the sun in the firmament of religious knowledge; inferior or doctrines are bound to it, as by the attractive power of nature; they shine in its light, and round it revolve in harmony. It would not be difficult, by fair argumentation, to trace this affinity; but without entering on so wide a field, we would observe that Scripture has blended the Divine Unity with whatever it has declared of most importance in faith or practice: — with the fatherly character of God; "To us there is one God, the Father;" "one God and Father of all, who is above all, and through all, and in you all;" — with his unrivalled goodness; "Why callest thou me good? There is none good but one; that is God;" — with the limited and temporary dispensation of Judaism; "Hear, O Israel, the Lord our God is one

Lord;" — with the universality of Christianity; "The Lord shall be king over all the earth. In that day shall there be one Lord, and his name One;" — with the certainty of prophecy; "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure;" — with divine homage; "Thou shalt worship the Lord thy God, and him only shalt thou serve;" — with the mission of Christ, and eternal life; "This is life eternal, to know thee, the only true God; and Jesus Christ, whom thou hast sent;" — with the impartiality of the divine dealings; "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also, seeing it is one God;" — with the mediation of the man Christ, and the universality of salvation; "There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all;" — with the summary of our duty; "There is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is better than all whole burnt-offering and sacrifices;" — with the abhorrence of oppression, injustice, and unkindness; "Have we not all one Father? and, hath not one God created us?" — with the glowing language of devotion; "Now unto the King eternal, immortal, and invisible, the only God, be honour and glory for ever and ever!" * Let not, then, the suspicion be harboured, or the charge adjoined, and we over-rate this tenet, for we only follow the leading of Scripture in raising it to the highest elevation.

JESUS AND HIS DISCIPLES
IN THE JEWISH SYNAGOGUE.

Frequent controversies arose between the unbelieving Jews and the disciples of our Lord, upon various other subjects; but there was never any in relation to the nature of God.

Notwithstanding the orderly and peaceable disposition of the early Christian believers — notwithstanding they had endeavored to live in all good conscience, and to afford no just occasion for opposition and strife; yet it is well known to all who are familiar with the events which are recorded in the New Testament, that dissensions and disturbances were very frequent on their account. The Jews could not tolerate what they regarded as a new and pernicious heresy. They could not endure the reflection which its growing prevalence must necessarily force upon their minds; that they had rejected, and crucified, the Messiah, their Prince. There was a prejudice against the very name of the sect and its leader. There was an equal prejudice against the soul-humbling doctrines which they taught. Hence all the persecutions which were continually raised against the converts to the Christian faith.

The particular causes of offence are stated in connection with the various instances recorded in their history, of violence and wrong to which the believers were exposed.

Sometimes they were accused of speaking blasphemous words against Moses and against God; and then again of uttering blasphemy against the temple and the law; because, as they testified, "we have heard him say, that this Jesus shall destroy this place, and change the customs which Moses delivered unto us." Sometimes they were "cast out," merely for asserting that Jesus was the Christ, and that God had raised him from the dead; sometimes for making converts among the Gentiles, and for bringing Greeks, as they supposed, into the temple; and sometimes upon the more vague and groundless charge, of being men who were endeavoring "to turn the world upside down."

There was one question which produced dissension even among the believers themselves. Almost every church which the Apostles planted was troubled with it, and they called a council, in vain, to settle it. In spite of their authority, the controversy raged, and serious divisions, and direct opposition, in many cases, were the consequences. It was the question, whether Gentile converts should be compelled to observe the law of Moses?

