THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- ACTS XVII. 11.

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AFFLIOTION. Methinks if ye would know How visitations of calamity Affect the pious soul, 'tis shown you here. Look yonder at that cloud, which through the sky Sailing along, doth cross in her career The rolling moon. I watched it as I came, And deemed the deep opaque would blot her beams, But melting like a wreath of snow, it hangs In folds of wavy silver round, and clothes. The orb with richer beauties than her own; The orb with richer beauties than her. Then passing, leaves her in her light screne.

Southey.

DIOCESE OF RIPON.

From the Triennial Charge recently delivered by the Right Rev. C. T. Longley, D. D., Lord Bishop of the Diocese. CHURCH EXTENSION AND PROSPECTS OF INCREASE.

In 1836 there appear to have been in this diocese 295 incumbents, 80 curates, 300 churches and chapels, and 180 globe-houses, with 17 of the clergy non-resident. In 1846 we find 370 churches and chapels, and 225 glebe houses, 360 incumbents, and 120 curates, and only 27 non-resident clergy-showing an increase of 70 churches and chapels: besides 36 fresh school rooms licensed for Divine worship, in remote hamlets, containing accommodation for about 6,000 persons: 100 additional clergy, with 45 new parsonage-houses built, while there has been a decrease in the number of non-resident clergy by about one half. As regards the crection of schools, the advance has been still more striking. For although the number of these does not exceed seventy-six, yet, as they afford accommodation for partnent we are gaining on the increase of our population; for this number will represent a population of at least 240,000, an amount far exceeding acy addition which can have accrued during that period; and still with all these efforts the state of education in many of our parishes must continue to he a matter of great anxiety, and calls for far

as well as injustice were I to refrain from alinding first place, to that Christian liberality which has raised in this diocese alone at the rate of 25,000. per annum, during the last eight years, towards the building and of endowing clauches, and the erection of parsonage-houses, besides the large sums contributed for the building of schools; and secondly, to your flocks which has prompted many of you to make sacrifices of time and labour and substance, in planning and promoting these works of charity, not so much in monoritien to a bittines. Nevertheless, the consideration of the best methods of making further pairession on the mass of ungodliness and ignorance, which still prevails in many parts of our diocese, continues to be a subject of the gravest solicitude—and the more so, when we reflect that the funds of that chief instrument in fastering many of these objects, our Diocesan Church Building Society, are nearly exhausted. I trust, my Reverend breturen, that both you and our brethien of the laity will co-operate with me in devising some means of speedily recrulting its finances.

But in two or three quarters, at any rate, some of you may, I hope, receive additional relief in your ministerial labours, through other measures that have been very recently adopted. The difficulties in which the clergy of our populous districts are placed, from the inadequacy of their number to cope with the overwhelming population which surunanimous approval of the bishops), which shall guide the employment of Scripture readers in those dioceses in which it may be deemed advisable to introduce them. It seems to me that every possible security has been provided which can guard the system against abuse.

The following is the general outline of the plan -Any incumbent who proposes to employ a Scripture-reader will name the candidate for the office to the Bishop, to be examined as regards his fitness for the office, either by the Bishop himself, or by some one appointed by him. The candidate must be a communicant in the Church of England of at least two years' standing; and if, after due inquiry and examination, he be approved, the Bishop will allow him, by a written permission, to enter on his duties as a Scripture-reader. Thus officially connected with the Church, it will be his duty to search out the ignorant and the destitute in the district, to read the Holy Scriptures from house to house, and to urge on the people the duty of availing themselves of the privileges which the Church helds out to them. He will point out to all persons the duty of attending its public services, of bringing their children to baptism, and of sending them afterwards to school, while he directs the parents and the people generally to seek further instruction and edification from their spiritual pastors.

The Scripture-readers will thus form a connecting link between the parochial clergy and those of their parishioners who from various circumstances are beyond the reach of their own pastoral superintendence. They will be directed to carry with them in their visits no book but the Holy Scriptures and the Prayer-book, and such volumes as may be sanctioned by the incumbent, and they will be strictly forbidden to preach in houses or elsewhere.

