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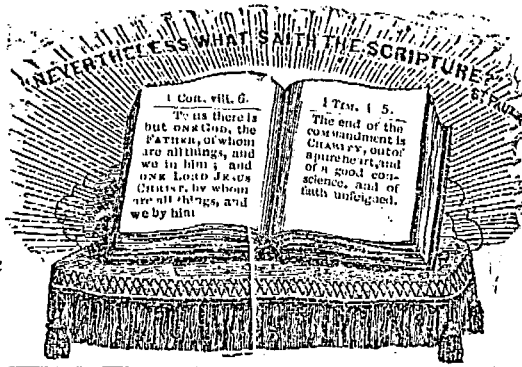
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# THE BIBLE



# CHRISTIAN.

TRUTH, HOLINESS,

LIBERTY, LOVE.

VOL. III.

MONTREAL, SEPTEMBER, 1846.

No. 9.

## JESUS THE MEDIATOR.

Men have imagined, in their ignorance, that they could not sufficiently multiply the objects of religious adoration. But in the simplicity of that mighty universe, which man's imagination cannot grasp, there is but one such object. Men have fancied that they could not interpose too many friends and advocates between their insignificance and the high majesty of heaven; they have crowded the access with numberless mediators to solicit benediction for them, and have filled churches and altars and cloisters with the images of saints who might pray for them, until the face of the great Supreme has been hidden, and their dependence on him forgotten. But the simplicity of God's government rejects this crowd of suitors, whom man would thrust forward to shelter his weakness, and appoints *one mediator between himself and his offspring*—one, to be the medium of his communications to them, and of their approaches to him. There is One on the throne, and One before the throne. When the suppliant draws nigh, his devotion is neither doubtful nor distracted. He knows that there is but One to be addressed; he feels that there is but one by whom he may obtain access; and his soul is absorbed in a single undivided act of trust and praise.

The title of Mediator is in four several passages ascribed to Jesus in the New Testament. In order to understand clearly its import, we must consider that a Mediator is one who acts between two persons or parties. He is the medium between them, the medium of intercourse or communication. And as such an one among men is needed, not in the ordinary current of affairs, but on occasions of difference or dissension; it has happened that the name is most usually given in the sense of a peace-maker, or one who effects reconciliation. In this sense it is doubtless applicable to our Lord; for one important object of his mission and religion is to reconcile men to God; that is, to render them his friends by doing away their dislike to his holy law, and uniting them to him in love and obedience. Hence God is said "to be in Christ reconciling the world to himself." And to this end, it is written, "it pleased the Father that in him should all fullness dwell, and, having made peace by the blood of his cross, by him to reconcile all things to himself."

It is not, however, in this sense only, but in a more extended sense, that we are to understand this title; as indicating not only one who makes peace, but one who, in a general sense, is the medium of communication between God and men. This is the meaning which the word bears in the New Testament. Thus Paul says, speaking of the law (Gal. iii. 19), "it was ordained by angels, in the hand of a mediator." What is meant by Moses being thus called the mediator of the law, may be learned from his own language in speaking of the same transaction (Deut. v. 5): "I stood between the Lord and you at that time, to show you the word of the Lord." In this instance the name is manifestly given him, not in the restricted sense of a peace-maker, but in that of his being the medium of communication. In no other sense is it applied to Moses.

It is obviously in the same sense applied to Christ in the epistle to the Hebrews (viii. 6), where he is styled "the mediator of a better covenant, established upon better promises," than that of Moses. Now as Moses was mediator of the ancient covenant, inasmuch as through him it was communicated to the people; it must be in the same sense that Jesus is called the "Mediator of a better covenant."

This example serves to define and settle the term in its application to our Lord, and teaches us how to understand it in the other passages in which it occurs. Thus when the apostle contrasts the mildness of the new dispensation with the terrors which accompanied the introduction of the old (Heb. xii. 24), he mentions "Jesus, the Mediator of the new covenant"; evidently as the chosen messenger of love by whom it was brought.

In the same sense we are to understand him (Heb. ix. 15) where he speaks of the Mediator as having died that he might certify the new covenant and render it "of force"; as all testaments he adds, are required to be ratified with blood. So also are we to interpret the title in 1 Tim. ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." It has pleased God to have intercourse with his creatures, to establish with them a covenant, and pledge to them his promises. He through whose instrumentality this is done, is for that reason called "the Mediator between God and men." "The law came by Moses," who was thus mediator of the old covenant; "but grace and truth came by Jesus Christ," who was thus mediator of the new. By the same channel of mediation, God has also appointed that his offspring shall have access to him, through him "come to the Father," and "in his name" address their praises and supplications. "I am the way, and the truth, and the life; no man cometh unto the Father but by me."

There are thus two divisions under which the office of mediator presents itself: the one, as bringing down to men the messages of God; the other, as bearing up to God the offerings of men.—H. Ware, Jr.

## THE USEFULNESS OF CARES.

It is well for us to have cares. There is no one indeed who has them not, if he is disposed to see them; but for any one, who is not so disposed, it is happy if there are those which will force themselves upon his attention. For serious cares of any kind make the mind serious, which so far is a great good. Without them it becomes light and giddy. There are persons, who constitutionally seem almost incapable of being led, in the wantonness of their prosperity, to do or wish ill to any human being; whose feelings towards others appear all to be feelings of a superficial, indeed, but as far as it goes, a genuine kindness; but for whom we see, that the wish which a true friendship would dictate, would be that they should have some of those "changes," for want of which "they fear not God." They are the spoiled children of prosperity. There is nothing substantial in their character. There is nothing deep in any of their feelings. The business of their lives is a weak and capricious self-indulgence. The Scriptures, which subject the human character to so rigid an analysis, are faithful in exposing this tendency. "He gave them their request, and sent leanness into their souls." What a just as well as strong picture this of the condition in which a luxuriance of outward blessings is contrasted with that dearth of all that is best in the mind and heart, with which we sometimes see it followed. "The prosperity of fools shall destroy them." How many the instances in which this sentence has been executed; in which minds not absolutely ill-disposed, nor capable under other circumstances of blessing and being blessed, have been intoxicated and made merely giddy and frivolous by too much good fortune, as we call it, and seduced away from every strenuous and honourable application of their powers. "In my prosperity I said, I shall never be moved." How natural a boast for a mind inflated by abundance, and by the deference which it brings, and by the habit of seeing its own will a law; yet a boast how presumptuous, an expectation how fallacious, a confidence so sadly ill-adapted to prepare for the changes which time may bring. The very waywardness and eccentric humours, which such a feeling generates, are the occasion of more wants than any prosperity can supply; and the affluent circumstances, which to others seem adequate to obviate every wish, are but experienced by the possessor to increase their number. The feeling is as much at war with the spirit of self-discipline and improvement, as with that of content. "Be not high-minded, but fear," says the apostle, using the self-same

expression with that in our text, and conveying a lesson the most needful to be observed by all who are intent on growth in grace. But how little consistent with this humble and sanctifying spirit of self distrust, is that vain elation of the mind which we are now considering. And what a stubborn and impracticable religious insensibility does it threaten to create. "When thou shalt have eaten and be full, then beware lest thou forget the Lord." This is an admonition, called for by well ascertained tendencies of human nature. Jeshurun, when pampered, was restive and untractable; "then he forsook God who made him, and lightly esteemed the rock of his salvation." "They were filled and their heart was exalted, therefore have they forgotten me." This is the history of many an envied, but unhappy man's experience; and if it would be going too far to infer that this kind of prosperity is therefore not to be desired, we needs must own that it is not every mind which has the strength to bear it.—Palfrey.