Now, in all this multitude of accusations, with or without apparent cause; among all the offences which were charged against them, whether believed or feigned; among all the discussions which ever arose in rela-

* 1 Cor. viii. 6; Ephes. iv. 8; Matt. xix. 17; Deut. vi. 4; Zech. xiv. 9; Isaiah xlvi. 9, 10; Matt. iv. 10; John xvi. 3; Romans iii. 29, 30; 1 Tim. ii. 5, 6; Mark xii. 32, 33; Mal. ii. 10; 1 Tim. i. 17. The word "wise" is omitted, according to the corrected text of Griesbach.

tion to all manner of subjects in the synagogues or in the churches; it is very remarkable, that there should be one, in relation to that subject, with respect to which the Jews were, as we have seen, so peculiarly sensitive — not one in relation to a doctrine, now deemed essential, but then so utterly at variance with the popular belief. The Bible records none; and no intimation is given by any of its writers that such an accusation was ever made, or that such a question was ever agitated.

Now, what shall we do with these Facts? We cannot deny them; and what other inferences can we draw than those which were stated at the beginning?

The conclusion appears to be unavoidable, that this was a subject with reference to which there was no material difference of opinion. Controversies and contentions must inevitably have arisen, unless this had been the case. It is impossible to reconcile these facts upon any other supposition. Jesus and his disciples, therefore, taught just what the Jews themselves believed and taught, namely, that "There is one God, and there is none other but he."

But suppose that we were to surrender this argument. Suppose that we were to admit, merely for the sake of the admission, that a difference upon this subject really existed; and that while the Jews held to the strict unity of God, Christ and the first preachers of the Gospel inculcated the doctrine of the Trinity. What must be our conclusion then?

Certainly, it can be no other than this: that Christ and the early Christians did not regard the difference upon this point of sufficient importance to justify a separation, or a refusal to unite in the same religious services with those who were strong in the Unitarian belief. — Rev. A. D. Wheeler.

LOVE ONE ANOTHER.

Do we not often fail to manifest that love we profess, and which serves as the central link in our symbolic chain, and is emblazoned in letters of gold upon our proud and lofty banner? Do we cherish the principles as we ought — do we practice it in our conduct — our speech and writings toward our brethren when they walk uprightly, and when they wander from the path of honor and sobriety? We should remember that the follies and false steps of a brother should call forth our love more strongly, and our more zealous exertion that we may win him back, and encourage him to walk uprightly and surely. It is not frequently that we are friendly to the pure and honorable, and that we love those who love us, and whose conduct is in unison with our own conceptions of what is really good. But if such men falter through weakness, are found indulging in one evil habit, or speak or write in a tone that is offensive, we are too likely to withdraw our friendship — suppress the love we cherish for them, and manifest a coldness toward them, and an entire indifference to their respectability and welfare. In this respect we are prone to turn from the example of Him in whom "we trust," to forget the power and love of kindness, to reform and bring back, and to exercise that base principle which drives the wanderer farther on.

When creatures stray
Farthest from God, then warmest toward them burn
His love, even as you sinners hottest on
The earth when most distant.

The Bible Christian.

MONTREAL, OCTOBER, 1847.

HOW SHALL WE KEEP THE LORD'S DAY?

BY THE REV. J. F. CLARK.

What is the idea of the Lord's day, and how does it differ from the Jewish Sabbath? The Jewish morality is all of it nearly negative; the Christian, positive. The Jewish law forbids; the Christian commands. The Jewish says, "Thou shalt not kill; thou shalt not steal; thou shalt not covet." The Gospel fulfils the law by adding the positive command, "Thou shalt love." So here. The Jewish Sabbath law said, "Thou shalt do no manner of work on the seventh day;" and this was nearly all. But the Christian Sabbath (if you choose to call it so) is kept not by abstinence but by performance. To leave off our work, is only the means, not the end. The end of the Lord's day, is to bring us near to God, near to man; to renew our inward life, to refresh our soul with high thoughts, pure worship, happy intercourse, elevating influences. We are to be raised to a higher platform, to ascend the mount of

transfiguration on this day. And if we fail of doing this, we have not kept the Lord's Sabbath holy, we are Sabbath breakers. We may have abstained sedulously from all labor come to church three times a day, prayed in our families, read our Bible in our chamber; but all this profits us nothing except we have cherished by these means those inward settlements of piety and purity which make a serene soul. At the close of every Lord's day, we should find ourselves humble, yet hopeful, meek and tender, yet animated with a high hope and a strong purpose, feeling God's presence in the very air, in the sunlight, in the breeze murmuring low and sweet tunes amid the rustling leaves. Every Sunday which leaves such an influence behind it, will go with us through the week, to refresh and cheer us, and will be indeed holy time.

