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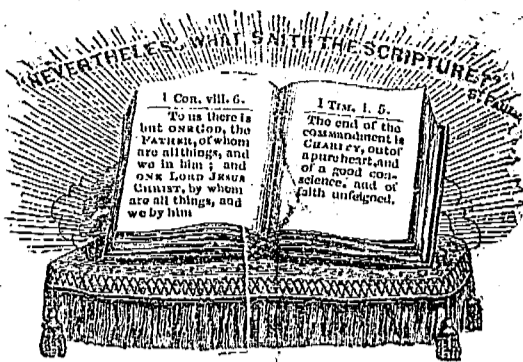
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# THE BIBLE



# CHRISTIAN

TRUTH, HOLINESS,

LIBERTY, LOVE.

VOL. IV.

MONTREAL, NOVEMBER, 1847.

No. 11.

## RELIGION—ITS UNIVERSAL PRESENCE AND INFLUENCE.

There is a distinction generally made between what is religious, and what is secular. This is well enough in common parlance, for purposes of convenience, as we divide and sub-divide the ocean into seas, bays, and inlets. But in more exact speech, no such distinction exists. The ocean is one and the same; and all things in this world are religious. There is religion in commerce, in steam-boats, and steam-presses, since they help the progress of Christianity. There is religion in politics, in constitutions, declarations of independence, and charters, since these affect the freedom of religion. On the other hand, there are politics in theology; whole systems of government, jurisprudence, commerce, art, and enterprise, included in justification by faith; the simple fact being, that all parts are mutually attracted to each other in a common system. Truth belongs to a system; it is not a detached and isolated thing at all.

While Christianity reveals her own presence and power by all the arts, enterprise, and freedom, by all the various sciences and pursuits which spring up in her path, like verdure after the rain, all the politics, commerce, jurisprudence, and enterprise of the world, are designed to aid the promotion, development, and triumph of Christianity. By this relation, every study, every pursuit, everything, if it be a true thing—if it be not true it is "nothing" at all—becomes invested with a mysterious importance. No man can tell the effects which will follow the smallest fact which science discovers, or art performs. Natural philosophy and theology might seem to have nothing in common, to be of all things remote. But the one in her appropriate work, discovers a power by which a little piece of steel is made to vibrate on the face of a dial—all of which you might imagine was a toy for a child. A little thing, to be sure, which science has picked up by the way; but it is no small thing at all. It is a great religious power; it circumnavigates the great globe; discovers new continents; re-establishes Christianity; advances the Church; brightens all the prospects of the world.

However it may have been in times subsequent to our revolution, it certainly is true now, that Christianity has her ablest advocates in all departments of intellectual and physical science, and her firmest believers among the intelligent friends of popular progress. The reason of this felicitous conjunction is, that Christian theology, liberated from ancient bondage and abuses, is here thoughtful, studious, free, open to the sun, promoting rational inquiry and independent action; and scattering her blessings on every hand. Scholars and statesmen, men of thought and men of action, have gradually been working their way to the conviction, that the Christian religion is the grand patron and ally of all secular improvement and progress; and whatever is done, to give to the institutions of religion a broader basis, is a sure pledge of all national prosperity. All that can be done to strengthen such sentiments is undergirding the great social experiment in which we are embarked. And frequent gatherings of men of literary and scientific pursuits, are something more than an opportunity for the indulgence of pleasant sympathies; a great practical power and promise. There is profound truth in the remark of M. Arago: "It is the men of study and thought, who, in the long run, govern the world; and the spirit of union among men of science is the certain presage of the union of nations and the good of the world."

As in ancient Rome, it was esteemed the mark of a good citizen, never to despair of the fortunes of the republic; so the good citizen of the world, whatever may be the aspect of particular events or times, should never despair of the fortunes of the human race, but should ever act upon the principle, that the longer he lives, and the more his observation extends, the more of truth, order, and benevolent design will be seen in the

universe. Every scholar, especially, should be in truth what Mr. Coleridge was wont to call himself, an "inveterate hopper," with his face all luminous, turned towards the sun-rising. We love to listen to the strains of ancient lyrics, Pindar and Ovid; but we do not believe that society is retrograde from an age of gold to one of iron; neither do we hold that it is stationary, fluctuating only within certain limits, in mutual encroachments of civilization and barbarism. Nor have we any faith in the indefinite perfectibility of human nature, according to the theory of Condorcet, and other French authors, much less in any political atheistic millennium, with modifications of society which are wiser than Providence and better than Scripture. But we do hold, and that most firmly, to the sober faith of the good old Bible of our fathers—that God designs to make this world the theatre of substantial, rational, religious joy, by means of the Gospel of his Son. What revolutions of time—what eclipses of truth—what trials of faith—what strugglings and sacrifices shall intervene before that result is attained, we cannot say. In lonely cells, in midnight toils, on bloody scaffolds, the scholars, the martyrs, the freemen of our race, have looked forward and upward, with hope and faith, saying *Dominus quædam*? and in these days of brighter promise, shame on us if our faces are not in the same direction, hopeful of greater changes, compared with which, the highest splendor that ever visited the earth, was but the shadow of death.—*New York Biblical Repository.*

## EVIDENCE OF DESIGN.

Whether indications of design, countless as they are inimitable, with which the whole universe is inscribed, are likely to be the result of chance, is a question which turns on principles of evidence with which man is so familiar that he cannot adopt the affirmative without contradicting all his judgments in every other analogous, or similar, or conceivable case. On the other hand, the objections to the conclusion that there is some Eternal Being of illimitable power and wisdom are precisely of the nature we have mentioned. A man makes a difficulty, we will suppose, (as well he may,) of conceiving that which has existed from eternity; but, as something certainly exists now, the denial of the existence of such a Being does not relieve from that difficulty, unless the objector plunges into another equally great—that of supposing it possible for the universe to have sprung into existence without a cause at all. This difficulty, then, is one which re-appears under any hypothesis. Again, we will suppose him to make a difficulty of the ideas of self-subsistence, of omnipresence without extension of parts—of power which creates out of nothing, and which acts simply by volition—of a knowledge cognizant of each thing and of all its relations—actual and possible, past, present, and to come—to every other thing, at every point of illimitable space, and in every moment of endless duration. But then these are difficulties, the solution of which clearly transcends the limits of the human understanding; and to deny the doctrines which seem established by evidence which we can appreciate, because we cannot solve difficulties which lie altogether beyond our capacities, seems like resolving that nothing shall be true but what we can fully comprehend—a principle again which, in numberless other cases, we neither can nor pretend to act upon.

It is much the same with the evidences of Christianity. Whether a certain amount and complexity of testimony are likely to be false; whether it is likely that not one but a number of men would endure ignominy, persecution, and the last extremities of torture, in support of an unprofitable lie; whether such an original fiction as Christianity—if it be fiction—is likely to have been the production of Galilean peasants; whether anything so sublime was to be expected from fools, or anything so holy from knaves; whether illiterate fraud was likely to be equal to such a wonderful fabrication; whether infinite art

may be expected from ignorance, or a perfectly natural and successful assumption of truth from imposture;—these and a multitude of like questions are precisely of the same nature, however they may be decided, with those with which the historian and the advocate, judges, and courts of law, are every day required to deal. On the other hand, whether miracles have ever been, or are ever likely to be admitted in the administration of the universe, is a question on which it would demand a far more comprehensive knowledge of that administration than we can possibly possess to justify an *a priori* decision. That they are possible is all that is required; and that, no consistent theist can deny. Other difficulties of Christianity, as Bishop Butler has so clearly shown, baffle us on every other hypothesis; they meet us as much in the "constitution of nature," as in the pages of revelation, and cannot consistently be pleaded against Christianity without being equally fatal to Theism.—*Edinburgh Review.*

## HOME.

"As a community, we need to be specially cautioned, that our greatest safety lies in our homes, where our sympathies and our duties are, and where our religious duties, surest recognized, may best be performed. The love of home is next to the love of God; it is intimately blended with this, inducing to it; and, as it regards states and individuals, it exerts the most salutary, as it regards the religious community, the most sanctifying, spiritualizing influence.

