

Poetry.

WESTERN MISSIONS.

BY ARTHUR CLEVELAND COXE.

Then thou shalt see and flow together, and thine heart shall be enlarged...

Lord, when thou didst come from heaven, Edom sought thee from afar, With her gold and incense given...

UNITARIANISM IN NEW ENGLAND.

(From the Episcopal Observer.)

More and more clearly, in the sight of the watchful observer, the Unitarian party mingled within itself three classes, bound together only by the tie of a common unbelief...

The Unitarian doctrine shut out its professors from fellowship with other religious bodies in the propagation of the gospel.

In 1837, the translation of the Prophets, by Noyes of Peterham, was completed, a work of more ambition than ability.

But if a man has set aside a portion of his income as devoted to God in the service of His Church, and carefully preserved it separated from his own means, there is no longer a struggle between his individual love of money and the claims of the Church.

on religion and the Church; and a very respectable star shot up the horizon of letters. This was Orates Brownson, who, having once been a minister, had become an unbeliever...

So proudly pantheistic was the transcendentalism of which Emerson was the head, and Ripley no timid representative, that the younger Ware prepared a sermon for the College Chapel, on the Personality of the Deity...

RULE OF CHRISTIAN LIBERALITY.

(From the Church Times.)

Christian men find themselves bound to labour, bound to live frugally, are therefore, at least, as likely as others to prosper in the world, yet bound not to set their hearts upon that prosperity.

But most men are content to do what they can afford, and this in a very careless manner. If they are called on for a contribution to any ecclesiastical purpose, they first decide, whether it is one in which they are personally interested.

If the contribution be required for a purpose in which he is to have no sensible return, it at once assumes in his imagination, the character of alms.

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SATAN'S FIRST TEMPTATION.

(From a Sermon by the Rev. B. E. Nicholls, M. A.)

Observe the subtlety, the deceitfulness of his attack, which appears in the person he addresses,—not Adam, but Eve, as more likely to be deceived; and then in the time he chooses, when she was alone; and the place, when she was near the forbidden tree.

A CIRCUMSTANCE IN THE LIFE OF CALVIN.

(From a Lecture by a Medical Man.)

It appears that, in about twenty years he ruled Geneva, Calvin preached nearly two thousand sermons. Of these, some twenty have been printed, while of the remainder, the texts only have been preserved.

Table with 2 columns: Old Testament and New Testament. Lists books and their corresponding page numbers.

EXTREMES IN RELIGION.

(By the Rev. W. J. E. Bennett, M. A.)

In the reign of Charles II, a degree of licentiousness was deemed the characteristic of a liberal education. It was connected according to the notion of those times, with generosity, sincerity, magnanimity, loyalty; and proved that the person who acted in this manner was a gentleman, and not a pariah.

PUBLIC WORSHIP.

(From the British Critic of July 1842.)

If we carry a garland of flowers, gathered only an hour before, and still wet with the dew of the morning, along the crowded street of a city, we shall soon discover that the silver dew has been dried up, and the bloom rubbed from the leaf.

Why cannot the evils of both these extremes be set aside, and the good of each be worked down into that happy and moderate temperature which will enable us to breathe freely every day?

he have so much reason to remember the words of Jesus, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you?"

BISHOP WILSON, OF SODOR AND MAN.

(From Stowell's Life of Wilson.)

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the Bishop's demesne presented. There he might have seen manufacturers of different kinds, carried on with greater energy and activity, than any prospect of secular advantage could have produced.

ABRAHAM.

(By the Rev. Thomas Scott.)

Abraham was not renowned, either as a conqueror, or an inventor of useful and ingenious arts; he was not a monarch, a genius, a philosopher, or so much as an author; but a plain man, dwelling in tents, and feeding cattle all his days.

THE MAN IN THE MASK.

(From 'Thoughts for the Thoughtful,' by Old Hamphrey.)

If you have never heard of the Man in the Mask, you will think the following narrative somewhat extraordinary. About two hundred years since, the astonishment of the world was excited by the remarkable circumstance of a man in a mask being sent privately to the castle in the island of St. Margaret in the Mediterranean.

Now, extraordinary as the circumstance of a man wearing a mask for more than forty years undoubtedly is, yet, when we consider the policy, the reservation, the deceitfulness, the guile, and the double-dealing of the human heart, we must admit, that to find a man that did not wear a mask would be still more extraordinary.