## CHILDHOOD.

BY REV. R. C. WATERSTON OF BOSTON.

There is a feeling of general interest manifested towards children. There is something fairy-like in their aspect. They are the poetry of real life. A thousand playful ways arrest our attention, and win our heart. Flowers are attractive, but as they spring up and bloom, their beauty is ever the same. The violet, the lily, and the rose, are this season what they were last—they repeat themselves; but with children there is something new. Every child has some way peculiar to itself; an individuality which takes us by surprise. When we look at children, we always wonder what they will do next. There is also an innocence about them which gains our respect. We can hardly think of them with suspicion. We acknowledge and feel their purity and goodness. The father gazes upon his child with honest joy, and the mother presses its hands in hers, or meets it with a loving caress, feeling that it is a gift from God, and worthy to have come from the Great Giver. The wise forget their learning, and play and frolic before the new comer. The weakest rules the strongest. The infant rides upon wise men's shoulders, and makes them smile and talk in its own language. Thus, before Innocence, Strength and Wisdom willingly yield, and the little child prophesies what it may yet accomplish.

What can be a more interesting sight than to see a circle of admiring children around an infant, while they, by their simple words, are eager to win one recognizing glance? What more striking, than to see the grand-sire forgetting the infirmities of age while he becomes the companion of youth? And who that had the pencil of a Raphael, or an Angelo, and could hope to depict the blessed Jesus, would not, of all others, select that scene where he stood surrounded by his disciples, and, in earnest inquiries respecting who should be greatest, with a godlike majesty and celestial tenderness, took a little child, and placed him in the midst of them, as a living type of a Christian's power?

There is a sympathy which warms us in the presence of the young. He must have a narrow heart who does not feel it. "Any man," it has been well said, "who has a proneness to see a beauty and fitness in God's works, may find daily food for his mind even in an infant." This sympathy is generally felt. It is manifested in an interest which is almost universal. It appeals to our gentler nature, and that nature answers in accents of love.

When we look upon a child, we see the miniature of humanity—the very picture of our former selves. A thousand memories start up, strange associations fill our minds. We live again in the past. Dim remem-

brances, like half-forgotten dreams, creep over the mind; we seem looking over the edge of time into a pre-existent state. Thus, in connection with these sympathies, there is a powerful influence exerted by childhood—an influence which tends to soften and humanise. It lifts us out of the dusty world. It imparts innocent joy. It awakens salutary reflections. It brings before us humanity surrounded by loveliness. We look, then, upon a mind as upon a landscape over which hangs a golden haze. There is no hardness or sharpness of outline. Hope waves bright visions of the future. Imagination hovers around, and pictures the possibilities of coming events. All glows with sunny anticipation. The mother toils with a cheerful heart; she watches in the lonely night; she is subjected to drudgery by day; yet she meets all without a murmur—nay, feels that the child, for whom she thus labors, is her choicest blessing. The father is filled with new power, while a noble purpose animates his mind. He thinks of his home, of the little peattles who will climb his knee; and with this thought his labors grow light. He cares not for toil when he toils for such an end. He becomes a better neighbour, a better citizen, a better man; thus peaceful homes are the safe guard of the Republic, and children the guardian spirits of Humanity.

## CHARITY.

THE INTENT OF CHRISTIANITY.—The religion of which Jesus Christ was the founder, is graciously designed by its divine author, not merely to be carried into society, but habitually to be practised; and, therefore, it is absolutely necessary that there should be some common bond by which the several individuals that compose the community might be united together, so as most effectually to answer the great end of their social connection, viz., the glory of God, and the happiness of mankind; and this bond, the apostle informs us in our text, is Charity.—*Charity, the bond of Perfection: A sermon by the Rev. Dr. Vaughan, curate of Brixton, Surrey, England.*

TRUE CHRISTIAN CHARITY.—Christian Charity must show itself towards our neighbour, by a peculiar affection for all that bear the moral image of God, notwithstanding they may differ from us in *dime*—in their worldly circumstances—or their religious sentiments; any opportunity of contributing to their happiness must not be omitted, whether they be Jews or Samaritans, Africans or Indians, Barbarians, Scythians, bond or free; the Great *Largiver* having constituted them neighbours, and made of one blood, all the nations of our *MEX.* Pure Christian Charity does not wear the badge of any particular sect or nation, but considers all mankind as flowing from a common parent, and is ever ready to relieve the miseries of the afflicted, and patiently to bear with the infirmities and follies of those about us—to forgive those who injure us, and to pray for those who spitefully use us, "That we may be the children of our Father which is in Heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—*Ibid.*

PUTTING ON CHARITY.—We must, further, put it on [Charity] as our armour of defence, against the evil spirit of contention, wrath, bigotry, superstition, and all the enemies of religion and peace. In a word, we must ever be so solicitous to shine in this grace above all others, that it may form and govern our tempers, mark our conduct, and give a visible distinction and superiority to our character; so that all who observe us may see, and know, that we are indeed the genuine disciples of that most illustrious Exemplar of Divine Charity—Jesus the Son of God.

To some, however, it appears, alas! far more desirable to distinguish themselves by a violent zeal about their own fancied notions, or party peculiarities, and to abuse all those who will venture to differ from them; and this is erroneously called a zeal for God, and appears to have prevailed among the Corinthians to such a degree, as to occasion the Apostle Paul to say so much about Charity in this Epistle.—*Ibid.*

(From the Boston Christian World.)

THREE PLAIN QUESTIONS, AND THREE PLAIN ANSWERS.

