Church. The

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—Jeremian, vi. 16.

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[WHOLE NUMBER, DCXLL.

Original Poetry.

TO THE SUN. BY THE GEV W. STEWART BARLES

Ob. never-alcoping Eye! whose glance of fire Flashes o'er all the gitteering worlds that wheel Attendant on Thee. These, of all the works Of the Create. dont must strongly hear. The impress of lite wander-working hand. These art most the little of all finite things: Try plance is life,—thy smile is happiness,—Try power is better.—and thine all faste things: Try plance is life,—thy smile is happiness,—Try power is brown.—and thine absonce—death! These art a fount of bussely; and thy humans, Whatler decounding inside the runting isnew Of some umbrageous and sociaded delt. Or quereting brightly on the leaping more.—Franting the closels with rich, unsarthly dyna—Eleopeng in peace again the tending light.—Are ever beautiful: Try lidless eye. Like that of God lifesself, is ever busning, Noeding the rest. one ever stumbering! Then art the visible giarry of the Lard—The true libechinsh, lighting up the sample Which God's one hand both recred. And yet, O: Ther radion unsafe these art clashed without manife then art clashed without, in not a sheed from off that deathing robe Which the Ossaigatruk ishe cant around life. On which no eye may lead. On giverious orb! Lamp of the wandering world: Then heaves—Re On which the fabrilities do bend their gues. And secun to do three homage received hear. From which our happiness and life precend. Therefore, we welcome Night; and while repealing Beseath the shadow of her aside wing. We do forget them, or we think that them Hast placed the general from the precing eye The trembling darkness flows, nor droups her wing. We do forget them, or we think that them Hast placed the passer; and from the branding on; No rest—on passer; and from the branding on; No rest—on passer; and from the branding or. Then hearing eye The trembling darkness flows, nor droups her wing. Till she hath placed the only, which we not droup her wing. The hath placed the could the property hand.

wells on thine Orb of Light? It cannot be

And as our spirits grow in love and knowledge,
We may be relead to still more gherious scenes,
Until at length, brought to the Throne of God,
Round which all Sum and constitue Systems reli
We shall be taught to easte of those, rich pleasure.
Natch are at God's right hand.

O, Savior
Who art Thyself the Sum of Rightersons
Thou art the contro of all penisms souls,
Which,—cold, and dark, and ovil of thom

THE PRAYER BOOK. (By the Rev. W. H. Odenheimer, Rectur of St. Puter Church, Philadolphia.)

That the love which the Churchman bears towards his spiritual mother, and which is shown in his unbending attachment to her Docrines, Discipline and Worship, is liable to be misconceived by those who neither feel nor understand it, is very possible. are not so much surprised therefore, to hear false charges preferred (more through ignorance than malice) et the members of the Church in reference to arimation of the Prayer Book; though the absurdity of the charges betrays a marvellous amount of credulity in the minds of otherwise honest hearted It were scarcely worth one's while to ester into a detailed and grave refutation of those and kindred misrepresentations of matters appertaining to the Church; but it may not be amiss to introduce the investigation which is contained in the following chapter by a few words of caution as to the Churchman's Estimation of his Prayer Book; following these up with one or two reasons for a more thorough and systematic

1. The Churchman's Estimation of the Prayer Book. We premise, therefore, that highly as Churchmen value the Prayer Book, they neither place it above, nor on a level with the Bible.

for ever be His name, who hath given us a rule of Paith which contains all things "accessary to our calvation." (VI. Article.) The Bible stands by steelf, for it alone is divine; it stands without a com- Raptism and the Holy Communion, the Catechism. petitor, for it is the only inspired record of the will of and other Offices, the Ordinal and the Thirty-sine God. It is the fountain of tenth our sale and fact. rule of faith: It is the beacon-light which our God hath lighted up in this lower world; the glory and boast of our Protestant Catholic Church.

heast of our Protestant Catholic Choren.

As Dr. Hawkins beautifully expresses it " the great truth of the majesty of Holy Scripture stands proeminent, like some bold cliff above the dark and restless waters; some tall mountain, at whose feet rolling mists and clouds are gethered, but the light of heaven

Were the Prayer Book then, either elevated above er to the level of the Bible, there would be found no hearts stouter or hands readier than those of Churchmen, to tear the idol down, and branding it as an "Abomination of Desolation." grind it to powder.