We will consider then, first, the usefulness of staying at home, and the beauty of fostering piety at home. That man, who has no home, is to be pitied. He who has no affection for the home stead is to be reproved. Those parents, who can neglect home, are to be despised; those children who avoid it will be ruined. A pleasant home is at once the greatest blessing and safeguard for the child; a cheerless, or a wicked home, at once the greatest curse and exposure. Our home associations are ingrained and will be permanent and our earliest affections will be our last. I can fancy that some friendly hearer is saying to himself, 'this is all very true, but very trite; we all know this.' True, I am aware that you all know it; and I would that your knowledge were reduced to practice. I know, too, that I am placed here not to delve in subtleties, in hopes of dragging to light some dazzling new truth, but to enforce in all sincerity, and with what power I can, the practice of old duties. Looking upon my parishioners in an affectionate spirit of sympathy; upon society at large with friendly interest; upon the times as full of good as of evil; I ask, before every discourse, what sin most needs rebuke; what danger, guard; what inexperience, advice; and what virtue, commendation? Under this last head we range domestic virtue. There seems to be a truant disposition in this community, and especially among the gentlemen; most of the evenings are spent abroad. The social circle, it would seem, is wanting in excitement; or man has so long been accustomed to live, move, and breathe in associations, as to recognize action only in combined action; the individual feels lost, his unaided efforts powerless, and his home dull. I am now speaking of the sad effects resulting from too frequent an absence from the domestic circle, in search of a wider sphere even of usefulness; from our losing a relish for the purest sympathies and sweetest affections of our nature. That man is cruel and unjust, who condemns the partner of his bosom to long hours of solitude, while he seeks excitement in committees, or lyceums, or, yet worse, misspends his hours at the feast or the card-table. Those nations are most respectable, as are those individuals most happy, among whom the pleasures of home are best known and appreciated. It has been said, that the dissipated French are at home, only when abroad; whereas the virtuous Swiss, and the respectable German, reluctantly quit the homestead, and long for their return.

Blessed are they whose pleasures are found by the side of their duties; who are to

be found at home, building by their own house. I have spoken of lyceums and their lectures, by no means with disrespect. So far as they take the place of more frivolous amusements; so far as science, or history, or literature, woos us from the maudlin sentiment, and shameless indecency of the modern drama, so far they are doing a good work. But this may be overdone; your children are expectants of knowledge; they may not roam the streets, exposed to all bad influences; most then do they require your kindness, when, from want of it, they are most exposed. Lend them your experience at home; give them a shield in the very word, and build up around your own house a wall of good tastes, and sweet influences. But here the philanthropist puts in a strong plea of disinterestedness, and the place-man talks of public spirit, and the agent tells the need of unceasing vigilance, and a zeal that never tires. But whence this sad necessity?—Why, for the very reason that men do not, will not, 'repair, every one over against his own house.' God and nature divide mankind into fathers, mothers, and children. Sin and passion only, call for travelling agencies, and committees of vigilance; our duty in the former relations complied with, the necessity for the latter will cease.—*Rev. W. J. Swell.*

## WAR.

The time has come when nations, as well as individuals, should learn that there is a better way to redress a wrong than to commit another of equal or greater magnitude. What if the governments of this country and Mexico have a dispute? The individuals who are engaged in this conflict have had no quarrel; and yet they meet for the first time on the field of slaughter. Why should they abuse their humanity, and worry and devour each other like wild beasts? There is no sufficient reason, yet there is a moral conflict. They labor to disfigure the image of God! to destroy his last and noblest work—to demolish the beautiful temple he has erected for the spirit to dwell in. When Caesar is thus employed, we cannot conscientiously enlist in his service. As the civil power is at all times liable to transcend its appropriate limits, it becomes necessary to exercise an intelligent discrimination. All will admit that there is a point beyond which the state can claim no jurisdiction, where the subject is accountable to no earthly tribunal. If it be true that man existed with all his individual duties and obligations before the origin of the government, it is sufficiently evident that he is subject to a superior power, and must be governed by a higher law. This authority he is not at liberty to disregard. He may be authorized to act in a legislative capacity, but he cannot abrogate the institutions of nature. The supreme law is not made to depend upon the peculiar circumstances of his social and political condition. It is a part of the original constitution of things. This, man is required to obey in all cases, while he is only bound to sustain the civil authority so far as it is intended to secure the ends of justice, and is likely to preserve the universal harmony. Now, if nature and God forbid that I should inflict an irreparable injury upon my fellow, the State has no right to legalize the deed. It is not for us to abolish the divine law and make one of our own. Inasmuch as all civil and political institutions derive their existence from man, it follows that their authority can never be paramount to the principles of nature, and the laws of God.

Again: I observe many who are engaged in this conflict are husbands and fathers. Their fidelity is pledged in the most solemn manner to those whose earthly destiny has been committed to their immediate keeping. The promise made at the altar is still binding. They have children, young and helpless, and of necessity entirely dependent upon their care. They are bound by the paternal relation, by the ties of nature and the laws of God, to watch over them, and, as far as possible, to shield them from all harm. whether in savage or civilized society, the parent cannot be insensible to the eternal ob-

ligation which binds him to protect his offspring. A man must be deaf to the cries of innocence, and well nigh devoid of "natural affection," to resist the force of this universal law. And yet thousands, blinded by passion and prejudice, and apparently regardless of these most solemn duties and obligations, rush on to the battle, and, dying, call their madness glory!

But it may be said that we advocate a cowardly policy. This may be, if the disposition to fight is the best proof of valor. We have seen as good evidence in the kennel and the hen-coop. Here is a point on which men take the liberty to differ. It is not absolutely certain that true courage is united with that pugnacious spirit that is ready to quarrel with every offender. The man who is truly great, is not the first to resent an injury. He would suffer wrong before he would do wrong. He is not the "military animal" that

"kicks  
The gory dust from off the feet of war,  
And swears it food for gods."

"This man has a taste for divine things. He will follow peace with all men. If his enemy be hungry, and ask for bread, he will not give him a scorpion. When he claims a recompense for injuries received, it is not

"With violence and hate, whereby one wrong  
Translates another;"

but with gentle means, and with a view to righteous ends."—S. B. Britton.

## The Bible Christian.

MONTREAL, NOVEMBER, 1847.

UNITARIANS AND UNIVERSALISTS.

The Rev. Mr. Bellows, in the *New York Christian Inquirer*, has lately drawn some attention to the relative positions in which these two denominations of Christians stand to each other. Both are distinct from the more popular churches of the land. Both have passed through that ordeal of odium and misrepresentation which all must undergo who venture to dissent from, and make an earnest protest against, the generally received faith. Both have shaken off the yoke of traditional authority and have taken their stand as the advocates of religious freedom and progress. Both are agreed upon the fundamental doctrines of religion. Both maintain the grand point of the unity of the supreme Being, undivided and indivisible. Both assert and enforce the glorious doctrine of the Universal Paternity of God, and his unpurchased and unpurchasable love. Yet, as churches they stand apart from each other, having little or no fraternal intercourse.

This is to be regretted, and we think it should be remedied. Liberal Christians have a mighty work to perform, and they should present as compact a front as possible. Their mission is to undermine and overthrow error, and assail all the sins which afflict individuals and society, by the application of the sound practical principles of the Gospel. They should know and understand each other as far as possible, and seek all the strength that is to be obtained from mutual sympathy.