WHAT HAVE I BEEN DOING? I have been living without God in the world. I do not mean by this that I have ever doubted the existence of a Supreme Being, or that I have withheld acts of outward worship, or that I have ever profaned His holy name; but that for many, many long years subsequent to my early youth, my actions, words and thoughts were strictly conformable to this world. Those with whom I had to do, either in business or social relations, seldom if ever introduced the subject of religion as a practical thing,—something for reflection day by day,—something to lift the soul from the clay that would press it down,—something to unfold the certainty of a future being,—something to make one feel that in God we move and have our being,—something to set forth his attributes; his mercy, his benignity, his long suffering, his constant providence, his justice,—something by which to apprehend the perfect character of Him whom God sent into the world, by which to redeem men from all iniquity, and to be an example, that they should walk in his steps. No, I heard none of these things; therefore none of these things moved me. I lived with reference to my present being, influenced by these high and holy motives set forth in the Gospel of Christ. I was guilty of no outrage upon society; but I did not feel the importance of making that society better, whilst I formed a part of it. I attended the religious exercises of the Sabbath with scrupulous exactness, and I occasionally read the Bible at home. In these services I conformed, because habit prompted me. In a word I have been doing, as most young men and many older ones have been doing: living respectably, offending no one, attentive to business, pleasant in company, and dead in solitude,—seduced sometimes by temptation, without thinking of the value of resistance; giving up the body and the soul without a struggle; and never apprehending the meaning of the sentiment, that he who shall rule himself, that is, govern his passions and his thoughts, is possessed of a power inconceivably greater than he who conquers a city. In truth, sober truth, I have lived a moral paralytic,—a lover of the world rather than a lover of God.

WHAT AM I DOING? I bless God for his mercy which faileth not. He hath spared me to this present hour; He hath opened mine eyes; He hath visited my benighted soul with the rays of Divine truth; He hath revealed me to myself,—hath lifted the veil from the past—exposed to my view, my ingratitude, my thoughtlessness, my sins of commission and omission, and said unto me, repent! In sorrow I commune with my own soul. In penitence I lift up my voice in prayer. I invoke the Supreme Being to confirm my faith; to enlighten my mind; to elevate and purify my thoughts; to sanctify me wholly; to make the gospel of Jesus Christ my fortress against temptation; and by walking in his steps, imitating his example, and being clothed with his spirit, which is the Holy Spirit from God, I hope to attain at last to the stature of a perfect man in Christ Jesus, my Lord. Those things I am doing.

WHAT ARE MY PURPOSES FOR THE FUTURE? To live soberly, righteously, and godly in the world. By sobriety, I mean sincerity and earnestness in doing the will of God, without parade or affectation. I mean, God helping me to live my religion. It shall be manifested by general conduct rather than on particular contingent occasions. I will be earnest in my strivings after truth; and this truth I will speak, I will meditate upon. I will pray unceasingly that it may mingle with my business, and my pleasures. I will be sober-minded, by the grace of God; that I may have the means of enriching my own soul, and benefitting others.

By living righteously, I mean virtuously; to govern my thoughts, words and deeds, by the unerring teachings of Jesus Christ and his apostles; to do right to the best of my ability. My purpose, then, is to wrong no man; to be honest in the sight of God and man; to speak with kindness even of an enemy; to harbor no selfish principle; to seek the welfare of others; to hide the faults I see; to interpose friendly counsel for the healing of the wrong-doer, whenever the time and place will permit; to be temperate in my living; and to strive in deceiving those who may be ignorant or thoughtless concerning the emphatic language of Christ, "Beware of covetousness"; and whether in eating or drinking, or in whatsoever else I may feel called upon to do, to do all to the glory of God.

By leading a godly life, I mean, that I must remember to whom I belong; that to God I owe every thing. Every blessing,

whether spiritual or temporal, is His gift. He unseals the eye-lids of the morning; He overshadows me in the night season; His providence sustains and defends me when exposed to innumerable and unseen casualties; His tokens of love are fresh every morning, and renewed every evening. I will also meditate upon the great truths,—God is a spirit, and that I am bound to worship Him in spirit and in truth; God is infinitely pure, and that I must humble myself before Him, for the sins that deface my soul, and beseech His pardon for the past, and His aid to overcome every adversary to my virtue in time to come; God is infinitely benevolent, for He hath sent His Son to seek and save that which was lost. I must strive to manifest the benevolent principle, by affectionately entreating all with whom I have to do, to look unto Jesus, sit at his feet, hear his instructions, imbibe his spirit, and do whatsoever he hath commanded. God is holy. He abhors sin. I will therefore abstain from all appearance of evil. I will countenance no indecent conversation or profane swearing. I will avail myself of the whole armour of God, in thrusting from my mind every unholy thought. I will remember the words of the wise man of Israel, "Let thine eyes look right on, and let thine eye-lids, look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy feet from evil."

In conclusion, I would ask the reader to propose the same questions to himself, which I have ventured to put to my own soul, and fearlessly answer them. Let him not imagine that I am writing as an editor, or to gratify personal vanity, or for hire. O, no; I am a man in active business; I have been encompassed by temptations like other men, and shall inevitably go astray again, unless I avail myself of the only means under God,—namely: a solemn and habitual dedication of soul and body to his service. Will you say that this service is hard. I tell you from my deepest conviction, that in it there is perfect freedom,—freedom from the slavery of sin. As a test of the present servitude of your mind and heart, I will ask you if you do not feel the importance of prayer, without having the spirit of prayer? When you have attempted a suitable arrangement of the thoughts, has not memory disclosed such hideous recollection of sins, that for the present comfort, and for the present distress, have you not shrunk from the picture, and hid yourself from yourself? Have you not forged chain after chain, thinking them only silken cords, which you might snap at any convenient season? Believe me, the only convenient season to break with sin, is the present moment. Not because life is frail or uncertain, but because habit is strengthening the good or evil of our condition, every hour that we live. If we habitually aim to be what God and Christ require, we shall find the soul exercising, day by day, a new power; and which shall make the promise of scripture to be truly fulfilled in us,—"When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet." If, on the contrary, our habits of mind are unfavorable for meditation; if the reading of God's word and prayer are irksome; and if our hours have been spent in one or more absorbing worldly considerations, the task of becoming what we must become if we would be happy, is rendered more and more formidable every returning day. We know not the force of a current until we attempt to stem it; and as the current of sin is dashing us on with a fearful rapidity, how reckless is the man that shall refrain from contending with it, until he finds himself in that broad and fathomless ocean, where no beacon-light is lifted up to guide him through its trackless waters!