Highly as we value the Prayer Book, its worth never held to be independent of Holy Scripture: on the contrary, it derives all its worth in our eyes, from being so perfect a reflector of the pure image and will

Nothing is of worth in spiritual matters, that leads us not pearer to Christ; that teaches us not some thing about our own souls and the will of God; that adds not to our real happiness; that makes us not better men and better Christians. Did the mombers of Christ's Holy Church believe that their Prayer Book contained aught save the clear and perfect reflective of Divine truth, they would need no incitement from without to teach them their duty; they would be the first to reject their Liturgy, though it were the fairest specimen of human wit and priestly wisdom which the brain of man had coined; though it were " seven times" older than it is, "seventy times seven" dearer than

which guide us in our estimation of that book, which bext to the Bible is oftenest in our hands and haurts, it is a spirit of pitiable ignorance or most culpable prejudice, which lends to misrepresentation on this matter. No man of competent intelligence or honorty can mistake the Churchman's estimation of the Prayer

11. Rouses for the study of the Prayer Book. But with a clear understanding and admission of this, there may still be perceived, even by some Churchmen, no very great reason for a systematic and thorough investigation, specially of the origin and complishing of the Prayer Book. We are aware, that with some the going back to first principles passes for lost time And what is the effect? Such "labour saving" minds as manage to arrive at results without the trouble of acquaintance with principles, have but little entisfac-tion in the possession of their knowledge, still less etcadfastness in the practice of it. You may know the Prayer Book by heart, and be able to expound every Collect, Paalm, Hyun, Dozology, Rite, or Doctrine; but if this be all, what will you do when you are told "your boasted Liturgy is Popish to its core, or at least but half cleaned?" What become of your Rites and Doctrines, well understood though they be, if, as some assert, they be part of the progeny of the dark ages? If you be not settled clearly, underthe dark ages? If you be not actified clearly, understandingly, immoveably, as to the origin and compiler thou of your Prayer Book, your other knowledge may 1840, pp. 167—170.

ton; look ye now, and is there not a cound of activity in the comp? What mean the controversies on docwine and werehip? What, the effort and counter effort (both from sincere hearts) to go back to ancient Christianity? What, the struggle and counter struggle to bring up to the help of the Lord, those giant men who fought and died in the early Church, when the mitre was wreathed with a chaplet of thorns, and the crosics hot with the fires of martyrdom? What roices of right mealy, and for the most pert, true and charitable men, asking from each other their views of truth? But, my you, grant all this new impulse to enquiry on Church matters, what reases does it afford for a renewed study of the Prayer Book? Just this. -the grand authoratative, accessible record of the Doctrines, Discipline, and worship of the Chrick, is the

Know this as you ought, and you cannot be blown about by every wind of assertion; for "in taking the Prayer Book for your guide to the right understanding of scripture—the whole Prayer Book, Creeds, Catechism Articles, Baptismal Office, Office for the Eucharist, Office for the ordaining of Bishops, Priests and Deacons-you take for your guide the consentient voice of the universal primitive Church."*

This is a point of peculiar importance, and one which ought to be thoroughly impressed on the minds of Churchmen. Our Prayer Book is not a random collection of devotional offices, but the embodied testimony of the Holy Catholic Church, to every point of doctrine necessary to salvation. The compilers of our Liturgy had both the will and the ability, to unroll "the most ancient Fathers, both Greek and Latin," and to investigate " all the Councils, and every part of antiquity, up to the very times of the apostles. Their taste, was in accordance with Archbishop Cranmer's moble decleration, " I protest and openly confess that in all my doctrine and preaching whateover it be, not only do I mean, and judge those things, as the Catholic Church, and the most boly fathers of old, with one accord, have meant and judged, but also, I would gladly use the same words that they used, and not use my other words; but set my hand to all and singular their speeches, phrases, ways and forms of speech, which they do use, in their treatises upon the Sacrament, and to keep still their interpretation."