Brought up, as we have been, in a country where the name of Universalists is unknown, we confess, that in coming to this side of the Atlantic, we were somewhat surprised to find them standing so distinct from the Unitarians. Where the fault lies, we presume not to say. The Universalists lay it at the door of the Unitarians. Unitarianism, they say, "has been the liberal Christianity of the aristocracy. Universalism, that of the common people." And we believe, that, as a general statement, this will not be disputed. The barrier then, is conventional rather than doctrinal. As liberal Christians let us pause a moment to consider whether such a barrier should be permitted to interfere; does it become us to give such importance to conventional distinctions, as prevents us from giving those whom we see to be "fellow-helpers" in the great cause of religious freedom and progress, a hearty recognition and sympathy? What is the meaning or the use of our professions of liberality if we cannot put our foot on such distinctions? As we understand and interpret the gospel, does it not level all barriers, conventional and geographical? And when we observe a body of people holding substantially the same views of Gospel truth that we do, and frowned upon by the same dominant orthodoxy which frowns upon ourselves, of what value are our Christian sympathies if

we are not moved towards them? Certainly the Universalists do not require the sympathy and assistance of the Unitarians merely to maintain their position or promote their prosperity as a sect. Nor do the Unitarians require theirs for the like purpose. Both can continue to stand isolated and independent as they have hitherto done. But both, we think, would be benefited by a larger measure of Christian intercourse.

We have spoken of the substantial agreement in opinion between the Unitarians and the Universalists; yet the fact is not to be concealed or overlooked, that between the former and a large portion of the latter, there is a marked difference upon a very important point. We allude to the doctrine of future retribution. All Unitarians assert and enforce this, while many of the Universalists deny it. On this point, however, it is said that a change is going on amongst them, and an approach being made to what we believe to be more correct views. The disconnection of the future life from the present, made by those, which, for sake of distinction, we may style ultra-universalists, we cannot help regarding as extremely unsound whether philosophically or scripturally considered. By no process which scripture or philosophy reveals or recognises, can the blasting effects of sin be blotted out in a moment. The transgressions of the youth, though long abandoned, are still felt in their results on the mind of the man, marring the harmony of his spirit and shortening the measure of his bliss. And so those of the man (if he is to preserve his identity in the future life) will cling to him beyond the present earthly stage of his being. He who pursues a life of love and righteousness now, establishes a kingdom of heaven within, which shall never pass away, for such a state is in harmony with the Eternal himself. And he who pursues an opposite course, and lives a life of sin, to whatever extent he does so, he plants a hell within his own breast whose tortures will be felt sooner or later. The varied occupations of the world, or the engrossing pleasures of sense, may prevent these being fully felt for a season. But when the flesh is cast aside with all its occupations and delusive pleasures, and the disembodied spirit ushered into its own mysterious realm—when it is left to commune with itself in the awful presence of God—when in such self-communion it is led to perceive its own blackness and deformity, and reflect upon the laws of holiness which it has disregarded, and the tokens of the divine goodness which it has trampled under foot—when in such a condition it has done all this, who will venture to describe its remorse and anguish? No fire that ever burned in the valley of Hinnom could inflict such torment as this will. How long it will endure, God alone knoweth. But we look forward with hope and confidence to the time when the triumph of Christianity will be complete—when sin and suffering, and death, will be wholly conquered and abolished, and "God be all in all."

Whilst we thus express ourselves in favor of a larger measure of intercourse between the two Christian bodies in question, we would not wish to be understood as recommending anything like an amalgamation of the two denominations. The time may come when such a course will be seen to be desirable, but at present it is not. Each now has its own sphere, in which it may work according to its own mode, for the furtherance of the important cause of liberal Christianity. Nor would we recommend an indiscriminate interchange of pulpits. We maintain that this is not a necessary evidence or result of affection and respect. Its propriety and usefulness depend on something else besides these. Even within the bounds of the same denomination, there are certain limits within which a minister may choose to confine himself in his pulpit exchanges. The same discretion and freedom of choice must certainly be exercised and permitted beyond denominational bounds. When pulpit exchanges between Unitarians and Universalists can be made with perfect satisfaction to all parties concerned—to ministers and people on both sides—we think it desirable that they should take place. We were gratified to learn that our friend Mr. Bellows had preached with acceptance in the pulpit of a large and intelligent Universalist congregation in Rochester, and we were equally gratified to find that a Universalist minister had occupied the pulpit of the church of the Divine Unity in New

York. But it does not follow from this, that all Unitarian ministers would have been acceptable to the Universalists of Rochester, nor all Universalists be welcomed by the Unitarians of Mr. Bellows' church.

For our own part, we desire to extend to the Universalists, our Christian recognition and sympathy, and would be glad to receive the same in return from them. Occasionally we have ministers of the 'Christian' denomination present on our public occasions. Sometimes they are there in their private capacity, and sometimes as delegates from organised conferences. In every case we are glad to see them, and they make us welcome at their meetings. Now, why should we not seek to establish similar relations with the Universalists? This might be the beginning of a gradual and satisfactory approximation of the three denominations. Each has its own peculiar gifts and endowments, and these, when modified by time and circumstances, would be found useful and acceptable to all. Could they be thus drawn together by a generous and well founded sympathy, and brought to co-operate by spontaneous and unfettered harmony, the next generation of men would see a power developed on this continent, before which, the system of creed-bondage would be shaken to its centre, and the spirit of sectarian intolerance humbled to the dust.

### UNITARIANS OF IRELAND.

On the accession of a new Lord Lieutenant in Ireland, it is usual for the various religious bodies of the country, to present congratulatory addresses to him as the representative of the Sovereign. When Lord Clarendon entered on the duties of vice-royalty there, about two months since, the Remonstrant Synod of Ulster, a body of non-subscribing Presbyterians holding Unitarian views, presented an address which has been the subject of considerable remark, by the leading portion of the British and Irish press. By some, it is warmly applauded. By others, loudly condemned. For ourselves, we have read it with great pleasure. It is drawn up with that proper regard to justice and discrimination, which, we trust, will always characterise the Unitarians of Ireland. It is not calculated to flatter party prejudices, or fan the Anti-English flame which a certain class of political leaders seem determined to excite and promote. It is a wretched and mistaken patriotism which insists on England's being well hated, before Ireland can be well loved. Doubtless the past sway of the former has been marked by terrible injustice towards the latter. But the worst days have passed and better ones have appeared. And it is for the Irish people to show, that whilst they understand their own rights, and are resolved to stand firm for justice to their country, they can also forgive the wrongs which had their origin in the heated struggles of bye-gone days of bigotry, and extend generosity to the relenting oppressor.

It is gratifying to find that Lord Clarendon makes such a hearty response to the sentiments of the Synod's address. The expression and reciprocation of such sentiments should have an interest, not merely local or national, but for all hearts who have any love for truth, freedom, and progress. We subjoin the concluding paragraphs of the address and reply:—

"An old Statesman said, some centuries ago, that 'the Irish were proverbially fond of justice;' and we assure your Excellency that, as a people, they are equally sensible of kindness. Should your Excellency, her Majesty's Government and the Legislature, employ these two moral levers—*justice and kindness*—to raise this country from the unhappy condition into which it was sunk, by centuries of unequal laws and official oppressions, we entertain the firmest conviction, that our beautiful island, so blessed by Providence with natural advantages, will yet become, and at no distant day, one of the happiest portions of the globe.

"Under the benignant influence of justice and kindness, religious and party enmities will gradually disappear; union and co-operation will take the place of division and desultory efforts; Catholic and Protestant, landlord and tenant, employer and employed will soon feel, that they have a common interest, and learn to live in mutual affection. Education, by enlarging the mind, will improve the heart; and a well-regulated, extensive, generous system of colonization, by placing the redundant population of our poor districts amidst scenes of hopeful industry

abroad, will leave abundant and remunerative labor for those that remain at home. Thus, under God's blessing, through the instrumentality of man's wisdom, 'the wilderness will rejoice, and blossom like the rose.'

"In consistency with our religious principles, and our deep sense of social duty, we pledge ourselves to your Excellency to use our unceasing, though humble, exertions, for the advancement of all the great objects to which we have referred.

"For ourselves, we have no special favour to solicit. Your Excellency's predecessors, of all political views, have done us justice, protected our rights, and treated us with reasonable kindness. We desire no more; and, during the Administration of Lord Clarendon, we are quite certain, that we shall receive no less.

"That God may bless your Excellency's exertions, for the advancement of the peace and prosperity of our native land, is our humble, heartfelt prayer, at the Throne of Grace!"

"Signed, in our name, and by our order, at Belfast, this 9th day of September, 1847.

"JOHN MONTGOMERY, MODERATOR.