Heed my warnings, I beseech you. I have experienced the fluctuations of mortal things; I have drunk from the cup of worldly pleasure; I have enjoyed what the world calls feasts of reason and flow of soul; I have been in good society; but let me tell you, that no outward good, no splendor of life, no fashionable amusements, no intellectual greatness, no political distinction,—none of these are to be named for one moment, in comparison with that fruit of the Spirit which is joy,—joy in believing; joy in the confidence with which we may approach our Father in Heaven; joy in the assurance that though our outward man perish, the inward man is renewed day by day; and above all, joy in the faith, hope, and love which makes us aspire after Heavenly things,—even that immortality which Christ has revealed. I say, then, if you would be happy, in the true meaning of that word, be pious. Religion, personal religion, supplies the means for obtaining a power over the selfish principle. It represses anger; it makes us kind and benevolent; it makes us honest; and amidst the cares of a busy world it makes us thoughtful, lest in

prosperity or adversity we should forget God. Men in more active business, particularly merchants, are perpetually obliged to play deep games, and are obliged to shift their position every day, to meet the motions of others, as knowing as themselves. In these struggles, collisions, and bargains, they deem untiring watchfulness to be absolutely necessary; and that nothing short of self-devotion can circumvent the possible, nay, probable, deep-laid plans of their competitors. There are exceptions to this general experience; and it may be said that it is folly to limit, however uncertain their issues, the enterprises of men; that we were made for great efforts, and the world could not go on, if men were too much governed in such matters. I confess that no rules can be given but those contained in the Bible. That holy book declares for what we were created: that the earth which we inhabit is a school to discipline and prepare us for heaven; that we brought nothing into this world, and that we can carry nothing out; and that as money is only a means of doing good;—whenever a man's experience shall convince him that the coveting of more is blinding his eyes, and hiding from his vision the glories of that heavenly Jerusalem set forth in the Gospel of Christ, as the prize of his high calling, then, O, then, it is a duty to pause. A conviction of this truth is important to every man in business. It is only sure refuge amidst the storms that rage without and within him.

THE WAR SPIRIT.

The following sentiments adverse to war, are from the London Times, a journal which, doubtless, exerts a greater influence on the affairs of the world than any other single paper. It is a good sign that in future wars will be few:

"We have done much for mankind by ceasing to punish mankind for involuntary religious faith, by breaking down the artificial barriers that have so long prevented the cordial intercourse of man and man, and forbidden that interchange of physical and intellectual wealth, which God ordained when he gave to every land its climate and to every soil its fruit. But much as we have accomplished, there is yet still more to do. Above all, there is one achievement before us, without which, every other must be insecure and of questionable value. It remains for the most powerful, the bravest, and the freest people on the globe to proclaim and establish the virtue and beauty, the holiness and necessity of universal peace, and that they will proclaim it in due time, we entertain no doubt. It has already occurred to the thinking masses of this great country, notwithstanding the humanizing creed which we profess, the civilization that we boast, and the increased intelligence of all classes of the population, that the ferocity of warfare is as brutal to-day as in the remotest times of savage ignorance; that the Christian and Heathen are, to all intents and purposes, one and the same when they meet as destroyers in the battlefield; and that what we call the glorious victories of British arms, are scarcely to be distinguished from the butcheries of barbarous ages that we pity, and of more barbarous fighting-men, whom we think proper to condemn. And it must be so! You cannot redeem, under any circumstances, the naked, horrid, aspect of war, the offspring of brutality and civilization's adopted child. War in itself is a mighty evil—an incongruity in a scheme of social harmony—a canker at the heart of improvement—a living lie in a Christian land—a curse at all times. Custom, that makes us view all things that are essential to our well-being, and the true exponents of a country's greatness, has taught us to regard systematic war as necessary to our condition, and reason and revelation appeal against custom in vain. We confess that we regard with infinite satisfaction every endeavour, come whence it may, to destroy the supremacy of a cruel deity, acknowledged on every ground. Kings, who preach to their subjects the advantages and sacred character of peace, are more than kings. Men who unite to promulgate the same doctrine, feeble instruments though they be, and liable to ridicule, claim respect for their mission. But neither kings nor small societies of well-meaning men are strong enough to grapple with a power as firmly rooted as the rock. Before the reign of war can cease, education and mental liberty must have an empire co-extensive with the evil. It is not this nation that must be convinced, but all nations; not this division of the world, but every part of it—for war is every where. But it is time to begin. One step—it is but one—has been taken by ourselves, and we hail it as a presage of a good omen. In the nineteenth century it is sud-

denly discovered that the soldier is a human being, with faculties and passions like other men; that, being something more than a useful machine, he deserves to be treated rather better than a common brute. Books are written to maintain the fact, and to claim for the warrior the rights—moral, social, and intellectual—that you do not deny to the law-breaker and the felon. Convince the warrior that he is henceforward to enjoy them, and believe us, the war-god himself is shaken on his throne."

A GREAT DISCOVERY.—Luther had been two years at the University of Erfurth, and was twenty years of age. One day he was opening the books in the library, one after another, in order to read the names of the authors. One, which he opened in its turn, drew his attention. He had not seen anything like it till that hour. He reads the title: it is the Bible, a rare book, unknown at that time. His interest is strongly excited. He is filled with astonishment at finding more in that volume than those fragments of the Gospels and Epistles which the Church has selected to be read to the people in their places of worship. Till then he thought that they were the whole word of God; and here were many pages and many books of which he had no idea. His heart beats as he holds in his hand all the Scriptures divinely inspired. With eagerness and indelible feelings he turns over the leaves of God's word. He returns home with a full heart. Oh! thought he, if God would give such a book for my own! He soon returned to the library to find his treasure again; he read, and re-read, and then, in his surprise and joy, he went back to read again. The first gleams of a new truth then arose upon his mind.

This event had a sublimity in it, because that the impulse which the discovery gave to Luther's mind, was to be communicated to the millions of other minds; because the whole Reformation lay hid in that Bible. This book, on the unknown shelves of a dark room, was, through his mind, to become the book of life to nations. It had now fallen into the hands of its translator, who was about to give it tongues to speak to all Europe.

The Bible Christian.

MONTREAL, SEPTEMBER, 1846.

THE NEW GERMAN CATHOLIC CHURCH.