Our Prayer Book, therefore, was not the extemponeient Catholic faith, but the compilation of sober, o make it the monument of their own poculiar views, rould have regarded it as unwarthy of being a his first voyage to Macedonia; that they went tagether Churchman's guide, did it not embody the witness of the Holy Church throughout all the world in the pur-

a compilation carefully and faithfully gathered from faithful friend to St. Paul, administering to his neces-It is the fountain of truth, our only and final Articles of Religion, we have a full and complete commentary, shewing in the clearest and most distinct manner what the primitive Christians believed and taught, as the doctine of Revelation. The Reformers further enable us to determine the system of divinity which the early Christians taught as deducible from the written record of God's word; for, from the incient Liturgies, they so arranged the course of services for the year, that in thom is delineated the great cheme of human redemption in all its essential features, whilst the true and catholic meaning of the Word of God, is so fixed in regard to every part of the mighty plan, that the faithful member of the Church an scarcely put a private or erroneous interpretation on any portion of the divice Record. Thus the memher of the Church has, in his Prayer Book, all the information concerning the meaning attached to God's holy word by the early Christians, that the Anglican Reformers, by profound learning and patient research, could discover. They examined the ancient Liturgies. Creeds, Decrees of Councils, and writing of individuals; he, therefore, who makes himself acquainted with the Liturgy, Creeds, Formularies, and Articles, contained in the Book of Common Prayer, is very well prepared to read the Bible, so it has always been unerstood and interpreted by those who continued in Sacred Scriptures; but those who have neither time you did not attend to my question.

2. Blanders about the meaning of words. which they embodied in the Book of Common Prayer, meaning of the word "present?" Help or assist us. and as witnesses of the true faith, which they had so Do you help or assist a man who has not put his hand fully proved. Safely, then, may every member of the to his work, or one who is beginning to work? A Church trust to the evidence of such pious and learned onen who is beginning to work .-- You cannot help nen, and be content to throw in his let with theirs.— men who is doing nothing; but you can stir him They faithfully proved all things; and they laid down to begin, I suppose? Yes.—Can we begin to work their lives, rather than relinquish what was good.... of ourselves or by our own strength? No....Then Thus the Church, as the piller and ground of the we want something from God before we begin, do we

penitent soul needing a compendium of what he must

mean all these sounds, joyful sounds, for they are the extensive commerce, and was famous for its learning and civilization; and, above all, it is renowned in the Christian world as the place in which the disciples of Christ were first called Christiana. St. Luke's profession was that of a physician, which was not then held in the same estimation as in modern times; and be is also said to have been famous for skill in painting. It is by some ancient writers thought he was one of the seventy disciples sent by our savious to the different cities of Judea, but there is no acriptural authority for this; and it is probable that he did not embrace the Christian faith until converted at Aptioch by the preaching of St. Paul, of whom he afterwards became the constant commenion and fellow-labourer.

St. Luke is supposed to have written his Gospel during his travels in Achaia with St. Paul, and to have derived much assistance in its composition from that great Apostle. It appears also to have been written for the use of the Gentile converts, for which reason he has inserted many explanations, particularly concerning the Scribes and Pharieses, which he would have omitted if he had been writing for those who were acquainted with the customs and sects of the Jews. His style is superior to that of the writers of the other three Gospels, which may perhaps be owing to lunger residence is Greece, and greater acquaintance with Gentiles of good education. His Gospel also contains many particulars concerning our Saviour's birth, preaching, and miracles, which are not to be thund in the other Evangelists. His history of the "Acts of the Apostles" was written at Rome, at the end of the two years' imprisonment of St. Paul, with which the

The actions and sufferings of some of the chief Apostles are set forth in this narrative, especially those of St. Paul, of whom, as we have already obser was the constant attendant, and in whose wanderings and privations he largely partook.

We have no authentic account of the life of St Luke, or of the share he bure in the propagation of the Gospel, except that which is afforded us by his new parrative, and some passages in the writings of St. Paul. It appears that he accompanied St. Paul in reaction of the faith.

Paul visited Greece a second time. There is no account of St. Luke's employment during this interval; give a satisfactory view of this matter: " The Prayer but when St. Paul went afterwards from Greece to Book was not an invention, nor even a composition, of Jerusalem, St. Luke accompanied him, and he was also the Reformers; nor was it written at random; nor his companion during the interesting period of his imwas it the work of one or two individuals; but it was prisonment at Rome. He was at this time a most confinement did not permit him to discharge himself.