To the operation of such a system as this in our populous districts, if it he carried out in the spirit in which it has been framed, I cannot but look forward with feelings of much hopefulness. It must be known to many whom I now uddress, that there are

yield to the temptation. If this plan be adopted in and religious tone shall penetrate the whole course | blessing as we prepared to ascend the Pulpit; and | following any trade or ordinary profession in orde be successful, I should not feel disinclined, considering the very inadepate supply of carates, to admit as candidates for deacon's orders, those persons who shall have undergone satisfactorily a two years? probation as Scripture-readers in this diocese, although they may not have passed through any course of collegiate education, in case they shall be specially recommended to me by the incumbent who has employed them, and always provided they prove equal to the examination to which candidates for that order are at present subjected.

THE RESIDENCE OF THE PROPERTY OF THE PROPERTY

IMPROVED MEANS OF SCHOOL-INSTRUCTION. Whilst, therefore, I trust that this measure will afford some relief to many of my Reverend brethren whose labours are at present beyond their strength, look forward with still greater satisfaction to the effects of those measures which have been adopted by the Committee of Privy Council on Education, with such general consent on the part of the Legislature, for the further encouragement of education. I am persuaded that I can have no more faithful and I am personaded that I can have no more faithful and persons of his own sort, by pressing on their minds competent witnesses than yourselves to the fact the truths which have improved and comforted his that the system which existed previously to their adoption was still inadequate to meet the emergency, in spite of the repeated efforts that were made to stimulate public liberality. I am too well conversant with the struggles and difficulties with which has enough to learn, but so have we all; and it has enough to learn, but so have we all; and it erecting your schools, and afterwards in your persevering efforts to raise the contributions necessary for their maintenance, not to claim confidently your testimony to the necessity of some more effectual and prominent support to your excitions than they nearly 30,000 children, it is clear that in this de- have ever yet received; for although difficulties in electing schools were, as we have seen, not insurmountable, there still remained the constant burthen of annually raising the amount of the teachers' salaries, and the sum necessary for the current expeases of the school, which in some instances pressed so heavily as to lead to its being ultimately greater improvement both in quasity and quality.
While, however, we acknowled to the very important that necessity has been irrefragably proved to be white, newever, we acknow the dered to us in portant assistance which has been tendered to us in still more urgent beyond its limits. Nor ought the carrying out these various works, through the abovenamed channels, I should be guilty of ingratitude Hending more ample assistance, if ever it hoped to to two other causes which have mainly promoted God, in the faith of Christ, and with a proper know-these results. They are also attributable in the ledge of their duties as Christian critzens. If, insee our vast population trained up in the fear of deed, every member of the community so felt the obligations which his station, his wealth, or his competence imposed upon him, as that each would spontaneously contribute his due proportion for the public service of his country, then would Legislative in efference be superfluous in our national that generous devotion to the spiritual interests of finances, and voluntary taxation in every department would supersede all legal taxation. But what would be the resources of our public Exchequer were such the early made of asenedia alm armies, for the administration of justice, and for the various contingencies of our civil expenditure? And what reason have we to suppose that, amidst so much infirmity of principle and purpose as unhappily prevails, it would have better with the general edu-cation of the people, if it be left entirely to the voluntary system? The result that might a priori have been reasonably anticipated, has been abun-return unto Him void; the work of Ministers, if dantly realized; and the condition of many parts of our manufacturing parishes, as well as of some, I death unto death. If any of you are lost, his very fear, of our agricultural districts, together with the faithfulness will add to your condemnation; his disheartening records of our prisons and penitentiaries, in spite of all that has been done so wisely and so zealously, conclusively proves the failure of this mode of accomplishing the complete education of the lower orders in this country. "The impopute of the voluntary principle," as that lamented Christian philanthropist Dr. Chalmers, in his almost holiness and godliness of fiving. cope with the overwhelming population which sur-tounds them, have recently formed one of the sub-tablished." The system has been fairly on its trial confidently of his blessedness, and offer so much of tounds them, have recently formed one or the same places of deliberation among the Episcopal body. The result of that discussion has been the adoption of certain regulations (sanctioned by the almost it with a vigour commensurate to the emergency). dispensable, if any effectual remody were to be ap-totion and often has he said, " I am a poor miserable plied to the mass of moral evil which provailed, sinner, but Jesus is my joy, and Heaven will be my it is needless to recapitulate the several attempts, exceeding great reward." Ye know his doctrine It is needless to recapitulate the several attempts, which have been made by successive Governments to supply the want so generally acknowledged and felt by the clergy themselves. The result of all these efforts seems to me to prove that any scheme that should ultimately secure a permanent sanction must be such as would not supplant those institutions which were already engaged in the work of educating the lower orders, but support and enable