Accounts from the continent of Europe still show us that the movement in Germany against the authority of Rome, and certain doctrines of the Roman Catholic Church, is giving hopeful evidence of activity, and making progress. In an earlier stage of the movement, we quoted in the columns of the Bible Christian, a symbol of faith agreed to by a body of the new German Reformers, and at the same time remarked that there was nothing in it to which a Unitarian might not subscribe. In a country of so much intellectual vigour as Germany there is every reason to hope that the minds now aroused to inquiry on religious subjects, will not be satisfied with renouncing the authority of the Pope, merely to take refuge among some of the manifold creeds of conventional orthodoxy. This reform of the nineteenth century will be far different from that of the sixteenth, for now we live in a far different age. Europe is not now emerging out of the night of barbarism, as it was then. The men of this age have the superior advantage of three centuries of constantly increasing light. We should reverence the memories of the Reformers of the sixteenth century. They did the work of giants in their time. But the accumulated errors and corruptions of fifteen hundred years could not be swept away at one blow. The men of the present time will be more likely to proceed at once to the simple truth of the Gospel. They have the experience of three hundred years of creed-manufacture before them. They have seen how creeds have multiplied strifes and divisions in the Church;—they have seen how they have cramped the human mind, and kept it in bondage as effectually as ever a Pope did;—they have seen how they have discouraged the pursuit of truth,—how they have perpetuated and embalmed absurd and obsolete dogmas, long after the age had out-



grown them;—they have seen all this; and it is reasonable to suppose they would be led to discard and shun all mere creed authority, and take their stand upon the Bible alone, as the only rule of faith and practice. And so, we find, they are doing. Coming to the Bible as independent inquirers, untrammelled either by Church or by creed, they would naturally be led to set aside Transubstantiation, the Trinity, and all such doctrines, which are not to be found in the evangelical word. And it is gratifying to find that they are doing so.

The prominent leaders in this vigorous religious movement in Germany are Ronge and Czerski. Between these men, it is said, there is a difference of opinion, but in what this difference consists, we cannot undertake to say with precision. Ronge has been charged with having rationalistic tendencies, whilst Czerski has been regarded by many as the champion of what are technically termed evangelical views. It seems to us probable that the difference between them may not be so great in reality as has been hitherto supposed. We have seen the charge of rationalism against Ronge denied by what we consider competent authority. And it will be perceived from the paragraph which we here quote, that Czerski, by his conduct at the Synod of Schneidemuhl, has brought his reputation for "evangelicalism" into very serious doubt.

The annexed extract is from the Berlin Correspondence of the London Standard. It bears date July 27th :

"We have news of the result of the Synod of the congregations professing the apostolic faith, which has been held at Schneidemuhl; and it is most afflicting. So unblushing was the denial of the saving truths of the Gospel manifested at this meeting, that Dr. Jettmar and his lay coadjutor withdrew in disgust before its sittings terminated. They represented the apostolical flock in Berlin, and in spite of all the persuasions and exhortations which Christian love and faithfulness could urge, were unable to prevent the meeting from repudiating the Confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three ecumenical creeds, but treated even the Apostles' Creed with slight. The Godhead of the Saviour having become the subject of discussion, the Rev. Mr. Port, of Posen, who acted as president, asked whether any one present really believed that Jesus Christ was very God? And upon one of the Berlin deputies replying that he believed it, and was as firmly convinced of it as his own existence, the president treated the asseveration with scorn and contempt. Again, when the Berlin deputies earnestly besought the assembly not to reject the Apostles' Creed, and to abstain from abbreviating it, the same individual observed that it contains "arrant nonsense." One of the deputies called upon Czerski to use his influence to discountenance so unscriptural and unbecoming a remark, and to support the opposition raised by them in behalf of the apostolical symbol. He answered that he saw nothing objectionable in the remark; and for himself was averse to all confessions (symbolic), and should vote for the doing away with all creeds, and the adoption of the Bible as the only standard. Dr. Thimen was also present, and proposed a confession for the congregations of the Grand Duchy of Posen, which is of so equivocal a character as to suit almost every shade of belief, and the meeting adopted it. Czerski, I am told, has been invited to attend the meeting of the Evangelical Alliance in London; but how can he show his face in so Christian an assembly after consenting to the unchristian proceedings transacted at Schneidemuhl?"

The writer of the foregoing is evidently a warm adherent of conventional orthodoxy. But his testimony of the undoubted Unitarianism of the Synod of Schneidemuhl is not the less worthy on that account. He regards the intelligence as "most afflicting." A certain eminent man in England once likened some well-known institutions in his country to moored barges, which were held in their places while the tide of improvement flowed around them and past them. So it is with creed orthodoxy. It is held fast by its creed like a moored barge. Religious light and freedom have risen like a swelling tide and flowed clear past it, and it laments the progress as "most afflicting,"

because the stream did not come to a stand just where it was settled. Our readers will understand what the writer means by the "saving truths of the Gospel." He means, we presume, the Trinity and kindred doctrines. Very saving, surely, if they were only scriptural. As to the "President treating the asseveration with scorn and contempt," and such things,—these are probably the mere embellishments of a writer evidently much disappointed at the conclusions to which the German reformers have arrived. We should not even suggest such a probability, were it not that we have so frequently witnessed the great injustice done to every shade of liberal Christians, by exaggerated or distorted representations of some amongst the "orthodox" religionists. If the Synod indicated "scorn" or "contempt," either by speech or action, they were blameworthy, and deserve rebuke, though the doctrines they maintain were as true as heaven. Having cast off the papal authority, and come out from the Roman Church to enter on the path of honest and independent religious enquiry, we trust they will go on without any fear of man before their eyes, until they arrive at the pure and simple truths of the Gospel of Christ. We trust, likewise, that no amount of zeal against the errors either of Romanism, or "orthodoxy," will ever betray them into a forgetfulness of the demands of Christian forbearance and charity.

#### SUNDAY SCHOOL TEACHING.

The eighteenth annual report of the Boston Sunday-School Society has been transmitted to us by the Corresponding Secretary. It will be remembered that one of the agents of this Society (Rev. F. T. Gray) visited the Sunday School of the Unitarian Church in this city during the summer of last year. The report before us is a highly interesting and valuable document, containing as it does much information from various persons, well known as experienced and earnest friends of the cause of Sabbath Schools. We are anxious to direct attention to this subject, and have to regret that circumstances prevent us just now from enlarging on it as we should desire. We subjoin some extracts from the report, relating, as it will be perceived, to matters of great importance.