With the release of St. Paul from his imprisonment our authentic history of St. Luke ceases. It seem probable, however, that he went from Rome to Achein and some authors have asserted that he afterward preached the Gospel in Africa. According to St. erome he was hanged upon an olive-tree by a party of Greek infidely, in the eighty-forth year of his age: ory mention the circumstance, it seems more probasthat he died a natural death, but at what place, or what time, is not known.

HINTS ON CATECHISING. (From Rather's Hints on the Art of Cutrchising.)

MOWING BOW THE CATHCHAT MAY TURN TO ACCOUNT THE BLURDERS WHICH THE PUPILS MARE IN THEIR ANSWESS.

and that in which his skill will be most required and est discerned. In a former part I have supposed the questions to have been put so as to lead the pupils to give estisfectory seewers in the main: now I shall assume that the answers have been mostly wrong in ome manner or degree.

1. Blunders through giving more particulars in the ensurer than the question called for.

Zale xviii, 10. Where did these two men go?-Into the temple, to pray .- I did not ask you what the Apostles' doctrine and fellowship. The learned they went to do, but only where they went: where are still expected to examine the original records of was that? Into the temple.-What did they go into the primitive Church, and to ascertain the fulness of the temple to do? To pray.-You told are two the evidence extant, for every doctrine deduced from things when I soked only for one, which shows that

Example 1. "Prevent us, O Lord, in all our lean on the whole host of Anglican Reformers—men Example 1. "Prevent us, O Lord, in all our down who went to the stake in defence of the principles ingo with Thy most gracious favour." What is the truth, supplies a rule by which even the most unlearned not; and while we are doing nothing. Can this be ed of her members may be able to read and interpret called belp, strictly speaking? No,-You have the Bible, in all executial points, as it was read and skendy said that you cannot help one who is doing interpreted by the immediate disciples of our Lord and mothing; and that we of ourselves can do nothing His Apostles, and by the faithful in all ages." A from whence then most we get the inclination to knowledge of the Prayer Book, will be a knowledge of work? From God.—Then God does something first, the will of God in reference to every matter connected does he not? Yes.—When, therefore, we pray with the interests of his chosen heritage, the bloodbought Church. And it is just because we believe Go before us; stir us up, and set us to work. When that Evangelical Doctrine in all its fulness, Aposto- we have prayed for this, what do we ask for besides, lical Discipline in all its perfectness, and primitive in the words of the collect? "And forther so with worship in all its purity, have been embodied and are now contained in our Liturgy, that we add our voice between helping and preventing. God prevents or to those which urge, in deep carnestness, to a more stire us up, and goes before us when we are doing nodiligent and systematic study of the Prayer Book .-- thing, and, having thus set us to our work, then he considering? God's sending forth his Bon.

Sure we are, here is the source of entisfaction to the helps us to continue in it. tion of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural and consequently may give such answers as show that they may leave the fall of Adam, is such, that he cannot turn and prepare himself by his own natural and consequently may give such answers as show that they make they may leave a show that they may leave the circumstances nor the strength and good works, thing itself, but put a false construction upon the Cape Lewin. I performed the marriage ceremony for iour pleasant and acceptable to God, without the grace of whole. In this case they must be suffered to say all What does the Tenth Article my? "The coudi-

to distinguish them? That they trusted in themselves other prople might do that, might not they? The Sadducees, or any budy.-Again; it was common were Pharisees who did not do no?-Was not St. Paul a Pharisee? Yes.-What does be say in the

teacher questioning on this verse: "When the woman one object, had not he? Yes.—And he had taken a wise.— and that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit there—of," &c. (Gen. iii. 9.) Teacher, What was the tree we shall be vie too. But are, we when the profit hath he'——? "that leboureth for the wind." (Rockes. The congrugations in Lastr, which the factor of the shell, store require in Lastr, when their distribution of the make he woman wice, did it not? "To make how many wice? To make one wice? "To make how many wice? "To make the woman wice, did it not? "The congrugation in Lastr, which the shell he'——? "that leboureth for the wind." (Rockes. W. 16.) "Wherefore do ye spend, aware profits that which entirely when he wind." "The day, in shell, "Will," in leboth with a shell we was all the which entirely when he wind of last they when he wind of the word wind, and there might have been twenty; and so might it not have been twenty; and so might it not have been and that the tree was good to food, and a tree to be clever course for obtaining it; so for he was wice.—

And for so for he was wice.—

And for so for he was wice.—

there of," &c. (Gen. iii. 9.) Teacher, What was the tree was good for food, and a tree to be clever. And if you will have the same in the profit of the freeling and the seast was an anisotropy of the shell was anisotropy of the shell wa made wise, and there might neve were twenty; and 2.) he new meny parts or wiseum are there? Two:
so might it not have been said that the tree was good to act our hearts upon a wise object, and to seek it is
to make people wise? Yes.—Then what word may
one stand for there? People.—Then what is the
house, we will serve the Lord."—Then he made a wise, or any body wise that took it.