"FLETCHER BLARELY, A. M., Clerk."

"No one can feel more strongly than I do," says His Excellency in reply, "that most of the evils which have afflicted Ireland are directly deducible from misrule, and oppressive legislation. Those days are happily gone, never to return; but their traces, as you truly observe, can only be effaced by justice and kindness. Such, I need hardly assure you, are the principles which guide her Majesty's Government, and such, alone, will direct my course in administering the affairs of this country; and, if it be not presumptuous, on my part, to think, that a strict adherence to this course may serve as an example to others, I shall then venture humbly to hope, that political strife will be laid aside; that the true spirit of Christian charity will take the place of religious animosities; and that all classes of society, rightly understanding their common interest, may, with heart and soul, co-operate to render Ireland peaceful, contented, and prosperous."

### ANTI-WAR MEETING IN BOSTON.

A meeting of the Unitarian clergy was held on Thursday, October 28th, at the Chapel of the Church of the Saviour, to hear the Report of a committee appointed at a previous meeting on the subject of the present war with Mexico. Rev. R. C. Waterston, of Boston, presided; and Rev. Casneau Palfrey, late of Barnstable, acted as Secretary. Resolutions were presented by Rev. William H. Channing, of Boston, strongly condemnatory of the war, and recommending a memorial to Congress, praying that speedy and effectual measures may be taken to bring it to an end. After considerable discussion, a committee was appointed, consisting of eight clergymen and seven laymen, to draw up a memorial, and circulate it among the clergy and laity for signatures. The following were the gentlemen chosen.—Rev. Drs. Francis and Gannett, Rev. Messrs. Stetson, W. Ware, S. May, Clarke, Stone, and Channing, of the clergy; and Messrs. Fairbanks, Blanchard, Channing, Pray, C. F. Adams, C. Sumner, and J. G. Palfrey, of the laity.

The following Resolutions, proposed by Rev. W. H. Channing, were passed by a major vote:—

*Resolved*, That, as Christian Ministers, we are bound to, and do hereby utter our deliberate condemnation of the war now existing between the United States and Mexico, and our solemn protest against its continuance.

*Resolved*, That, in our opinion, it is the duty of Christians, without distinction of sect, to address Memorials to Congress at the opening of their next Session, urging the Representatives, Senators, and Executive of the United States, at once to take the necessary steps for securing an immediate and permanent peace with Mexico—by withdrawing all troops of this nation from her territory—restoring to her possession the provinces which we now occupy—offering the amplest atonement in our power for the wrongs which we have inflicted—and appointing commissioners empowered to adjust questions in dispute between these sister republics.—*The Christian World*

**LLECTURES.**—It is proposed to deliver a short Course of Lectures on Sunday Evenings, in the Unitarian Church, on the application of the principles of Christianity to the prevalent practices of War, Slavery, Intemperance, and the Treatment of Criminals. The introductory discourse to be given on the Evening of the first Sabbath in the next month—the 5th of December.

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

From the Boston Religious Magazine.  
UNITARIAN CONVENTION  
AT SALEM, MASS.

The general autumnal Convention of Unitarian ministers and laymen at Salem, held its first session in the Chapel of the Church in Barton Square, on Tuesday, Oct. 19, 1817, at 4 o'clock, P. M. The Convention was called to order by Rev. S. Osgood, in behalf of the Committee of Arrangements. Hon. S. Fairbanks was chosen Moderator, and G. F. Thayer, Esq., Secretary *pro tem*. Prayer was offered by Rev. Jason Whitman. Rev. Dr. Putnam, L. G. Pr. y, Esq., and Rev. S. Osgood, were appointed a committee to nominate the officers of the Convention. This committee reported for President, Hon. Samuel Hoar; for Vice Presidents, Rev. John Pierpont, Hon. Robert Rantoul, Rev. E. B. Hall, and Hon. Albert Pearing; for Secretaries, Rev. A. A. Livermore, and Francis Alger, Esq.; and these gentlemen were elected. Adjourned. At 5 o'clock, a hospitable entertainment was provided at Hamilton Hall, by the ladies of the Unitarian Societies of Salem.

*Tuesday Evening.*—Religious services were held at Mechanic Hall, in the presence of a large assembly, at 7 o'clock. Prayer was offered by Rev. C. Stetson. The sermon, by Rev. F. A. Farley, commenced with an appropriate reference to the fraternal sympathies and sacred objects of the occasion. A controversial intent and all assumption of ecclesiastical authority were disclaimed, and our advantage in this respect was alluded to. The preacher then announced as his text 1 Corinthians x. 15: "I speak as to wise men; judge ye what I say;" and presented the subject of denominational action and organization. The subject is prominent and important, and just now before the community. We are a Christian body, in fact, and this is a fair opportunity to resist the stabs at our denominational existence. The position that "the most natural and legitimate advance of Unitarian principles was prior to 1815," must be called in question. Dr. Channing in 1828, the year that he said, "I am no organ of a sect," made a speech before the American Unitarian Association, identifying himself with that body. Unitarian principles made more advance, and secured more respect, after the formation of the American Unitarian Association, than before. Denominationalism cannot alienate "scholars and thinkers" unless it degenerates into sectarianism, of which, among us, there is no danger. We have never regarded our *ism* as more than a temporary instrument. Besides, scholars and thinkers are not always the best judges of religious truth. There is some danger of a pride of intellect among us.—Ecclesiastical councils we have in common with other sects. Too often, it is true, they are but "gulf-stream imitations." Let them be made *real* where they exist. And they have nothing to do with the main question.—It is admitted that some evils, such as those of proselytism and extravagance, have existed to an unfortunate degree; but they exist in equal measure among others. No one will deny that "a too absorbed devotion to denominational objects" injures and narrows the soul; we do not ask that, but avoid it. The objection that denominationalism interferes with the worthy objects of Liberal Christianity, wants evidence. Orthodoxy is not more indefinite now than it always was. Unitarians must always be individual, and whoever is a bigot among them, is so in direct opposition to his professions. The distinction between denominationalism and sectarianism is not "verbal," but substantial. Sectarianism has a good side, and sense, as well as a bad. To confound the two things is incorrect and deceptive. Make men believe that holiness of life is the grand object, and our work as a denomination is accomplished.—But we are not perfect. As a denomination we have faults, just as, as individuals we have sins. We must mingle conservatism with progress; outgrow fears and doubts, and a pride of individualism. Let us hold to our denomination, only that we may be more truly disciples of Christ.—The time for affirmation has come. Above all, let us rise above the narrow bounds of sect, into a larger spirit of liberty and love. The mighty spirits of the dead urge us to this. May their mantle descend upon us, clothing us in truth, righteousness and love!

Our readers at a distance may better understand the points of the sermon, if they are informed that it was designed as a reply, somewhat in detail, to a "Letter to Dr. Gannett," lately published in the "Christian Register."

After prayer by Rev. Mr. Farley, and at third singing, the assembly was dispersed.

*Wednesday morning.*—Assembled at the East Church, (Rev. Dr. Flint's,) at 9 o'clock. Prayer was offered by Rev. Calvin Lincoln. In behalf of the Committee of Arrangements, Rev. S. Osgood offered a brief set of rules for the government of the Convention, and resolutions suggesting topics for discussion. On the question of the adoption of the rules, some debate arose between Rev. S. Osgood, H. H. Fuller, Esq., and Hon. S. Fairbanks. These were adopted as follows: "1. Each speaker shall be requested to confine his remarks within fifteen minutes, and in case of his exceeding that time, he shall be informed of the fact by the President. 2. If two or more members rise to

speak, he who has not spoken upon the resolution in question shall have the floor in preference over those who have spoken. 3. The question whether a resolution or question be a subject of discussion shall be immediately taken without debate. 4. No amendment of a resolution shall be considered in order unless submitted in writing."—The resolutions were then taken up in order, and discussed. On the first, reading thus,—

"Resolved, That, assembling in this place, distinguished by more than two centuries by the principle of congregational independence, we deem this a proper occasion for reaffirming our respect for that principle, our conviction of its happy bearing upon whatever is best in our New England institutions and character, and that we should seriously urge upon our churches the importance of quickening the religious life of the individual parish by every means that shall promote its freedom and order, its zeal and influence."

remarks were made by Rev. J. Whitman, who dwelt on the importance of the pastor's private influence, in his own sphere, according to his own modes of action, and his carrying out practically all the views and principles he may imbibe at occasions like this. In doing this, there is no infringement of his liberty by any denominational organization. So should every individual, in every parish, labor. Here ministers and laymen are on common ground. Parish life depends on individual life. Let us carry home this lesson of duty.—The first Resolve was then adopted. The second read thus:—

"Resolved, That, congratulating ourselves upon the large measure of fraternal co-operation that we have enjoyed one with the other; upon the ground of a liberal faith, and determined to continue that co-operation, we cordially rejoice in the increasing manifestation of a congenial spirit, in various Christian quarters, earnestly desire a true catholicity of communion, and upon the broad basis of the Gospel fervently hope to give and receive a Christian fellowship, that shall be as cheering as it is enlarged."