With this object in view, what rules and methods shall we adopt to attain it?

1. Our first rule would be, to avoid whatever occupation will tend to dissipate the mind. In order to attain the ends of the day, we want calmness and repose. Endeavor so to arrange everything as to avoid all unnecessary excitement and confusion. Let there be as little work to be done as possible, as little dressing, as little cooking, as little house cleaning as possible; not because it is wrong in itself, but because it destroys the spirit of the day. I would abstain from going to the Post-office for letters, from reading newspapers, from talking about political news, not superstitiously, but on grounds of expediency. I do not suppose that a man commits a sin who sends for his letters and reads them, but I suppose that it is foolish for him to do so, if it interferes with the great end of the day. Let everything tend to quietness, composure, concentration of mind.

2. Then I would recommend a season of retirement at the beginning of the day. Go into your closet, into your chamber alone, and shut the door. Sit down and meditate. Look backward over the past week, consider its blessings, consider its trials, recall its sins with penitence, its righteous actions with thankfulness. Look forward to coming time, consider what use you should make of your life, what duties you owe to others, what to yourself, what plans you ought to form, what resolutions adopt. Look inward upon your own soul. Consider what is your state of mind; is it troubled or is it peaceful, are you leaning upon God, or upon yourself? Are you hoping to rise higher, are your aims, pure and noble; or are you growing worldly, steeped in sense, turning your face away from heaven, moving downward toward death and ruin? Then look upward. Ask for the help of God in this calm morning hour; ask for his inspiration to fill your soul with new light and love, to make the day pass by profitably, to give power for the work of coming years in this world or a higher. Such an hour as this would be the true preparation for the hour of public worship. You would then meet the congregation in a subdued and loving spirit, you would look round upon the assembly, not to criticize their appearance, but to feel a deep interest in them as fellow-Christians, and fellow-men. You would derive real benefit from the services always, approaching them in such a frame, while if you go with a mind full of worldly cares, business, politics, if you go from reading the newspaper or from discussing the question of the next Presidency, the prayers will seem very cold, and the sermon very lifeless. For if you touch anything with a cold hand it will seem warm; but what you touch with a cold mind, becomes itself as cold as ice.

3. I have taken for granted that a part of the Lord's day shall be occupied in public worship. I know there are some, in these days, who think they have outgrown public worship and have no more need of it. They think that the church can do them no more good. But that depends much on what they go for. If their object is instruction, or intellectual excitement, I grant that the church can perhaps do them little good. The preacher must be a man of surpassing genius who can contrive to feed with new thoughts and ideas, year after year, a congregation who have the same sources of knowledge that he has; who have their books, their journals, and a thousand means of hearing beforehand all that he can say on any subject. "No man living can feed us ever." Intellec-

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

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

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

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

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

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

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

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

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

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

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

UNIVERSITY HALL, LONDON, ENGLAND.

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

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

CORRESPONDENCE.

CHRISTIAN CONFERENCE.
CONNEAUT, OHIO.

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

Meadville, Sept. 20th, 1847.

R. H.

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

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

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

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LABOR.

BY MRS. FRANCES OSGOOD.

Pause not to dream of the future before us!
Pause not to weep the wild cares that come o'er us;
Hark, how Creation's deep, musical chorus
Unintermitting, goes up into Heaven!
Never the ocean wave falters in flowing;
Never the little seeds stops in its growing,
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labor is worship!"—the robin is singing;
"Labor is worship!"—the wild bee is ringing;
Listen! that eloquent whisper upspringing
Speaks to thy soul from out nature's heart.
From the dark cloud flows the life giving shower,
From the rough sod comes the soft breathing flower,
From the small insect, the rich coral lower;
Only man, in the plan, ever shrinks from his part.