> which they were established. By those, therefore, who entertain these views, to him. He was noted for his communion with God the plan of the Government, as developed in the as a private Christian fifteen years ago, and often Minutes of Council on Education of August and sought unto as a man possessing spiritual wisdom and December, 1816, could not but be regarded with experience; his praying habits gave him great sincere approval. Those Minutes do not, indeed, influence, and great success in his Master's cause. profess to accomplish that which many persons, Long before he himself had entered upon the Minnevertheless, hold to be incumbent on every Government, where the difficulties are not insuperable, as the work, and in instructing some more perfectly in this country, at the present moment, they must be confessed to be. They do not propound a grand and preaching the word of truth, who owe all they have comprehensive scheme of national education which shall relieve the Church and Dissenters alike from all responsibility in providing for the better education of those children of the poorer classes that belong to them respectively; but they rather increase their responsibilities, by holding out greater encouragements than were ever before offered, for vigorously prosecuting their endeavours to train them up in the knowledge of God's Holy Word, and

obedience to its precepts. And among the many evidences of practical wisdom which seem to be exhibited in the course recently pursued in this matter by the Government, I would remark, that while its ultimate purpose is to promote the general education of the people, it has to be found, from time to time, young men of the in the first instance directed its chief endeavours middle classes, plously disposed and spiritually rather towards improving the quality of instruction minded characters, who would willingly do the work of an evangelist, and are capable of it, in its by the erection of additional schools. The public rather towards improving the quality of instruction when you walked in love, or when, as a shock of harm, although he is for ever walking about in it, bumbler departments; but, finding no sphere for the mind has become more and more strongly impressed exercise of this their talent within the pale of the with the conviction that there is half hope of Church, they are continually tempted to seek it raising the standard of Christian education, unless a of grace. We, his brethren, well know how he within the ranks of Dissent, and not unfrequently class of teachers can be produced whose high moral exhorted us to pray for our flocks, and to ask God's

my own diocese, and the result as I fully anticipate, of instruction given, and animate throughout the be successful, I should not feel disinclined, consider- system which they direct. Unless there be that in the mutual intercourse which subsists between master and scholar, that shall insensibly kindle in the breast of the pupils a desire to imitate the preceptor's example, and to frame their own character after the model thus exhibited to them,-a teaching which shall imbue the children with sound principles not only by precept and positive instruction, but also and chiefly through the imperceptible influence of that Christian bearing which is witnessed in the words and actions, in the whole course and tenour of the master's life.

AGENCY THAT WILL ACT:

FOR THE CHURCH, OR AGAINST THE CHURCH. It is said that uneducated ministers would spread the most mischievous fanaticism. I ask, what is the case as things are now? Have we no fanatical teaching at present? Now, if an uneducated man of serious impressions feels that he can be useful to own, he finds no place for himself in the Established Church. The elergyman of his parish would tell him to go to church and learn himself, instead of does not follow that he should be unfit to teach some, because there are others who could teach him. But, meanwhile, the result is, that whether fit or not be does teach : the Toleration Act has settled this point. He may teach where and what he chooses, so long as he does not belong to the Establishment. And of what use is it to say that the Church does not suffer from his ignorance, and is innocent of encontraging it? The nation suffers from it so far as it is ignorance, and the National Church is therefore concerned in remedying it. At present it exists unchecked and undirected, because the Church abandous it to itself ; but if it were incorporated into its system, it would become immediately subject to controll, and whilst all, and more then all, of its present usefulness was derived from it, its mischiefs would in a great degree be obviated .-Dr. Arnold of Rugby,

MINISTERIAL FAITHFULNESS, From Sermons preached in Trinity Church, Mont-real, on the accasion of the death of the Rec.