This was spoken to by the Rev. H. W. Bellows, who thought that it presented the great question of the day, for us; that we are now enjoying a most favorable opportunity for asserting our principles; that the growing good opinion of other sects is a reason for strengthening, not weakening, our denomination; that we need to apply religion more than we ever have *in its strictness*, to the sins of the people and the times, not substituting civilization for Christianity; that we must go more thoroughly into social reforms; that we want plainer and more practical preaching, and a more earnest piety. He added that indications in the place of his own residence, and in various theological reviews, reveal a more liberal style of thinking and feeling, in other denominations. Rev. A. B. Muzzey followed, advocating a great charity of sentiment, alluding to our encouraging prospects, rejoicing in Mr. Bellows' confessions, insisting on more attention to internal, and less to external matters, appealing to the liberality of the rich for more extensive appropriations for the diffusion of our opinions, referring to the deplorable state of the country in relation to war and slavery, and exhorting to new zeal. Rev. C. Stetson observed that he set forth not things to be believed, but things to be done. Christianity is pre-eminently the religion of principles. This is the fundamental idea of Unitarianism. One class of our duties we discharge at home; another we discharge socially. To this latter extent only are we a sect. But we have not been wholly liberal or tolerant. Some that are eloquent for social reform in the Fall, use the thunder of earnest men that they sneered at in the Spring. We must be not only liberal, but consistently liberal. This, or else a creed and conformity.—Christianity is too much colored by the conventional and fashionable notions of the world, as we are colored by the light of the stained windows of this church. It is said that ministers cannot preach the truth of the Gospel, because the world do not love to hear it.—Then you must not pretend to preach the Gospel at all. Somebody has said that no minister has any right to preach anything that is disagreeable to anybody! We are a proselyting people politically and morally. Aaron presented the first "available candidate" in the shape of a golden calf. Men would respect an honest and independent party, if they did not join it. If the offense must come, from declaring the truth, let it come. S. St. John, Esq., alluded to his conversion from Calvinism,—the main instrument of which was "Ware's Formation of the Christian Character." He thought we should hold to distinctive Unitarianism, and even the name, and wished the resolve might be modified to that effect. H. H. Fuller, Esq., resisted the idea of abandoning any organization, or dissolving our associations, spoke of the advance of our views and the decline of Calvinism with satisfaction, and maintained that the laity are as willing to hear independent and reformatory preaching, as the clergy to afford it. Rev. C. Stetson made a correction on a misunderstanding of his remarks, which remarks were founded on facts under his own observation. Rev. J. F. Clarke thought we were enjoying a great gain, and showing a real and legitimate progress, by returning more and more to the great elementary principles of the Gospel, and sharing in the noble movements of the age. We do not come here to rejoice that Dr. Bushnell (whose name had been mentioned by one speaker,) is going to become a Unitarian. Probably he is not going to become one. But we should rejoice in the large liberty of that gentleman, and other gentlemen in other sects,—rejoice that they are growing, and teaching each other. We need broader principles of union, and more expanded sympathies. Rev. Jones Very insisted that we

should occupy no narrow ground, but be enlarged by the enlarging disposition of the times. We are the "exponent" of other sects, showing "the power to which they are to be raised." Rev. Dr. Flint suggested that we should not be too *self-glorious*. All the progress of the day is not due to us. We are all alike approximating more and more to the original simplicity and truth of the Great Teacher. Rev. S. Osgood referred to the ancient spirit of congregational freedom, as asserted by the Puritans, a spirit that has reigned over the spot where we are assembled for two hundred years. He declared that there is a longing for unity in *all* bodies, in Andover, Newton, New Haven. The voices from the old world that awaken a response in the heart of New England are the voices of *liberal* souls, Arnold, Foster, Neander. The resolutions had been said to have the quality of milk and water. It is to be hoped that the only foundation for this charge lies in the fact that the "water of life" that flows through them is mingled with the "milk of human kindness." We will welcome and respect Catholic Christianity wherever it appears. Let us hasten the coming of a larger and more cordial communion. The only ground of that communion is Christ,—the Christ of the New Testament, the Christ of the soul, the Light of the Church, and the medium of communication between man and God. Rev. Dr. Parkman recalled attention to former days, the days of Higginson and Brewster. He passed to compliment the laity of our churches, as worthy descendants of the parishioners of those venerable preachers. Rev. A. Hill believed we are not to boast, but to be thankful that Providence is leading us forward. This leading of Providence is indicated by our material improvements; by which a starving nation is aided. The world's convention too was a sign of a union which is promised, though that scheme failed through sectarianism. We need to take advantage of these signs—be earnest like Moore who died so nobly at his work. Rev. J. Whitman said that the Unitarian movement was Providential. Our Unitarian Association so arose and has progressed, changed and was modified. An open and distinct avowal of our sentiments promotes union. The progress of reform has mightily helped us. Let us not be troubled about union with other denomination, but go to our own great mission, drink in the spirit of Christ, and do his work. The second resolution was then adopted. Prayer was offered by Rev. M. G. Thomas, a hymn was sung, and the meeting adjourned.

*Wednesday afternoon.*—The hour of the meeting at the First Church, (Rev. Mr. Stone's,) was two o'clock. Prayer was offered by Rev. H. A. Miles. The third resolution was read, as follows:—

"Resolved, That we deem Christianity as essentially diffusive in its spirit, and that while we rejoice to unite with our fellow Christians of every age, in common labors of piety and charity, we are called to do an especial work in our own peculiar field, and are in duty bound to strive to extend the principles that we hold dear, especially by circulating the writings of our gifted fathers, such as Channing and Ware, and by sustaining more generously than hitherto the Association that has been continued with such usefulness amongst us."

Speeches were made by the Rev. W. G. Eliot, G. G. Channing, Esq., S. St. John, Esq., and Rev. J. F. Clarke, which we did not hear. Rev. A. B. Fuller presented proofs from his own personal experience, of the great spiritual benefit of circulating Channing's works and our views generally. Rev. E. B. Hall proposed a subscription on the spot, for the circulation of Channing's writings; Rev. Mr. Fuller added, for supplying public libraries with those writings. Rev. Dr. Gannett referred to recent movements in behalf of the American Unitarian Association, to the hope that has been felt, to our disappointment in Rev. Mr. Eliot's declining the office of Secretary of the Association; and then stated, as a most encouraging and animating fact, that, since the last anniversary of that body in May, a subscription had been obtained for it in Boston of 2680 dollars, which will liquidate the existing debt; also, that a new and improved description of tracts had been engaged, that something had been done towards engaging the co-operation of the different Unitarian Ministerial Associations, and two legacies of a thousand dollars each had been left for the A. U. A. within a year. Dr. G. went on to say that the purposes and objects of the Association are such as to entitle it to the sympathy and respect of enlightened and influential men. The object of the early founders of that body was not sectarian or narrow or dogmatical; but it was to supplant a false sectarianism by a true. There is a want of such an institution now; as much now as twenty years ago;—a tract, missionary and education society. We must have it, and use it, or be false to our duty. And there is no valid objection to it. None has been exhibited. Supposed objections to it rest on an exaggeration of its past imperfections. Sectarianism in a good sense, is a good thing. Is such an institution false to the genius and mission of Unitarian Christianity? No; for we hold that the utmost freedom is compatible with the strongest sympathy and co-operation. Our design is not to promote a selfish individualism. Christianity is to be applied to men's hearts and lives, not by single voices, but by associated action. Nature teaches the same lesson in the united beams of the stars, and the mighty waters of confluent rivers. As liberal Christians,

then, it becomes us to labor heartily for the support and extension of the American Unitarian Association. Rev. Mr. Hincks, of London, observed that he did not represent any distinct class in his own country. The liberal Christians of England do not, cannot represent one another, nor agree in respect to modes of action, or church government. The very question of denominational bands that seems to be so prominent here, is now agitated in England. There is difference of opinion upon it there as well as here. He would recognize the same distinction between two kinds of sectarianism drawn by Dr. Gannett. He then proceeded to state the grounds of his attachment to Unitarian principles, in a clear and fervent manner; and concluded by assuring the Unitarians in this country, of the deep respect and sympathy of their English brethren. The resolution was adopted, and the fourth taken up:—