Labor is life!—"Tis the still water falleth;
Idleness ever despaireth, bewalleth;
Keep the watch wound, for the dark rust assaileth
Flowers droop and die in the stillness of noon.
Labor is glory!—the flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens:
Play the sweet keys wouldst thou keep them in tune.

Labor is rest—from the sorrows that greet us;
Rest from all petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world-sirens that lure us to ill.
Work—and pure slumbers shall wait on thy pillow!
Work—thou shalt ride over Care's coming billow!
Lie not down wearied 'neath wo's weeping willow!
Work with a stout heart and resolute will!

Droop not tho' shame, sin and anguish are round thee!
Bravely fling off the cold chain that luth bound thee!
Look on yon pure Heaven smiling beyond thee!
Rest not content in thy darkness—a cloud!
Work—for some good—be it ever so lowly!
Cherish some flower, be it ever so lowly!
Labor! All labor is noble and holy!—
Let thy great deeds be thy prayer to thy God!

THE ANGEL OF PATIENCE.

A FREE PARAPHRASE OF THE GERMAN.

BY J. G. WHITTIER.

To weary hearts, to mourning homes,
God's meekest angel comes;
No power has he to banish pain,
Or give us back our lost again,
And yet, in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance:
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure
He kindly learns us to endure.

Angel of Patience! sent to calm
Our feverish brow with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.

O, thou who mournest on thy way,
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

JERUSALEM.—THE TEMPLE.

BY HARRIET MARTINEAU.

"My room opened upon a little terrace,—
the flat roof of a lower apartment in our inn
at Jerusalem, and from this little terrace I
was never tired of gazing. A considerable
portion of the city was spread out below me;
not with its streets laid open to view, as it
would be in one of our cities; but presenting
a collection of flat roofs, with small white
cupolæ rising from them, and the minarets
of the mosques springing tall and light
as the poplar from the long grass of the
meadow. The narrow, winding lanes, which
are the streets of eastern cities, are scarcely
traceable from a height; but there was one
visible from our terrace, with its rough pave-
ment of large stones, the high house-walls
on each side, and the arch thrown over it,
which is so familiar to all who have seen
pictures of Jerusalem. This street is called
the Via Dolorosa, the Mournful Way, from
its being supposed to be the way by which
Jesus went from the Judgment Hall to Cal-
vary bearing his cross. Many times in a
day my eye followed the windings of this
street, in which I rarely saw any one walk-
ing; and when it was lost among the build-
ings near the walls, I looked over to the hill
which bounded our prospect;—and that hill
was the Mount of Olives. It was then the
time of full moon, and evening after evening
I used to lean on the parapet of the terrace,
watching for the coming up of the large yellow
moon from behind the ridge of Olivet.
By day the slopes of the Mount were green
with the springing wheat, and dappled with

the shade of the Olive clumps. By night,
those clumps and lines of trees were dark
amidst the lights and shadows cast by the
moon; and they guided the eye, in the ab-
sence of daylight, to the most interesting
points,—the descent to the brook Kedron,
the road to Bethany, and the place whence
Jesus is believed to have looked over upon
the noble city when he pronounced its doom.
Such was the view from our terrace.

"One of our first walks was along the Via
Dolorosa. There is a strange charm in the
streets of Jerusalem, from the picturesque
character of the walls and arch-ways. The
old walls of yellow stone are so beauti-
fully tufted with weeds, that one longs to
paint every angle and projection, with their
mellow colouring, and dangling and trailing
weeds. And the shadowy archways, were
the vaulted roofs intersect each other, till
they are lost in the dazzle of the sunshine
beyond, are a perpetual treat to the eye.
The pavement is the worst I ever walked on;
large, slippery stones, slanting all manner of
ways. Passing such weedy walls and dark
archways as I have mentioned, we turned
into the Via Dolorosa, and followed it as far
as the Governor's house, which stands where
Fort Antonia stood when Pilot there tried
him in whom he found, as he declared, no
guilt. Here we obtained permission to
mount the roof.