4. Blunders about the main subject treated of. What is the main subject here treated of? The fulness of the time being come.—Let us see if that be (Prov. z. 4.) Do not Christians do so sometimes the case. When the fulness of the time was come, what did God do? He sent forth his Bon .- Then the fulness of the time being come, is a circumstance relating to God's sending forth his Sun, is it nut?-Yes .-- What does it tell you? When He cout Ilim. -Ace there any other circumstances mentioned about 1? Yes -- What are they? How God sent Ilim. and why He sent Ilim.—So you are told three cir-cumstances about his sending Him forth, are not you? -Yes .- And to how many things do all these circonnetances refer? To one.—What is that? To God's sending forth bis Son .- Is it, then, a particular circumstance, or that matter to which all other circumetances relate, that forms the principal subject of ourse? That to which all other circumst relate,-And what is that in the text we have been

5. Blunders about the general meaning of a passage. Children may blunder by totally mistaking the

sent state of the religious world gives him a right to
judge. Look to the times of the Reformation,
judge. Look to the times of the Reformation,
it do not demand the heartiest energies of the laity of
the chirt of the strangers." Any Peter.—

or of strangers." Any Peter.—
the unaster resolved upon about him? That he should be no leager strangers for of strangers."

it do not demand the heartiest energies of the laity of
the Church, then what does? If attention to this and
those immediately succeeding, and those
the days when "there was war in Heaven;"
the Church, then what does? If attention to this and
indicate "coldness of heart," too
lead, to the eighteenth contant and the view of the surface of the strangers."

That he should be no leager streamed.—That is, I suppose, if he could be no leager streamed.—That is, I suppose, if he could be no leager streamed.

"Then," replies Christ, "are the children free."—
his unaster resolved upon about him?

"That he should be no leager streamed.—That is, I suppose, if he could be no leager streamed.

"Then," replies Christ, "are the children free."—
his unaster resolved upon about him?

"That he should be no leager streamed.—That is, I suppose, if he could be no leager streamed.

"Then," replies Christ, "are the children free."—
his unaster resolved upon about him?

"That he should be no leager streamed.—That he should be no leager streamed.

"Then, it could not be succeeding.

It is not clear himself of that accusation.

It is not clear himself of the care of our about defending himself. Yes.—Yes.—Well, of Mr. King, who has gone to New Zealand,

"The withdraw Australia the stribute of the streamed state the Church, then what doe? If attention to this and hindred subjects indicate "coldness of heart," too (Matt. xvii. 25.) This settled the point as to right. Christ was the Son of the King of hings; tribute with the writer, for the spread and increase of such a spirit. If this be formally, the good Lord make the Church daily more and more formal?

ST. LUKE.

St. Luke, the Evangelist, was born at Antioch, the metrupolis, or chief city, of Syria. This city possessing and the metrupolis, or chief city, of Syria. This city possessing and the metrupolis a nublican? One that was a nublican? One that long at, Sam? Jack made a very good answer.— charged with: and what would be the natural way to and our studing operations in this endowy. Since my properties and our studing operations in this endowy. Since my properties the bills and receipts, the Bowling Green—do you not saturations. I suppose, which would show you how I had lake out the Callegiate School. They are now without the callegiate School. They are now with reference to down communication with England, and our studing operations in this endowy. Since my pro-Beberra, of the Bowling Greece—do you not sattertines I suppose, which would show you how I had laid out to be right, what is an individual to the motivate one? No.—If it were, you would not call his may be not a state one? No.—If it were, you would not call his no publican? Yes.—Is the house he keeps a rivate one? No.—If it were, you would not call his no publican? Yes.—If it were, you would not call his no publican. The word publicance being, as you appeared to know, derived from public. Thus you are the boy had a little glimpse of truth, which may have been three lif? Yes, I unitend, —liter all!, I suppose, see the boy had a little glimpse of truth, which may have been the time of the positive of the positive of truth, which may have a been the called not on the him build more truth upon it.