"Resolved, That whilst we value Christianity for the peculiar authority and sanctions of its revelations, we regard them, in connection with all its doctrines and institutions, as the means of cherishing practical religion and establishing the kingdom of God among men; and that the great indifference with which so large a portion of the Christian world treat the great social vices and oppressions of our time, moves us to bear our testimony more earnestly than ever, in behalf of the piety and humanity of the Gospel, and against the spirit of warfare, slavery, general excess, and discord."

Rev. J. Pierpont spoke on the application of the truth to practical life and to human reforms. Unitarianism does its legitimate work in the school for ragged children, the redemption of the slave, the rescue of the sensual and the drunkard. Ecclesiastical history furnishes no record of great movements originated by the rich and fashionable, only by the poor and toiling. We cannot well report a speech almost entirely composed of brilliant points and pregnant antitheses, and can only indicate the direction it took. Rev. M. G. Thomas succeeded, adverting to the inconsistency of our Christianity with the great evils of the times. Moses Grant, Esq., hoped the plain word *intemperance* would be substituted for the mild and general term "excess," because we should call things by their right names. The word *intemperance* was inserted. Rev. H. W. Bellows offered an explanation of his remarks in the morning, and deprecated a division of the body into a reformatory and a spiritual party. The resolution was adopted. Rev. J. F. Clarke, in the name of a friend, introduced a resolution recommending that the body memorialize Congress on the subject of the Mexican war, and praying for a withdrawal of our armies from Mexico, and a cessation of hostilities. It was referred to the business committee, by Mr. Clarke himself. After prayer was offered by Rev. J. Weiss, and a hymn was sung, the meeting adjourned.

At 5 o'clock, a most bountiful profusion of tea and other refreshments was provided for the immense multitude, at Hamilton Hall, by the ladies, whose hospitality seemed to be unbounded. Several pleasant and humorous addresses were made at the tables, complimentary and thankful, by Rev. Dr. Parkman, C. Stetson, H. W. Bellows, and S. Osgood,—at the invitation of Eton. S. C. Phillips, (who performed, throughout the whole Convention, the duty of a host in behalf of the Salem friends, in a very graceful and dignified manner.) This incident, with the felicitous observations, was one of the most agreeable of the whole occasion.

*Wednesday evening.*—At Mechanic Hall, religious services were held at 7 o'clock. The devotional exercise was conducted by Rev. Dr. Gannett. The sermon, by Rev. G. W. Briggs, was from Luke xii. 32: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It was in an hour of danger and suffering that Jesus said this. He had the human heart before him, and all forms of life. He must meet every man, and the sins of the life. How differently from the teacher he met both! Error he meets indirectly, sweeping it away by announcing true and immutable and universal truths. Sin he meets directly. He makes it tremble and flee away before the simple majesty of the holy truth he proclaims. From Christ's method and wisdom we learn our duty at this day. We have errors to meet, errors of philosophy and theology. We are not to encounter them by imperfect attempts at argument, but by wakening the *spirit* of truth—love, conscience. We must have something that goes far deeper down than controversy; into feelings, attitudes of thought, wants, that logic cannot reach. There is always a diviner way than controversy. There are principles that are the life of every system. It was before the assertion of these from Christ's lips, that all philosophies bowed themselves. Present the idea of the Father, and all alienations must die. Instead of discussing, and contending about regeneration, appeal to the experience and consciousness of the soul which always knows that it needs regeneration. Let God's spirit brood over the chaos of human opinions, and the chaos is changed to order.—Pass on to the removal of sins. Christ appeals to the conscience, beginning with the exposure of special sins, and from them going on to the universal. Every word probed the wound. Let me see religion moving through the world with the broad clarity of the Redeemer on its brow, and no philosophy can draw me into unbelief. Apply the principle to that great miracle of healing, the temperance reform. A burning love, deep in the soul, works it. So of slavery. Even that giant evil must yield before an intense living *spirit* of freedom, in believing men. Even the Pope, claiming dominion over temporal princes, gives example of but a perversion of the truth that all things should be subjected to Christ. The heart of the world longs for a theology that shall express *universal truths*. Ascend into a true spirituality and all questions between sect and sect dwindle into shadows. He alone can promote a real union who shall unfold the universal theology of the spirit. That will bring on the end of war, and the brotherhood of nations. Outwardly we may seem feeble, when we are growing into a life and spirit that is universal!

(For Conclusion, see Page four.)

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 Seats in the Unitarian Church are requested to make application to the Elders, after any of the public services.

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"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." After a prayer from Rev. Mr. Briggs, and a hymn, the exercises were closed. The fervor of the preacher, we feel, of course, to convey.

**Thursday morning.**—Session in the church at Barton Square, at 8 1/2 o'clock. Prayer was offered by Rev. E. B. Hall. A Committee of Arrangements was appointed for the next Autumnal Convention, consisting of Rev. A. Hill, Rev. J. W. Thompson, Rev. G. E. Ellis, H. B. Rogers, Esq., and C. S. Davies, Esq. The fifth Resolution was then taken up, reading thus:—

"RESOLVED, That we regard the prevalent pursuit of wealth and prominence of materialistic influences with solicitude, but not with despair, and that in this our nineteenth century, we deem it to be peculiarly the mission of Christianity to lift the minds of the people above the thrilism of second causes to the worship of the Great First Cause, alike by an enlarged spiritual faith and an earnest practical devotion."