"Why did we wish it? For reasons of
such force as I despair of making understood
by any but those to whom the name of the
Temple has been sacred from their earliest
years. None but Mohammedans may enter
the enclosure now; no Jew nor Christian.
The Jew and Christian who repel each other
in Christian lands are under the same ban
here. They are alike excluded from the
place where Solomon built and Christ sanc-
tified the temple of Jehovah; and they are
alike mocked and insulted, if they draw near
the gates. Of course, we were not satisfied
without seeing all that we could see of this
place—now occupied by the mosque of Omar
—the most sacred spot to the Mahommedans,
after Mecca. We could sit under
the Golden Gate, outside the walls; we
could measure with the eye, from the bed of
the brook Kedron, the height of the walls
which crowned Moriah, and from amidst
which once arose the temple courts; we
could sit where Jesus sat on the slope of
Olivet, and look over to the height whence
the glorious Temple once commanded the
Valley of Jehosaphat, which lay between us
and it; but this was not enough, if we could
see more. We had gone to the threshold
of one of the gates, as far as the Faithful
permit the infidel to go; and even there we
had insulting warnings not to venture fur-
ther, and were mocked by little boys. From
this threshold we had looked in; and from
the top of the city wall we had looked down
upon the enclosure, and seen the external
beauty of the buildings, and the pride and
prosperity of the Mohammedan usurpers.
But we could see yet more from the roof of
the governor's house; and there we went
accordingly.

"The enclosure was spread out like a
map below us; and very beautiful was the
mosque, built of variegated marbles, and its
vast dome, and its noble marble platform,
with its flights of steps and light arcades;
and the green lawn which sloped away all
round, and the row of cypress trees under
which a company of worshippers were at
their prayers. But how could we, coming
from a Christian land, attend much to pre-
sent things, when the sacred past seemed
spread before our eyes? I was looking, al-
most all the while, to see where the Sheep-
gate was, through which the lambs for sacri-
fice were brought; and the Watergate, thro'
which the priest went down to the spring of
Siloam for water for the ritual purification.
I saw where the temple itself must have
stood, and planned how far the outer courts
extended,—the Court of the Gentiles, the
Court of the Women, the Treasury, where
the chest stood on the right of the entrance,
and the right hand might give without the
left hand knowing; and the place where the
scribes sat to teach, and where Christ so
taught in their jealous presence as to make
converts of those who were sent to apprehend
him. I saw whereabouts the altar
must have stood, and where arose, night and
morning, for long centuries, the smoke of
the sacrifices. I saw where the golden vine
must have hung its clusters on the front of
the Holy Place, and where, again, the in-
nermost chamber must have been,—the
Holy of Holies, the dwelling place of Jeho-
vah, where none but the High Priest might
enter, and he only once a year. These places
have been familiar to my mind's eye
from my youth up;—almost as familiar as
my own house; and now I looked at the
very ground they had occupied, and the very
scenery they had commanded, with an emo-
tion that the ignorant or careless reader of
the New Testament could hardly conceive