The Hon. Stephen C. Phillips, who, in addition to his many public labours, has for many years been the devoted Superintendent of a Sunday-school, writes as follows:

"You desire me to say something of THE QUALIFICATION OF SUNDAY-SCHOOL TEACHERS. I begin by saying that a moderate share of intellectual power and acquirement may be sufficient for great usefulness, if combined with a large share of spiritual gifts and graces, and that such a combination is not impracticable or unrequited. The work of a Sunday-school teacher, duly appreciated, allows ample scope for the most active and cultivated intellect; and he who, possessed of such a talent, is willing to employ it for a season or for life, in searching for truth, that he may impart it to others, as well as acquire it for himself—he who will give such a mind, and a heart along with it, to the study of God's word, and from Sunday to Sunday will gather the young or the old around him, will find ample employment for all his powers, and will never fail to thank God that he has been led thus to employ them. Would that there were many such. But even though there should be but a few, the work of Sunday-school instruction can be profitably conducted, if such as are willing to be teachers are willing to do what they can to prepare themselves for the service, combining always the preparation of the heart, with that of the mind; if they meet their pupils, earnestly intent upon using their utmost efforts, and spending the whole time, while with them, in imparting religious knowledge, and in exerting a religious influence upon their characters; and if they will feel that they are to make it, if possible, a work for life, a regular portion of Sabbath duty while the Sabbath lasts, and that they can only accomplish all that should be expected of them, when their connection with a class becomes so intimate and permanent that every scholar regards the teacher as a friend for life, and becomes accustomed to meet the teacher as a friend everywhere, in the street and at home, as well as in the school, and acquires the habit of conversing freely with the teacher upon whatever re-

lates to moral and religious improvement. To effect this all may seem to be a great deal; but can a Christian heart be satisfied with less? and can a Christian heart fail to exert such an influence, alike upon teacher and scholar, as will be sure, quietly and gradually, to effect it all? A Christian heart is, in my view, the sum of all qualifications. Let the heart be right, and such will be the sense of responsibility, that every faculty will be applied, every opportunity will be improved to do the teacher's work; the Bible will be duly prized; the spirit of devotion will never be absent; and all the lustre of the purest virtue will be constantly reflected from the teacher upon the scholar.

"This is what is wanted, everywhere wanted. Let teachers pray and strive that the want be supplied, or else, but only in such an alternative, let them not feel themselves worthy to be teachers."

Other questions were put to several correspondents, respecting THE BEST METHOD OF EXISTING THE RIGHT KIND OF TEACHERS, AND OF IMPROVING THOSE WE HAVE.

In answer to these, the Rev. Mr. Whitman says:

"I fear that the difficulty in obtaining the right kind of teachers, arises from the fact that Christians generally do not feel that they are called, by all their religious obligations, to work for Christ and for God. Christians seem to feel that religion was given for enjoyment merely, and not committed to them as a sacred trust for the good of mankind; but we ministers should seek ever to impress it on their minds, that they have received this great behest on trust, that they are to dispense it for the good of the community, and that we are accountable for the manner in which we are to fulfil this trust. I would that we could see all Christians filled with a deep and abiding sense of their obligations in this respect, so that they should be continually asking, 'Lord, what wilt thou have me to do?' If they once feel as they ought, they will find the Sunday-school opening before them as one of the ways in which they may labour for Christ and for God. I think the remedy of the present state of things is to be found, not in appeals in behalf of Sunday-schools, but in so changing the whole tenor of feeling upon Christian obligation, that every Christian should feel constrained by the love of Christ to do something for the cause of religion in the world. When Christians shall feel as they ought to do on the subject, then will Sunday-schools and all missionary efforts flourish.

"As to the improvement of the teachers we have already enlisted, I would say that they must be continually reminded of the vast importance of the work in which they are engaged; of the lasting influence of any impressions, either good or bad, which they may make. Some have thought teachers' meetings all important. I think them a great help; but the teacher must not depend upon these, either to keep up his interest, or to qualify him for his work. He must seek his principal preparation in communion with God, with his own soul, and with nature; in the study of God's Word, and in the study of children. The teacher must make diligent preparation for each lesson. The greater the preparation made, the more interest will be felt. The very act of making preparation will of itself awaken interest."

#### AN ENTIRE CONGREGATION CONVERTED TO UNITARIANISM.

Among the many changes in religious opinion which are taking place on both sides of the Atlantic, that which is brought to light in the following communication seems well worthy of note. The letter (most of which is subjoined) is addressed by the Rev. Mr. McKean, a Unitarian Minister, to the Editor of the London Inquirer. In such manifestations as the following, we perceive the practical results of the diffusion of sound religious knowledge among the masses of England's working population:—

DEAR MR. EDITOR,—I beg to make you and your readers acquainted with a fact, which will be highly gratifying to their minds. For nearly two years there has been in this town [Oldbury] a religious society known by the name of "The Christian Chartist Church," which has regularly met for worship on Sundays and week-day evenings, and been edified by the ministrations of gifted men among themselves, and of brethren from sister congregations. They have persevered in the cheap education of the young, and been earnest in Sunday-school teaching. They have a chapel fitted up in an humble but convenient way, and have praiseworthy exerted themselves in their own improvement, and that of the rising generation. The doctrine they believed and taught was what was called Trinitarian Orthodoxy.

I must now introduce to your knowledge a brother and ardent friend of free inquiry and practical Christianity,—Silas Henn. I do

not say Mr., because I think he would prefer his simple name. Silas was formerly a local preacher in the Methodist New Connection, and an opponent of Joseph Barker, both by word and print, but he is now a fellow-worker with him in the cause of intelligible religious truth. He preaches and lectures unweariedly in the villages around, and distributes tracts in great numbers. He has frequently from three to four hundred attentive hearers in the open air, and seldom dismisses them without distributing among them a bundle of tracts. Through his exertions, much investigation of doctrine has been made in this district, and many souls enlightened. Some weeks ago, Silas preached to my congregation, and gave much satisfaction, and was afterwards invited to preach to the congregation named above. He did so; and, after the evening service, he was opposed by William Griffin (the person who most frequently preached to them), on the Godhead of Christ and Natural Depravity, and for a considerable time defended the doctrines he had taught. The result was, that a regular discussion was agreed on. W. Griffin undertook to prove that Jesus Christ is equal with God the Father; Silas undertook to prove the counter-proposition, that Jesus Christ is not equal with God the Father. Each was to speak four times, and the speeches were to be limited to fifteen minutes each. July 6th was the day appointed for the discussion. After each disputant had spoken four times, it was agreed that they should continue the debate another half hour. When this was done, Silas offered to meet his opponent three or four nights in succession. To this, W. Griffin would not consent, but afterwards agreed to meet him once more, on the following Monday evening. I was present myself on the second evening, and was much pleased with the "decency and order" of the meeting. The people were exhorted to refrain from outward applause or disapprobation, and the exhortation was very nearly obeyed. The discussion was held in their own place of worship, in the presence of some hundreds. People attended from Stourbridge, Fiveways, Brockmore, Gornal, Dudley, Gates-Hill, Dudley-Port, Tipton, Cosely, Hocker-Hill, and numerous other places, some walking a distance of eight or nine miles. I need not describe how the argument was conducted on either side: the result shews how. In a subsequent meeting of the managers of the place, the matter was considered; and, with but one dissentient, it was agreed that they should unite with "the Christian Brethren," for the promotion of Evangelical Reform principles; and Silas was requested to preach to them himself, and induce others from among his fellow-workers to aid in the good work. He preached on Sunday last, to good congregations; and Michael Moon (the newly appointed Unitarian school-master at Cosely) and myself will supply them next Sunday. Some of our brethren who now conduct worship at Walsall, I trust will also assist, and probably some from Birmingham, for the preachers among the "Christian Brethren" have at present full employment in their own societies, and in the villages around; so that it becomes our duty to help them as much as we can in the heat of this auspicious day.