This called forth remarks from Rev. M. G. Thomas, who pointed out the strenuous necessity of exchanging the present waste and misuse of wealth and worldly goods for a holy consecration of it to the improvement and cultivation of the immortal soul, and the furtherance of Christ's kingdom. Rev. C. Lincoln followed, earnestly pleading for the great necessity of a spiritual regeneration, as the indispensable condition of all good works, and for a living piety as the basis of all practical reforms. Rev. R. Sanger continued the same train of remark. Rev. H. W. Bellows considered the love of money the great peril of this country and age, and the great obstacle to spiritual renewal and the work of the ministry. We are in danger of falling into the deplorable condition of France at the close of the last century. We almost idolize our civilization. Social ambition and the pursuit of wealth are absorbing the attention of men, especially in our large cities. Rich men buy everything else but their own time, and the freedom of their minds for spiritual discipline. He referred to a recent interview with Albert Gallatin, a retired scientific man, whose science is made to subserve Christian truth and a spiritual culture. While science acknowledges her allegiance to Christianity, let not that Christianity suffer from the worldliness of the world. Rev. C. Palfrey ascribed the great attention paid to material interests to the position of the world and the opportunities of the age. It is the work of the century to develop, to a remarkable degree, material resources and physical powers. The real question is whether this shall be done in a selfish and earthly, or in a humane and devout spirit. Every laborer should go daily to his work, making his care for the outward only a means of perfecting his interior life, and of serving God. This rule may reconcile all the difficulties of the case. Rev. A. R. Muzzey could not help believing that it is the express design of Providence that the vast material resources around us shall be developed. Christ's teaching is that worldly prosperity itself is not to be coveted, but the wrong use of it, and the selfish temper it may beget. He says not "Vine to the rich," but "wee to them that trust in riches." Religion is to be introduced into all spheres; and business enterprise is to be sanctified by a pious heart. Rev. C. Stetson thought that there is no real issue between those who urge the supreme importance of detaching the soul from mammonish pursuits and idolatry, and those who engage heartily in practical reforms, who feel for the slave as bound with him, and strive for the alleviation of his sufferings from the external burdens that wrong and debase the soul. The advocates of social reform cling as closely as any to the doctrine of personal, and spiritual renewal, and other great central principles of the Gospel, which are the root of the divine life. On the wild olive of modern worldliness, the spirit that believes supremely in the indefinite extension of Anglo-Saxondom, in stocks and railroads, we can never expect to graft the beneficent spirit of Christian reform. Can a man, with Christ's renewing spirit in him, whip a slave to the point of blood, or shoot bullets into a human body, the innocent child, his brother and sister? and it is no more Christian to send a colonel from your own county, and pay him and welcome him when he returns, than to go in your own person. The virtues and the sincerity, of those who follow only the Christianity of society, are to be respected. But they may still lack the Christianity of Christ. The grand purpose of the ministry is to implant in the soul the living spirit of Christ, which is the spirit of justice and humanity, no less than of devotion and piety. Rev. S. Osgood confessed that there was much claiming admiration in the energetic enterprise of business men, and that the gigantic efforts of the children of the world overshadow the piny plans of the children of light. Changes go on every day under our eyes, which disclose the vitality of secular enterprise. Are we as faithful, energetic, persisting? The old Christian system had power. The prelate of the present day has power, in the intelligence and faith of its adherents. Where are we to get a more and better power? In the increased spirituality of our teachings; in the increased spirituality of our lives. The laity bear a fair standard of comparison with the clergy. We must preach from a higher moral position. The laity are not afraid to close preaching, not afraid of being hit. A Southern man said he liked a certain preacher because he made him feel as if the devil was crowding him into the corner of his pew. Many would agree with him. Among all the horizontal lines of the age, let there be a hand pointing upward toward God, and heaven, and good angels. The Resolution was adopted. A Resolution was introduced by the committee, that "a memorial with grief the war now waged with Mexico, we feel called on to utter our remonstrance boldly and openly, and that we appoint a committee to draw up a respectful memorial to Congress, and solicit signatures." S. Greeley, Esq., advocated its adoption, asked the countenance of the clergy to sustain the conscientious and faithful politicians of the country, in their opposition to continuing the war. He added an assurance that the laity are ready for the most urgent preaching the clergy can give. Rev. Dr. Gannett objected to the Resolve, that it is without precedent in the proceedings of these Conventions, that the memorial cannot be reported, that it may alienate some persons from our Conventions. Rev. J. F. Clarke hoped, for duty's sake and consistency's sake, the Resolve would not be wholly lost or laid aside. The resolve was laid on the table, and on the motion of Rev. R. C. Weston a meeting was called to be held immediately after this, to consider it. A Resolution was then introduced, declaring the entire harmony of the body, amidst all diversities of opinion, whether on doctrine or modes of action. Dr. Putnam re-affirmed and supported this; dwelling on the beauty of our diversities, and the essential agreement of all of us, present and absent. Some of us plead for action, some for the spirit; some are conservative, and some radical; some work for denationalism, and as the world is here, there is nobody to resist or hinder them. We are one; in all the circles of human society, there is not a body more harmonious, affectionate, fraternal, than this. We have all sorts; we need all sorts; each member has his office, and cannot be spared. Let us differ with all our might, and yet cherish mutual respect and love. The Resolve was adopted. Under the last Resolve, reading thus:—

"RESOLVED, That, recognizing with tender and solemn interest, the decease of lamented brethren, Rev. Dr. Peabody and others, we deeply sympathize with their bereaved families, and express our gratitude to divine Providence for the power of their lives and the treasure of their memories."

Rev. J. H. Morrison paid a most touching and feeling and solemn tribute to the memory of the dead. Out of a feeling and moved heart, he spoke affecting words of sorrow, of submission, of gratitude, recalling the beloved and respected images of Moore, Niles, and Peabody, holding up their virtues for imitation, and their holy example as a blessing to our lives, a support to our sufferings, a promise to our hope, and a light to our path. The Resolution was adopted. In behalf of the Unitarians of Salem, Rev. J. W. Thompson, in appropriate terms, rendered an acknowledgment to all present for their presence and assistance throughout the occasion; for the words of freedom, righteousness, and love, that had been spoken; for the Christian manliness, kindness, and courtesy that have been exhibited; and addressed other fervent, parting salutations to the assembly. Rev. S. Osgood moved the thanks of the assembly for the elegant hospitality of our friends—brothers and sisters—in Salem, and for the unbroken hours of pleasure and edification that we have enjoyed here; which, as amended on motion of Rev. A. B. Muzzey, was passed unanimously. Prayer was offered by Rev. Dr. Putnam, a hymn was sung, a vote of thanks was proposed and passed to the venerable President, for the dignity, urbanity, and impartiality with which he presided over the deliberations of the body; and the Convention finally adjourned.

CHILDREN.

Harmless, happy little treasures,  
Full of truth, and trust, and mirth;  
Richest wealth, and purest treasures,  
In this mean and guilty earth!

How I love you, pretty creatures!  
Where the love that lights your features,  
From the heart in beauty springs.

On those laughing rosy faces  
There are no deep lines of sin,  
None of passion's dreary traces  
That betray the wounds within;

But yours is the sunny dimple  
Radiant with untutor'd smiles;  
Yours the heart, sincere and simple,  
Innocent of selfish wiles;

Yours the natural curling tresses,  
Prattling tongues, and shyness coy,  
Trotting steps, and kind caresses,  
Pure with health and warm with joy.

The dull slaves of gain, or passion,  
Cannot love you as they should,  
The poor worldly fools of fashion  
Would not love you if they could.

Write them childless, those cold-hearted,  
Who can scorn thy generous boon,  
And whose souls with fear have smarted,  
Lest Thy blessing come to soon,

While he hath a child to love him  
No man can be poor indeed;  
While he trusts a Friend above him,  
None can sorrow, fear, or need.

THE HOLY LAND.—JERUSALEM.  
—A MORNING'S WALK.

BY HARRIET MARTINEAU.

There is little pleasure in visiting the places within the walls of Jerusalem which are reported by the monks to be the scenes of the acts and sufferings of Christ. There is no certainty about these; and the spots regarding which there can be no mistake are so interesting, that the mind and heart of the traveller turn away from such as may be fabulous. About the site of the Temple, there is no doubt; and beyond the walls one meets at every turn assurance of being where Christ walked and taught, and where the great events of Jewish history took place. Let us go over what I found in one ramble; and then my reader will see what it must be to take walks in the neighbourhood of Jerusalem.

Leaving the city by the Bethlehem Gate, we descended into the valley of Hinnom or Gehenna. Here there are many tombs cut in the rock, with entrances like door-ways. When I speak of Bethany, I shall have occasion to describe the tombs of the Jews. It was in this valley, and close by the fountain of Siloam, that, in the days of Jewish idolatry, children passed through the fire, in honour of Moloch. This is the place called Tophet in scripture,—fit to be spoken of as it was, as an image of hell. Here, in this place of corruption and cruelty, where fires hovered about living bodies, and worms preyed on the dead—here was the imagery of terror—"the worm that dieth not, and the fire that is not quenched." The scene is very different now. The slopes are terraced, that the winter rains may not wash away the soil; and these terraces were to-day green with springing wheat; and the spreading olives and fig trees cast their shadows on the rich though stony soil. Streams were led from the pool of Siloam among the fields and gardens; and all looked cool and fresh in the once hellish spot. On the top of the opposite hill was the Field of Blood—the field bought as a burial place for strangers, by the priests to whom Judas returned his bribe. For the burial of strangers, it was used in subsequent ages; for pilgrims who died at the Holy City were laid there. It is now no longer enclosed; but a charnel-house marks the spot.