of. And the review of time was hardly less
interesting than that of place. Here, my
thoughts were led back to the early days
when David and Solomon chose the ground,
and levelled the summit of Mount Moriah,
and began the temple of Jehovah. I could
see the lavishing of Solomon's wealth upon
the edifice, and the fall of its pomp under in-
vaders who worshipped the sun; and the re-
building in the days of Nehemiah, when the
citizens worked at the walls with arms in
their girdles; and in the full glory and secu-
rity (as most of the Jews thought) of their
temple while they paid tribute to the Ro-
mans. O! the proud Mohammedans before
my eyes were very like the proud Jews,
who mocked at the idea that their Temple
should be thrown down. I saw now the area
where they stood in their pride, and where
before a generation had passed away, no
stone was left upon another, and the plough
was brought to tear up the last remains of the
foundations. Having witnessed this heart-
breaking sight, the Jews were banished from
the city, and were not even permitted to see
their Zion from afar off. In the age of Con-
stantine, they were allowed to approach so
as to see the city from the surrounding hills;
—a mournful liberty, like that of permitting
an exile to see his native shore from the sea,
but never to land. At length, the Jews
were allowed to purchase of the Roman sol-
diers leave to enter Jerusalem once a year,
—on the day when the city fell before Titus.
"And what to do? How did they spend
that one day of the year? I will tell; for I
saw it. The mournful custom abides to this
day.

"I have said how proud and prosperous
looked the Mosque of Omar, with its marble
buildings, its green lawns and gaily dressed
people,—some at prayer under the cypres-
ses, some conversing under the arcades;—
female devotees in white sitting on the grass,
and merry children running on the slopes;—
all these ready and eager to stone to death
on the instant, any Christian or Jew who
should dare to set his foot within the walls.
This is what we saw within. Next we went
round the outside till we came, by a narrow
crooked passage, to a desolate spot occupied
by desolate people. Under a high, massive
and very ancient wall was a dusty narrow
space, inclosed on the other side by the backs
of modern dwellings, if I remember right.
This ancient wall, where the weeds are
springing from the crevices of the stones, is
the only part remaining of the old temple
wall; and here the Jews come every Friday,
to their Place of Wailing, as it is called, to
mourn over the fall of their temple, and pray
for its restoration. What a contrast did these
humbled people present to the proud Mo-
hammedans within! The women were
seated in the dust,—some wailing aloud,
some repeating prayers with moving lips,
and others reading them from books, on their
knees. A few children were at play on the
ground; and some aged men sat silent, their
heads drooped on their breast. Several
younger men were leaning against the wall,
—pressing their foreheads against the stones,
and resting their books on their clasped hands
in the crevices. With some, this wailing is
no form: for I saw tears on their cheeks. I
longed to know if any had hope in their
hearts, that they or their children of any
generation should pass that wall, and should
help to swell the cry, 'Lift up your heads,
O ye gates, that the king of glory may come
in!' If they have any such hope, it may
give some sweetness to this rite of humili-
ation. We had no such hope for them; and
it was with unspeakable sadness that I, for
one, turned away from the thought of the
pride and tyranny within those walls, and
the desolation without, carrying with me a
deep-felt lesson on the strength of human
faith, and the weakness of the tie of brother-
hood.

"Alas! all seem weak alike. Look at
the three great places of prayer, in the Holy
City! Here are the Mohammedans eager
to kill any Jew or Christian who may enter
the Mosque of Omar. There are the Chris-
tians ready to kill any Mohammedan or Jew
who may enter the Church of the Holy Sep-
ulchre. And here are the Jews pleading
against their enemies,—'Remember, O
Lord, the children of Edom in the day of
Jerusalem, who said, Raze it, raze it, even
to the foundation thereof. O, daughter of
Babylon that art to be destroyed, happy shall
be that rewardeth thee as thou hast served
us. Happy shall he be that taketh and
dasheth thy little ones against the stones!'
Such are the things done and said in the
name of Religion!"

"The man who places his reliance on
friends, children, or any other frail and tra-
ditionary object, cannot with propriety be called
happy; for all those things are in their na-
ture insecure; but a dependence upon God is
the only sure and unfailing support."
Demophilus.

DIALOGUE

BETWEEN A CHRISTIAN AND WESLEY'S
HYMN BOOK.

(FROM THE CHRISTIAN.)

H. B.—Lovers of pleasure more than God,
For you He suffer'd pain;
Sweaters, for you He split his blood,
And shall He bleed in vain?—H. 36, v. 1.