IRISH COLLEGES.—Saunders's Dublin News-Letter states, that among the last acts of Sir Robert Peel's government was an official announcement that Roman Catholics and Unitarians were to be equally eligible with other denominations for professorships in the three new colleges of Ireland; and that one Unitarian would be put on the board of management and examination, with one Trinitarian Presbyterian.

CLERICAL HEROISM.—The Rev. G. G. Beacon, rector of Axbridge, has had the manliness, even with the fear of ecclesiastical censure before his eyes, to refuse to read the thanksgiving for our recent victories in India, appointed to be used in all churches. This is the only instance with which we are acquainted, of a clergyman protesting against the infamous proceeding; a proceeding which was scandalous to religion, a sarcasm on the common justice and benevolence of man, an attempt to associate human butchery with God.—English paper.

DONATION OF SERMONS AND PAMPHLETS.—Elder T. Henry has received from the Unitarian Association of New England, via Montreal, a large donation of Sermons and Pamphlets for the benefit of the Christian Cause in Canada, to be distributed gratuitously. There has, however, an expense occurred of six dollars for transportation, which our friends are requested to assist in meeting. Thanks are tendered to the said Association for their Christian liberality.—Oshawa Christian Luminary.

Original Poetry.

ON THE DEATH OF H— C—

"Is it not more beautiful for the young cheek to be blanched by Death than Life!"—(From the German of Richter.)

Not yet the summer's bloom is o'er,  
Not yet the rose has fled,  
But oh! a brighter, dearer spring,—  
A sweeter flower is dead.

Why wert thou given to the earth  
To blossom for a day,  
And then, in all thy loveliness,  
Untimely snatched away?

Still, still to catch thy graceful form  
In many a scene we turn,  
And start from yearning dreams of thee,  
Alas!—to clasp thy urn!

Yet thou art happy, blessed child,  
In thy fresh bloom to die,—  
To carry that pure gentle heart  
Untainted to the sky;

To pass from youth's unclouded scene  
To regions yet more fair,—  
From bright but fleeting joy below,  
To bliss eternal there.

Spared the dark pilgrimage of life,  
Untouched by grief or sin,  
'Twas easy, thou beloved one,  
For thee to "enter in."

But ours the danger,—ours the loss,—  
To work and to endure,—  
To make, with fear and trembling,  
Our own election sure.

If, in this cold ungenial clime,  
For thee to die was gain,  
Yet darker, lonelier is the path  
To those that must remain.

But we will take thy angel life  
As a sweet holy spell,  
For naught but pure and peaceful thoughts  
Can with that memory dwell.

E. J. D.

Montreal, September, 1846.

POPULATION AND PROSPECTS OF THE JEWISH NATION.

The following letter is from the pen of Judge Noah of New York, himself a Jew.

New York, June 18, 1844.

Mr. Editor,—A late number of your paper contained the following paragraph:—

"Jews. It is said that the total number of Jews throughout the world is estimated at 3,163,700; and it is said that this number has never materially varied from the time of David downwards."

It has always been a subject of interest, although not of general enquiry, to ascertain as nearly as possible the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfilment of all the promises made to that peculiar and favored race in their restoration to the land of their ancestors, I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number full six millions of people, divided and located, as follows:

In all parts of ancient Poland before the partition of 1772.....	1,000,000
In Russia, comprehending Woldavia and Wallachia.....	200,000
In the different states of Germany.....	750,000
In Holland and Belgium.....	80,000
Sweden and Denmark.....	6,000
France.....	75,000
England.....	60,000
Italian States.....	200,000
All North and South America and the West Indies.....	100,000
In the Mahomedan States of Europe, Asia and Africa.....	3,000,000
Persia, China and Hindostan.....	1,000,000
	6,471,000

The above includes all who are actually known as professing and following the religion of their forefathers. It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives of policy. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousand, and are at this day connected with the first families in Spain and Portugal. In Asia and the Turkish dominions, I have made an estimate rather below their actual

number. They are powerful in China, and on the borders of Tartary; likewise in Persia and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that for four hundred years they have been in a measure exempt from those persecutions, which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self-augmenting population from these causes must greatly have increased their numbers, and warrant the belief that they are at this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph, which it may be as well to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence; from what may be considered the commencement of their national troubles.

According to Josephus and contemporary writers, there were slaughtered in Caesaria, the Syrians.....	20,000
In Jerusalem, occasioned by the insolence of a Roman soldier, under Claudius.....	20,000
At Scitopolis.....	13,000
At Alexandria, in consequence of the rivalry of the Greeks and Egyptians.....	50,000
At Ascalon, from the same cause.....	2,500
At Ptolemais.....	2,000
At Silucia, by the Syrians and Greeks.....	50,000
At the siege of Jerusalem by Pompey. By an earthquake in Judea, 42 or 43 years before Christ.....	30,000
In consequence of a revolt, occasioned by breaking a Roman eagle, placed in the portico of the Temple, in the reign of Augustus.....	13,000
In a sedition suppressed by Varus, Governor of Syria.....	2,000
In an ambuscade before Ascalon, in the beginning of the war against the Romans.....	18,000
At the capture of Jaffa by Titus.....	15,000
At the siege of Jotapat the 13th of Nero.....	40,000
Taking of Tariche, and at the naval battle on the Lake Gensarrette.....	6,500
After this victory, Vespasian being in the tribunal at Tariche, sent 6,000 to Nero, to work at the Isthmus of the Morca—30,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death.....	12,000
At the capture of Gimma by Titus.....	9,000
In a battle against Placidus, Lieut. of Vespasian, near the village of Galara.....	15,000
At the siege of Jerusalem and destruction of the Temple by Titus.....	1,100,000
In the revolt of the false Messiah Barchechobas and in the several revolts under Adrian, Trojan, and Justinian.....	600,000
Add to this, that from the time of the adoration of the Golden Calf, to the return of the ark, which had been captured by the Philistines, there were destroyed.....	239,000
Making.....	2,248,000

This amount does not include neither the losses they met with in the wars anterior to the captivity, nor the persecutions and revolts in the time of the German Emperors and the middle ages, nor the proscriptions in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppression, like those vivacious plants which can resist the intemperance of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles; and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Ninevah, Greece, Persia, Egypt, Lithuania, Ukraine and Moldavia, are full of Jewish agriculturists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers, workers in silk, weavers and blacksmiths; in Poland they are farmers, carriers, lace weavers, potters and silversmiths; and although the great body of the nation are still engaged in trade and commerce in every quarter of the world, with undiminished success, they are

nevertheless receiving a more liberal education, are cultivating a taste for the arts, and many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on the earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbitrators of very important movements.