Mark Willoughby, Incumbent. HE YET SPEAKETH.

That hand that poured upon some of you the waters of baptism is powerless in death; that voice that you once heard inviting, beseeching, warning, encouraging, is silent in the grave; that tongue that blessed you as you pledged your troth of love before God's holy altar, is paralyzed and nerveless :
firm your yous and receive the plessing of your Bishop, can now no more be manifested; he no longer holds visible communion with you at the table of the Lord; no longer kneels by the bed side of your sick and dying friends; no longer ministers not a savour of life unto life, must be a savour of

hand, his tongue, his voice, his life, his death, will rise up in judgment against you; his labour of love and your obstinate resistance, will with scathing

And now you ask, perhaps, how we can speak so

but they only served to lead the mind of the Logis- and frailties, he yet kept his eye upon the glory of latine, and of the vast bulk of intelligence in the God and the salvation of souls; amidst trials and country, to the irresistible conclusion that more extemptations, he still kept Heaven in view as his tensive aid on the part of the Government was in- portion, and clung to Jesus as his only hope; and

> and his trust; it was all "grace, grace," from the foundation to the head-stone thereof. Christ was all, man was nothing.

But it was chiefly in prayer that he manifested his being in Jesus; he was eminently a man o prayer; he took not a step, scarcely chose a hymn for public service without applying to the throne o educating the lower orders, but support and enable grace. His heart naturally, (for it was renewed,) them, more effectually to fulfil the purposes for instinctively ascended to his Heavenly Father, whenever difficulty or even care presented themselves Long before he himself had entered upon the Ministry, he had been instrumental in sending others to who had already begun; he has left many behind him and all they are to him as the means; some going back to sixteen years ago; others even to his bunday School Class, when he was merely a Sunday School Teacher. His progress in grace was gradual -but from his earliest youth he prayed, and spiritual life went on strengthening with his strength and ripening with his years, until at last he seemed only to long for Heaven, and to wait his Lord's will for removing him from this weary wilderness. As for you, his congregation, little do you know how he loved you; little do you know with what care he watched over you; little do you know how willing he was to spend and be spent, that you might be saved. O, how his heart was pained and his spirit moved as he saw you wandering, even for a day, from the right path! and how he rejoiced tipe corn, any from among you were gathered into his Heavenly Father's garner. I verily believe that at one time or another every individual amongst you was personally pleaded for before the throne

you know the fervency with which he sought the to maintain himself, and placed in the most improv-lloly Spirit's presence and influence in the many ing of all situations,—a life of constant intercourse and various meetings which he was accustomed to hold.

But he has gone! we shall no more take sweet counsel together; no more have visible commution here on earth. His voice will not again be heard within these walls. You have lost a Pastor who loved you unto death; many of us have lost a Spiritual Father whose affection exceeded that of nature. He has gone! but it is only a little before us. He has gone! but his path is the path of the just; glory is before and around him, and it will shine more and more unto the perfect day. He is gone! but he beckons us on. He tells us to tread, as it were, in his footsteps. We think of his blessedness, and long to be with him. He stands as it were, and says, a few years longer, some more or some less, then a cold or a fever, a few days (it may be hours) of sickness, then a struggle, a prayer, a commending of the spirit into the hands of our God, and the soul is emancipated, and wings its way to the dwellings of the just.

Come, brethren, let us form the prayerful resolu-tion, "We will, we will love and serve thee, O Lord Jesus. We will strive and struggle with sin. We will be faithful unto death. We will remember the way of our departed Pastor and Brother, and give heed to his invitation, Come away to glory."—Rev. William B. Bond, on Rev. xiv. 13.

I HAVE KEPT THE FAITH.