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We may indeed, imagine Him to be as the air and the sea, and "as his infinite nature." Let us, therefore pray by the bank-side, and in the fragrant grass, standing and walking, and sitting down; for the voice of thanksgiving ought to be as a lyre, whose music is never silent; but let us remember the words of that glorious divine from whom we have quoted, that though "God will go out of his way to meet his saints," yet that God's "usual way is to be present in those places where his servants are appointed ordinarily to meet."

THE PRAYER-BOOK.

(From the Church of England Quarterly Review.)

With the Bible alone, and with no interpreter but man's frail intellect and frail heart, the descendants of Dr. Doddridge, and the inheritors of Lady Hewley's endowment for teaching orthodox doctrines, have in multitudes degenerated into heretics; with the bible and the prayer-book admitted to expound it, this society cannot. We know how our deeply submissive homage to the prayer-book will offend many; but we have proved its necessity, as they have not.

THE INCOMPETENT MINISTER.

(By Bishop Pilkington.)

A tailor that is not cunning to make a gown may mend hose; a cobbler that can not make shoes may mend them; a carpenter which is not cunning to make a house, yet may square trees or fell them; but an unable priest to teach is good for nothing in that kind of life or ministry.

Ecclesiastical Intelligence.

(For The Church.)

ENGLAND.

The debate in Parliament on the Education Question has given occasion to some choice effusion of sentiment, and notable expression of theological opinion, which go far to prove that the schoolmaster is about as much needed in St. Stephen's, as in other less dignified localities.

We should think not. A more absurd experiment we never heard of except perhaps the following recorded. We remember Right, by Old Herodotus:—A certain King of Persia desired to know what was the original and most ancient language in the world—in order to ascertain which he hit upon the following expedient. He took a boy and hid him after his birth, and placed him in the charge of a dumb nurse, under whose care he was to be nourished, without any communication with any person whatever.

In truth it is us very aptly to illustrate Lord Morpeth's sagacious experiment; and we very much suspect that this boy and girl, carefully shut out from hearing the religious sentiments of their fellow-men, and suffered to grow up without possession in favour of any particular sort of religion, would, like the King of Persia's children, take their tone from the brute beasts, and become their congenial associates.

Education without religion.—The conception of education apart from religious instruction cannot be realized in practice. It is quite true that, without giving religious instruction, you may teach a child reading, writing, arithmetic, and many things more; but, carry this system of lessons to what extent you will, it is not education. The progress of education surely involves the formation of a child's habits of thought, manners and morals; from which certainly it would not seem possible wholly to exclude religious elements.

Mr. BRIGHT'S SPEECH ON THE EDUCATION QUESTION.—Bright, in his speech on the government plan of education on Tuesday evening, is reported to have said (alluding to the Established Church):—"His forefathers had languished in prison under the direction of that church which the house was now asked to aggrandize."

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ENGLISH CHURCH IN BORNEO.—The project of establishing a church, mission house, and school at Sarawak, in Borneo, under Mr. Brooke's protection, has received the sanction of the Archbishop of Canterbury, the Lord Bishop of London and other right reverend bishops. The Rev. F. T. McDougall, M. A., of Magdalen Hall, intends proceeding to Borneo as chaplain, and is desirous of taking out with him additional assistance in the prosecution of his mission.

AN "ANONYMOUS FRIEND" HAS sent a donation of £350 towards the Seaman's Church in London.

Communications.

(For The Church.)

THE HOLY SCRIPTURES AND "THE CHURCH."

(For The Church.)

The second proof of the truth of the doctrine maintained in the extracts placed at the head of my former letter, namely, that "the Church is the divinely appointed interpreter of Holy Writ," is, only "judges in matters of faith," as I there stated, to be the Holy Scriptures, and the Church.

III. The next proof which I was to give of the truth of the doctrine in question, is that it is decidedly and uniformly supported by the voice of the Primitive Church. For the sake of brevity, I shall omit the quotations themselves from the early authorities to which I refer.

In adding these evidences, however, let it be remembered that we do so, not on account of the intrinsic excellence of the individuals of that solemn and august assembly, but as the witnesses of the fact that if they were merely honest men, and their year readers, at least, will reverently acknowledge them to be, they must be most competent and satisfactory witnesses as to what was then the teaching of the Church, and the doctrine, on this subject, of the Church unimpaired.