Although the Jewish people are entirely passive in relation to the restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with unabated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless, there has been no period in their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Christians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumph reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage, for it cannot be politically accomplished without their aid; and if the second advent, so called, and so ardently desired by pious Christians, is ever to come to pass, it cannot, I hardly conceive, take place until after the restoration is accomplished; and there is a throne to be occupied, a nation to be governed, and the prophecies fulfilled.

UNITARIANISM MOST FAVOURABLE TO PIETY.

Unitarianism is the system most favourable to piety, because it holds forth and preserves inviolate the spirituality of God. "God is a spirit, and they that worship him must worship him in spirit and in truth." It is of great importance to the progress and elevation of the religious principle, that we should refine more and more our conceptions of God; that we should separate from him all material properties, and whatever is limited or imperfect in our own nature; that we should regard him as a pure intelligence, an unmixed and infinite Mind. When it pleased God to select the Jewish people and place them under miraculous interpositions, one of the first precepts given them was, that they should not represent God under any bodily form, any graven image, or the likeness of any creature. Next came Christianity, which had this for one of its great objects, to render religion still more spiritual, by abolishing the ceremonial and outward worship of former times, and by discarding those grosser modes of describing God, through which the ancient prophets had sought to impress an unrefined people.

Now, Unitarianism concurs with this sublime moral purpose of God. It asserts his spirituality. It approaches him under no bodily form, but as a pure spirit, as the infinite and universal Mind. On the other hand, it is the direct influence of Trinitarianism to materialize men's conceptions of God; and, in truth, this system is a relapse into the error of the rudest and earliest ages, into the worship of a corporeal God. Its leading feature is, the doctrine of a God clothed with a body and acting and speaking through a material frame,—of the infinite Divinity dying on a cross; a doctrine, which in earthliness reminds us of the mythology of the rudest pagans, and which a pious Jew, in the twilight of the Mosaic religion, would have shrunk from with horror. It seems to me no small objection to the Trinity, that it supposes God to take a body in the later and more improved ages of the world, when it is plain, that such a manifestation, if needed at all, was peculiarly required in the infancy of the race. The effect of such a system in debasing the idea of God, in associating with the Divinity human passions and infirmities, is too obvious to need much elucidation. On the supposition that the second person of the Trinity became incarnate, God may be said to be a material being, on the same general ground on which this is affirmed of man; for man is material only by the union of the mind with the body; and the very meaning of incarnation is, that God took a body, through which he acted and spoke, as the human soul operates through its corporeal organs. Every bodily affection may thus be ascribed to God. Accordingly the Trinitarian, in

his most solemn act of adoration, is heard to pray in these appalling words: "Good Lord, deliver us; by the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation, by thine agony and bloody sweat, by thy cross and passion, good Lord, deliver us." Now I ask you to judge, from the principles of human nature, whether to worshippers, who adore their God for his wounds and tears, his agony, and blood, and sweat, the ideas of corporeal existence and human suffering will not predominate over the conceptions of a purely spiritual essence; whether the mind, in clinging to the man, will not lose the God; whether a surer method for depressing and adulterating the pure thought of the Divinity could have been devised. That the Trinitarian is unconscious of this influence of his faith, I know, nor do I charge it on him as a crime. Still it exists, and cannot be too much deplored.

The Roman Catholics, true to human nature and their creed, have sought, by painting and statuary, to bring their imagined God before their eyes; and have thus obtained almost as vivid impressions of him, as if they had lived with him on the earth. The Protestant condemns them for using these similitudes and representations in their worship; but if a Trinitarian, he does so to his own condemnation. For if, as he believes, it was once a duty to bow in adoration before the living body of his incarnate God, what possible guilt can there be in worshipping before the pictured or sculptured memorial of the same being? Christ's body may be as truly represented by the artist, as any other human form; and its image may be used as effectually and properly, as that of an ancient sage or hero, to recall him with vividness to the mind. Is it said, that God has expressly forbidden the use of images in our worship? But why was that prohibition laid on the Jews? For this express reason, that God had not presented himself to them in any form, which admitted of representation. Hear the language of Moses: "Take good heed lest ye make you a graven image, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire." If, since that period, God has taken a body, then the reason of the prohibition has ceased; and if he took a body, among other purposes, that he might assist the weakness of the intellect, which needs a material form, then a statue, which lends so great an aid to the conception of an absent friend, is not only justified, but seems to be required.

This materialising and embodying of the Supreme Being, which is the essence of Trinitarianism, cannot but be adverse to a growing and exalted piety. Human and divine properties, being confounded in one being, lose their distinctness. The splendours of the Godhead are dimmed. The worshippers of an incarnate Deity, through the frailty of their nature, are strongly tempted to fasten chiefly on his human attributes; and their devotion, instead of rising to the Infinite God, and taking the peculiar character which infinity inspires, becomes rather a human affection, borrowing much of its fervour from the ideas of suffering, blood and death. It is indeed possible that this God-man (to use the strange phraseology of Trinitarians) may excite the mind more easily than a purely spiritual Divinity; just as a tragedy addressed to the eye and ear, will interest the multitude more than the contemplation of the most exalted character. This human love, inspired by a human God, though at first more fervid, cannot grow and spread through the soul, like the reverential attachment, which an Infinite spiritual Father awakens. Refined conceptions of God, though more slowly attained, have a more quickening all-pervading energy, and admit of perpetual accessions of brightness, life, and strength.

My friends, hold fast the doctrine of a purely spiritual Divinity. It is one of the great supports and instruments of a vital piety. It brings God near, as no other doctrine can. One of the leading purposes of Christianity is to give us an ever-growing sense of God's immediate presence, a consciousness of him in our souls. Now, just as far as corporeal or limited attributes enter into our conception of him, we remove him from us. He becomes an outward, distant being, instead of being viewed and felt as dwelling in the soul itself. It is an unspeakable benefit of the doctrine of a purely spiritual God, that he can be regarded as inhabiting, filling our spiritual nature; and through this union with our minds, he can and does become the object of an intimacy and friendship, such as no embodied being can call forth.—Channing.

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