You say, one who keeps a public-house is for that reason called n publican: might not a mean possibly have to do with other public concerns; and, if he had to do with other public concerns; and, if he had to do with other public concerns; and, if he had to do with the head any chance of exerging this? No.—
If we were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to appear were wrong in telling me that he attempted to a minital proposers. The tends of the minital to a the word of the minital to a the minital public taxes, what might be very well be called? A and write fourcore. Was not it life business to Commis, in his convenient paramage, built at a cast of more publican. Was that the name he actually went by? collect what was due to his master? Yes.—Did by than £600. The population of the town is increasing, and Yes.—Then if an isotherper may be called a publican, know what was due from each debrair? Yes.—Did it would be very depictable to occurs some more land for or Yea.—Then if an ianteeper may be called a publican, just as well.

Then what is the meaning of a "publican," as used in Scripture? A tax-gatherer.

Example 3. Who were the Phariaces? "A sect of the Jews, who treated in the meaning that they were righteous, and despised others."—Let us see whether this is a sufficient assesser. What is a sect?. A religious party.—Well? the Phariaces were a sect; but is not there another sect after mentioned? Yes; the Sadduces.—Now I know that the Phariaces were a sect; but to distinguish them? That they reserve of whist.—Out of his own such of treating is a sect of the particular of the pharical section of the section of the particular of the pharical section of the particular of the pharical section of the particular section of the pharical section of the particular sec that, therefore, when he should be turned out, they that they were righteous, and dropised others.- But | would receive him into their houses. Was this honest? would receive him into their houses. Was this honest?

No.—But what curt of a miscal was the man ? A most; in exercise of discipline, which culture their part of a raced.—When his lord braid is, what is mid to did? He commended the unjust account at the Schooliker social discharge with the most of the commended the unjust account at the Schooliker social discharge is and on this account. [as important to the commend him? Breaker be had desire property of Smith Assistant's I was invited by the commend that the school are the school and the commend that the school are the sharp eart of a radial .-- When his land heard it, what

were Pharisees who did not do no?—Was not St.

Paul a Pharisee? Yes.—What does he say in the
23rd chapter of the Acte? "I am a Pharisee, the
son of a Pharisee."—Did he do no? Na.—What
does he say of himself, comparing himself with other?

Why do you suppose no? "Because the locat of all noises."

"I am less than the locat of all noises."

(Kph. hi. S.)

had maken he satts of his works, does he take not be take no the take of the maken.

"I am less than the locat of all noises."

(Kph. hi. S.)

thin, and endd he had done wheely. But Is not contedistributed by which world.

"Bechasis the his works of his works does he take not being noises."

"I am less than the locat of all noises."

(Kph. hi. S.) I am less than the least of all asints." (Rgh, hi, s.) bids, and when he talke of his works, done be take any glory to himself? No: he says, "Yet not I, but the grace of God which was wish son." (I. Cor. zv. 10.)
Then your definition is insufficient. Can you not gather from Scriptore say thing which distinguishes the Pharisees from the Sadducese P Yea: in the 23rd chapter of the Asta, we are told, that while "the Sadducese age there is no recurrection, neither angel, nor spirit; the Pharisees confess hoth."—And what does St. Paul himself say about the sact to which the belonged? He calls it "the most straitest sect of our religion." (Acts zv. 6.) And do not many passages in the New Testement show this to have been the case? Yes.—Then, soo let me hear who were the Pharisees? A sect who professed the greatest here where the Pharisees? A sect who professed the greatest here there who were the resultance of angels and opicits.