He was appointed to preach to a lost and perishng world, that Gospel which is "the power of Godand the wisdom of God.22 And upon the truths which he taught his own soul rested for confort and acceptance. When he determined " to know nothing among men save Jesus Christ, and him crucified," it was because of the solemn conviction tion of his hearers. " Christ crucified" was his only hope; hence it was his theme, the vital doctrines of Cinist :- the lost condition of man, his helpless- Christ risen. ness, his all-sufficient Saviour, the blessings of whose redemption were to be apprehended by faith as the instrument, the converting and sanctifying influences of the Holy Ghost, applying the blood of apply in its full perfection to the actual state of the Christ, changing the heart, enabling the believer to Church amongst us. The faults of human nature will bring forth the fruits of righteousness, and fitting him for happiness. These truths he published everywhere, maintaining them through evil report and good report. They were dearer to him than life, and ah! with what comfort could be look back upon a lengthened pilgrimage, and feel sen-sible that in the strength of God he had been able to continue faithful, true to himself, true to his Master, true to his work. Well might he exclaim, "I am had said it before: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." *

And, my brethren, we believe that our lamented friend, on his death-bed, might, with great sincerity, have employed similar language. Reviewing his past life, he could with truth have declared, "I have kept the faith." Christ crucified was indeed stands forth to save men from rushing into the bothis love: I want no fe fourth idea is contemptible! Every fourth idea is a grand impertinence." Being emphatically a man Now, this is the way in of prayer, following out in his whole life the apostolic injunction, to "pray without ceasing, prayer preceded, accompanied, and followed every discourse. Can we wonder that his sermons were blessed of God, that the arrow of conviction reached which advises the overcoming of the beginnings of the heart of many an impenitent sinner, who left evil. It may cost us less seeming labour to "push this house with new light and new strength, and new determination? And he "kept the faith," shunning all error, adhering strictly to the doctrines of the Bible, in consistency with the teaching of the Church of England, to which it was his happiness and his glory to be attached.

Brethren, as you review the past and contemplate he future, when you remember that there is but a ten between you and death, as you stand on the rerge of the grave, can you say, "I am now ready to be offered, I have fought a good fight, I have finished my course, I have kept the faith?"—Rev. Charles Bancroft, on 2nd Tim. iv.6, 7, 8.

INFLUENCE TO BE EXERCISED BY THE CHRISTIAN MINISTRY.

It is impossible to conceive a man placed so favourably for attaining to the highest perfection of our nature, as a parochial minister. Apart from all personal and particular interests; accustomed by is education and habits to take the purest and highest views of human life, and bound by his daily business to cherish and sweeten these by the charities of the kindest social intercourse: in delicacy and liberality of feeling on a level with the highest: but in rank and fortune standing in a position high enough to ensure respect, yet not so high as to forbid sympathy: - with none of the harshness of legal authority, yet with a moral influence such as no legal authority could give; -ready to advise, when advice is called for, but yet more useful by the indirect counsel continually afforded by his conduct, his knowledge, his temper, and his manners -he stands amidst the fever and selfishness of the world, as one whom the tainted atmosphere cannot to abate its malignant power over its victims.

Now I wish it to be observed, that all this good results simply from the circumstance, that here is a man of education, relieved from the necessity of

* Acts, xx. 24. † Cecil's Remains, p. 126.

ng of all situations, -a life of constant intercourse with men, of which the direct and acknowledged business is to do them good physically and morally. Thus much is independent of religion:—and had there been a resident sophist stationed in every village of the Roman empire, with such a general commission to improve in every way the condition of the people, the amount of crime and misery would have been enormously lessened. But to all this, how much is superadded in the Christian ministry! How great is the difference of the notions conveyed by the terms "lecturer" and "preacher," by the names of "sophist" and "pastor!" The truth is, that men bear impatiently the teaching of men, unless it comes with more than man's authority: the beneficent relations in which a minister stands towards his people, derive much of their power from this very circumstance, that he is a minister of religion. And Christianity, whilst it fully invests him with this character, yet has provided in the strongest manner against superstition and priestcraft; for a minister can speak with no authority beyond his commission, and this commission lies open for all men, to judge whether he adheres to it or no. It gives him power unspeakable, so long as he faithfully discharges it : but deserts and condemns him the very moment that he would pervert it to selfish purposes, to make his own word a law, and himself an idol. But in this commission there is contained indeed the very food, and more than the food of man's life; the remedy for all troubles and sorrows, from the simplest physical suffering of the rudest nature, up to the mental conflicts which are the inevitable portion of the loftiest and most sensitive : the medicine for all moral evil, from the mere bodily appetites of the most grossly ignorant, to the most delicate forms of pride or selfishness in minds of the highest intelligence: the light to clear up every perplexity of that such preaching alone could profit to the salva- practice, strengthening the judgment through the purified affections : the most exalted hope inseparably united with the deepest humility; because we the Bible all clustering around the atonement of believe in Christ crucified-because we trust in