The pools all round Jerusalem are beautiful; the cool arching rock roof of some, the weed-tufted sides and clear waters of all, are delicious. The pool of Siloam is still pretty—though less so, no doubt, than when the blind man, sent to wash there, opened his eyes on its sacred stream. The fountain of Siloam is more beautiful than the pool. It lies deep in a cave, and must be reached by broad steps which wind down in the shadow. A woman sat to-day in the dim light of reflected sunshine—washing linen in the pool. Here it was, that in days of old the priest came down with his golden pitcher, to draw water for the temple service; and hither it was that the thought of Milton came when he sang of—

"Siloa's brook that flowed  
Fast by the oracle of God."

We were now in the valley of Jehoshaphat;

and we crossed the bottom of it, where the brook Kedron must run when it runs at all; but it seems to be now merely a winter torrent, and never to have been a constant stream. When we had ascended the opposite side of the valley, we were on the Mount of Olives. The ascent was steep,—now among tombs, and now past fields of waving barley, flecked with the shade of olive trees. As we ascended, the opposite hill seemed to rise, and the city to spread. Two horsemen in the valley below, and a woman with a burden on her head, mounting to the city by a path up Moriah, looked so surprisingly small as to prove the grandeur of the scenery. Hereabouts it was, as it is said, and may reasonably be believed, that Jesus mourned over Jerusalem, and told his followers what would become of the noble city which here rose upon their view, crowning the sacred mount, and shining clear against the cloudless sky. Dwellers in our climate cannot conceive of such a sight as Jerusalem seen from the summit of the Mount of Olives. The Moab mountains, over towards the Dead Sea, are drest in the softest hues of purple, lilac, and gray. The hill country to the north is almost gaudy with its contrasts of colour; its white or grey stones, red soil; and crops of vivid green. But the city is the glory—aloft on the steep—its long lines of wall clearly defining it to the sight, and every minaret and cupola, and almost every stone marked out by the brilliant sunshine against the deep blue sky. In the spaces unbuild on within the walls, are tufts of verdure; and cypresses spring here and there from some covert garden. The green lawns of the Mosque of Omar, are spread out small before the eye, with their groups of tiny gay moving people. If it is now so glorious a place to the eye, what must it have been in the days of its pride! Yet in that day, when every one looked for the exulting blessing "Peace be within thy walls, and prosperity within thy palaces!" there came instead the lamentation over the Jerusalem that killed the prophets and stoned the messengers of Jehovah, and whose house must be therefore left desolate.

The disciples, looking from hence upon the strength of the walls, the massiveness of the Temple buildings, then springing 480 feet from the bed of the brook below, and the depth and ruggedness of the ravines surrounding the city on three sides, might well ask when those things should be, and how they should be accomplished. On the fourth side, the north, where there is no ravine, the Roman army was encamped. We could now see that rising ground, once covered with the Roman tents, but to-day with corn fields and olive grounds. The Romans encamped one legion on the Mount of Olives; but it could not do any harm to the city; and the only available point of attack—the north side—was guarded by a moat and three walls. The seige was long; so long that men's hearts failed them for fear, and at least one famished woman ate her own child: and at last the city was taken and nearly destroyed; and of the Temple, not one stone was left upon another. How we were in the midst of these scenes to-day! We stood where the doom was pronounced; below us was the camp of the single legion I have mentioned; opposite was the humbled city, with the site of the temple courts; and over to the north was the camp of the enemy. Here was the whole scene of that "great tribulation, such as was not known from the beginning of the world."

From the summit of Olivet, we went down to the scene of that other tribulation—that anguish of mind which had perhaps never been surpassed from the beginning of the world. "When Jesus had spoken these words" (his words of cheer after the last supper), "he went forth," we are told, "with his disciples over the brook Kedron, where was a garden." This garden we entered to-day, from the other direction, and left it by crossing the bed of the brook. It is a dreary place now, very unlike what it must have been when "Jesus oft-times resorted thither with his disciples." It is a plot of ground on a slope above the brook, enclosed with fences of loose stones, and occupied by eight extremely old olive trees—the oldest, I should think, that we saw in our travels. I do not mean that they could have been growing in the days of Christ. That is supposed to be impossible; though I never could learn what is the greatest age known to be attained by the olive tree. The roots of these were supported by little terraces of stones, that neither trees nor soil might be washed down the slope by the winter torrents. But little remains of these once fine trees but hollow trunks and a few straggling branches. It is with the mind's eye that we must see the filling up of this garden enclosure where Jesus "oft-times resorted thither"—its orchard of fig, pomegranate, and olive trees, and the grass or young springing corn under foot. From every part of it the approach of Judas

and his party must have been visible. By their "lanterns and torches and weapons," gleaming in the light, they must have been seen descending the hill from the city gate. The sleeping disciples may not have heeded the lights and footsteps of the multitude; but step by step as it wound down the steep, and then crossed the brook, and turned up to the garden, the victim knew that the hour of his fate drew on.

By the way the crowd came down, we now ascended towards the city, turning aside, however, to skirt the north wall, instead of returning home through the streets. Not to mention now other things that we saw, we noted much connected with the seige:—the nature of the ground—favourable for the encampment of an army, and the shallow moat under the walls, where the Romans brought two great wooden towers on wheels, that the men in the towers might fight on a level with those on the walls, and throw missiles into the town. This scene of conflict is very quiet now. A crop of barley was ripening under the very walls: and an Arab, with a soft, mild countenance, was filling his water-skins at the pool, called the sheep-pool, near the Damascus gate. The proud Roman and despairing Jew were not more unlike each other than this Arab, with his pathetic face, was unlike them both. As he stooped under the dim arches of the rock, and his red cap came into contrast with the dark grey of the still water below, and the green of the dangling weeds over his head, our thoughts were recalled to our own day, and to a sense of the beauty we meet in every nook and corner of the Holy Land.

From this ramble, my readers may see something of what it is to take walks in the neighbourhood of Jerusalem.

**CHARITY.**—Hundreds of miserable women weep unknown, unsolaced, whose appearance attracts little notice from those who fling their silver to squalid vice. Young girls bend day after day with throbbing temples, and palpitating hearts, over work that will produce them but one shilling for 24 hours hard labor; yet through all, preserve the freshness of their souls, and at last lie down to die amid their kindred poor, and while angelic harps peal the loud anthem of victory over temptation and sorrow, manhood jogs on unconscious of the celestial strains. While such objects of genuine sympathy abound, there can be little room for its sad perversion, would those blessed with means investigate as well as give. They who have nothing but sympathy to bestow, will always receive the gratitude of the deserving. It is a heavenly gift. It bound the heart of our Redeemer, to the hearts of his redeemed. He had no alms to give, all he had was from others. Through its self-sacrificing influence, he gave his life to us that we might live. Let us show our gratitude to him, by emulating his sympathy for the poor, but not to the injury of human souls.—*American Family Journal.*

**RAGGED SCHOOLS IN LONDON.**—A class of philanthropists in London contributes to the support of schools for poor children.—They are called "Ragged Schools," and are not inappropriately named. As a specimen of the class of Ragged School pupils, we give the following:—

"A lad was asked his name, which he gave. 'Where do you live?' inquired the teacher. There was no answer, but the boy turned his face away. A little fellow of the same class remarked, 'Please, sir, he don't live nowhere.' 'Indeed, how is that?' 'His father and mother are both dead, and he has had no one to take care of him for two years. He sleeps under carts or sheds, or wherever he can.' He was nearly naked, the upper part of his body being covered with a small piece of brown Holland. 'He always comes down our street at night,' observed a boy, 'and I give him a bit of my supper, or he'd have none.' 'That's true,' replied another; 'and though he is so poor, he keeps himself clean, for he goes down to the river early in the morning, and washes himself.'"

Those who think themselves high-spirited, and will bear least, as they speak, are often even by that, forced to bow most, or to burst under it, while humility and meekness escape many a blow, always keeping peace within, and often without too.—*Leighton.*

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

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