2. Blunders about phrases.

3. Blunders about phrases.

3. Blunders about phrases.

4. When he talked done wisely: Blunders about phrases.

5. Blunders about phrases.

6. Cor. zv. 10.

6. Cor. zv. 10.

7. Cor. zv. 10.

8. Blunders about phrases.

9. Such phrases.

9. Blunders about phrases.

9. Cor. zv. 10.

9. Cor. zv. 10.

10. Zv. 10 meaning of the phrase, " a tree to be desired to make wise choice? Yes .- What was necessary further to me wise?" A tree to be desired to make people make him a wice man? That he should go to work Society, heartily in the business .- Some men are very industrious, and use great skill, and persevers in what they "When the felness of the time was come, God sent are about—which is further uniffing to make themeth his Son, made of a woman, made under the law, wise men indeed? Only that the works they are ento redeem them that were under the law, that we gaged in should be the best works. Then who is the might receive the adoption of some." (Gal. iv. 4.) — only wise man? The true Christian. —But "he be cometh puor"-? " that dealeth with a slack hand." Yes: when they are not diligent in the work of their salvation.—Then let them copy the seal and vigous of worldly people, and they will be wise not only is and this is what this perable was meant to teach us.

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE

79, Pall Mall Bent. 1840. The following letter, lately received from the Bishop of The following letter, lately received from the Bishop of Adelaide, announces his Lordship's eafe return from Western Australia. The Bishop's wish for a grant to the Rev. John Wollaston, to support the expenses of the effice of Archdoncou, has been readily accorded to by the Society; and the remainder of the attend, hitherto past to Mr. King, has been appropriated toward the support of a Missionary to supply his place:—

"Adelaide April 32, 8849.

show a splendid structure, richly furnished too, but like a house built upon the sand, a splendid folly, to be saved, the appointed means of salvation collected together and presented at one glance; here is one-detoily maintains its modern and unorthodar foundation.

Look at this matter is another light. There is a reason for such investigations as we here exhort to, in the fact that a new split has of late been stirring up the laity of the Church to greater attention to be considered until the present state of the religious world gives him a right to language. Look to the times of the Reformation, it do not demand the heartest energies of the laity, and put the questions of the resident world first and put the questions of the resident world first, and put the question to him.

In the fact that a new apinit has of late been stirring up the laity of the Church to greater attention to be consecuted in the present state of the religious world gives him a right to late and put the present state of the religious world gives him a right to late and put the present state of the Reformation, it do not demand the heartest energies of the laity of our strangers?"

And the suppose to say, till they are stack finst and brindersons, the suppose and working the first storm of bold assertion which will, and working with us when he have that good brinderson, there is will. In the source of comfort to the Christian, seeking the source of comfort to the Christian, seeking the source of comfort to the Christian, seeking the will.

Did not certain persons come to l'eter, to ask whench the source of lever, to ask whench the source of comfort to the Christ persons come to l'eter, to ask whench the minute pressure sign.

The parable of the unjust steward. (Linke way and to inverse a specific means of late been stirring up the laity of the Church to greate attention to be observed, and southers and will.

The parable of the unjust steward. (Linke vary the him they will be source of the conviction that we are uriging to the Aposition.

LOSDON SOCIETY FOR PROMOTING CHEEK TIANITY AMORGET THE JEWE

LETTER FROM THE BISHOP OF CALEBYTS, RESPECTIVE A The Countries, being dustions to carry but? office this suggestions contained in the fellowing-latter from the Buildays of Calcutta, carmonly insrite the action tiens of their ficinals in the action tiens and their ficinals in the action.

Bishop's Polace, Chicatte,

"Rev. Siz.—I can anxious to law before the Sectory the execumentaneous of the degraded and neglected. Joyn in: this great city, in order that you may be imband to bless us by exeding out a satisfile manionary.

"There was formerly a Jowish association flore, under the care of the Ven. Archivacon, afterwards Blains, Corris, But when I came out in 1832 it had expired, or sensity store of cannot charge my memory with gardenthus continuous has been deast.

for I cannot charge my manary with inationless carthing since has been clear.

"The idea include has been drouwelly canteriared of endecouring to renew this good and pious despit; but difficulties have always arisen. The evident 'habitation', however, on the Jewish near throughout the week, or his years, has led some excellent Christians, and appealing one of our sunst able and pious chaplains in this only, by long any to write to the London Society without delity.

"It appears that there are between 200 and 300 Years here. About five or aix years age a Jew was, hapland, and afterwards employed as reader by the Christian funtumation factory. Partly through the minus of this canyon, five moure Jews were led to ambrace the Gound, and ways baptized. The one of one of them, named Albahala, won't to England about a year ago, to your institution' of Statistics.