> I shall not be suspected of meaning this high character of the benefits of a national Christian ministry to always make the practice of an institution fall below its theory. But it is no less true that all the tendencies of the ministerial office, as such, are wholly beneficial; and if the actual good derived from it be not so great as it might be, this is owing to counteracting causes, some remediable—such, for instance, as faults produced by imperfect education and inefficient church discipline; others, arising out of the mere weakness of human nature, admitting only of palliation, not of complete removal.—Dr. Arnold of Rughy was the restricted

SERVICE.
"Push it aside," and let it float down stream," said the captain of a steamboat on a small western river, as we came upon a huge log lying cross-wise in the channel, near to a large town at which we were about to stop. The headway of the boat had already been checked, and with a trifling effort the position of the log was changed, and it moved on-ward towards the Mississipi. On it went, perhaps to annoy others as it had annoyed us, to lodge here his theme. His own soul rested on Christ for sal- | and there, until it should become so water-soaken, vation; he preached him only: he never felt that that the heavier end would sink into a sand-bar, and his duty had been performed, unless his discourse the lighter project upward, thus forming a "saw-had conducted the sinner to the feet of Jesus, as a yer" or "snag." It would have taken but a little Divine and all-sufficient Saviour. He was always more effort to cast it high upon the land; but no in carnest. He preached as a dying man to dying one appeared to think of doing that, or any thing men. He seemed to enter the pulpit inspired with else, save getting rid of it as easily as possible; for the sentiment so forcibly expressed by Richard it had not yet become a formidable evil. By and by, Cecil: "Hell is before me, and thousands of souls if a steamboat should be going down the river, and shut up there in everlasting agonies-Jesus Christ strike against it, causing a loss of thousands of dollars, if not of life, hundreds will answer the old tomless abyss. He sends me to proclaim his ability question, if something cannot be done to remedy stoppinz to inquire the evils—without

> Now, this is the way in which some of us work, who profess to have a better knowledge than that which belongs to the world. We forget that old proverb, that an ounce of prevention is better than a pound of cure; that this is the truest wisdom aside" the boy who stands at the corner of the street on the Sabbath with an oath on his lips, than to put forth a little extra effort, to get him into the Sabbath school. But he is not yet a formidable evil to society, and so is left to float down with the current of vice, to continue his growth in sin, and reach his manhood steeped in habits of evil, and fixed in a position that may work the rain of more than one soul .- Christian Treasury.

MISSION TO THE ISLAND OF BORNEO.

We have great satisfaction in stating that an institution was last year formed, under the most favourable auspices, for the foundation of a church, mission-house, and school, in Sarawak, in the island of Borneo, from which incalculable benefits may be anticipated, by the propagation of Christianity, provided the British people contribute some portion of their means towards that desirable object. The Committee includes the Earl of Ellesmere (Chairman), and many exalled members of the Church and laity. A gentleman (James Brooke, Esq.) recently obtained a grant of territory from the Sultan of Borneo, and now governs the extensive district with undisputed authority. He has already, by his own individual exertions, done much for the improvement of the Dynk and Malay races there, and will encourage, by all means in his power, any well devised scheme for their education and clevation in the scale of social beings, the crowning object being to instruct them in Gospel truths. Peace, order, and harmony already reign where this philanthropist located himself, about seven years ngo. As is stated in a well-written and authentic report of his labours, under his mild and peaceful sway, the rights of property are now respected, personal violence has abuted, piracy has been suppressed, and his neighbours begin to understand that the peaceful pursuits of industry and, commerce are preferable to roving warfare and aggression. The grateful Dyaks are roady to welcome any instructor who may come amongst them in the name of their