C.—God could not suffer pain; it is im-
possible that God should suffer pain or bleed.
I know there is a passage in Acts 20, in which
it is said, "Feed the Church of God which
he hath purchased with his own blood;" but
the proper reading is, "Feed the Church of
the Lord, [Christ,] which he hath purchased
with his own blood." There is also a pas-
sage in 1 John iii, 15.—"Hereby perceive
we the love of God, because he laid down his
life for us;" but there also, God is not in the
original, but has been improperly put in by
the translators. The notion that God shed
his blood, or laid down his life, is most ab-
surd. We sometimes hear, at missionary
meetings, of many foolish and monstrous no-
tions held by the Hindoos, the Hottentots, or
the South-sea Islanders; but it is impossible
that any of them should hold notions more
absurd or monstrous than the notion you are
perpetually repeating about the death of
God.

H. B.—Young men and maidens raise
Your tuneful voices high;
Old men and children, praise
The Lord of earth and sky;
The Lord of earth and sky;
Him Three in One, and One in Three,
Extol to all eternity.—H. 233, v. 1.

C.—David never used to sing of three in
one, and one in three; he used to sing only
of one. Why cannot you follow his exam-
ple in this respect? You have no command
to sing to "Three in one, and one in three,"
in the Sacred writings, nor have you any
Scriptural example for so doing.

H. B.—Father of me and all mankind,
And all the hosts above,
Let every understanding mind
Unite to praise thy love;
To know thy nature and thy name,
One God in Persons Three;
And glorify the great I AM,
Through all eternity.—H. 251, v. 1, 2.

C.—You are making the matter still worse
now. You are not content with having three
somethings in one, and one in three some-
things, but you are making the three some-
things now into three persons. You have no
Scriptural authority for doing that. The
word persons is never applied to God in the
Bible. The word person is applied to God
in Heb. iii, 3, but it is by a mistranslation.
The original is *upostatis*, substance, or un-
derstanding. A person is a separate being,
and a divine person is a God, and three per-
sons in one God, and one God in three per-
sons, is three Gods in one God, and one God
in three Gods; which is impossible, nonsen-
sical. I wish you would fashion your lan-
guage after the model of Christ Jesus. It is
a beautiful Hymn is the 251, but you sadly
mar it, with introducing into it your Anti-
christian, Athanasian theology.

H. B.—Assert thy glorious Deity!
Stretch out thy arm, thou triune God.—H. 443, v. 3.

C.—You are still wrong. There is nothing
about a *Triune* or three-one God in the
Scriptures. You never hear Christ praying
to a *Triune* or three-one God. When he
prays, he prays to the Father, and calls him
the *only true God*. I ask again; Why do
you not follow his example?

H. B.—The Unitarian fiend expel,
And chase his doctrine back to hell!—H. 443, v. 6.

C.—You are not making the matter any
better by such language as that. I would
advise you to avoid such expressions as those.
It would sound better, in my judgment, if
you were to say,—

"The fiend of INTOLERANCE expel,
And chase INTOLERANCE back to hell."

"Truth needs not the service of passion;
yea, nothing so deserves it, as passion when
set to serve it. *The spirit of truth*, is withal,
the spirit of meekness. The Dove that rest-
ed on that great Champion of Truth, itself, is
from Him derived to the lovers of truth, and
they ought to seek the justification of it. Im-
prudence makes some kinds of Christians
lose much of their labor, in speaking for reli-
gion, and drives those far off whom they
would draw into it."—*Leighton*.

GUilt, though it may attain temporal splendor,
can never confer real happiness. The evil con-
sequences of our crimes long survive their com-
mission, and, like the ghosts of the murdered, for
ever haunt the steps of the malefactor. The paths
of virtue, though seldom those of worldly greatness,
are always those of pleasantness and peace.

Printed for the Committee of
THE MONTREAL UNITARIAN SOCIETY,
AND PUBLISHED MONTHLY.

JOSEPH W. HARRISON, PRINTER.