TORONTO, CANADA, FRIDAY, JUNE 4, 1847.

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WESTERN MISSIONS. BY ARTHUR CLEVELAND COXE.

"Then thou shalt see and flow together, and thine heart shall earned unto thee, the forces of the Gentiles shall come unto thee."— [SAIAH, Ix. 5]

Lord, when thou didst come from heaven,
Edom sought thee from afar,
With her gold and incense given,
By the leading of a star;
Westward then from Eden guiding,
Was the light of Bethlehem shed; Like the pillar'd blaze abiding
O'er the wandering Hebrew's head.

Westward still the world alluring, Hath the risen Day-star beamed, And, the sinking soul assuring, O'er the world's wide ocean streamed.

Westward still, the midnight breaking, Westward still its light be poured! Heathen thy possession making, Utmost lands thy dwelling, Lord! Westward where from giant fountains, Oregon pours down its floods, Westward to Missouri's mountains, Or to wild Iowa's woods:

Where the broad Arkansas goeth, Winding o'er savannahs wide; Where, beyond old Huron floweth Many a strong eternal tide. Westward where the wavy prairie

Dark as slumbering ocean lies, Let thy starlight, Son of Mary, O'er the shadowed billows rise! These be heard, ye herald voices, Till the Lord his glory shows, And the lonely place rejoices, With the bloom of Sharon's rose.

Where the wilderness is lying And the trees of ages nod,
Westward, in the desert crying,
Make a highway for our God.
Westward, till the church be kneeling In the forest aisles so dim, And the wild-wood arches pealing,

With the people's holy hymn. Westward still, Oh Lord in glory Be thy banner'd cross unfurled, Till from vale to mountain hoary, Rolls the authem round the world; Reign, Oh reign, o'er every nation, Reign, Redeemer, Father, King, And with songs of thy salvation Let the wide creation ring

UNITARIANISM IN NEW ENGLAND. (From the Episcopal Observer.)

More and more clearly, in the sight of the watchful server, the Unitarian party mingled within itself three classes, bound together only by the tie of a comon unbelief; and the continuance of their union was a proof that this unbelief was no less than the original soul of the party. The first class was composed of men who seriously relied on the facts of the gospel, on the general authority of the Bible, and on the full reality of a divine revelation; but so interpreted all as to escape the doctrines which their reason persuaded hem to reject. The second class denied the orthodox doctrines, but leaned firmly on nothing; the abler, taneous inspiration of the Spirit.'

satisfied, without the assertion of one or another religious sentiment. Channing was the philosopher of It the contribution be required for a purpose in peace, and the prophetic arbiter in the great moral which the contributor has no personal interest, from question which agitated the republic. Pierpont threw which he is to have no sensible return, it at once as-

star shot up the horizon of letters. This was Orestes Brownson, who, having once been a minister, had become an unbeliever; had been recalled by the writings of Channing, and re-entered the pulpit, with scarcely any other doctrine, as be declared at a later period, than those of 'the divinity of humanity, and the brotherhood of the race;' and had now commenced that strange succession of transitions in which he passed, always startling mankind, always complaining that he was misunderstood, always bold, logical, inde fatigable, down to the surrender of his office, and even to a fierce assault upon the church and the priesthood,

on religion and the Church; and a very respectable

and then upward, step by step, to a kind of orthodoxy, and to the bosom of the Church of Rome. He now issued his New Views of Christianity, Society and the Church, which were followed, from time to time, by other new views, till he required a quarterly publication of his own, to be the chronicle of his progress. 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; which was printed by the request of the students in Divinity. It was probably the first occa-

sion since the apostles separated at Jerusalem, on which an argument on such a topic had been offered as a Christian sermon. The school, with its mysticism, was not daunted; and in 1839, Norton appeared as its opponent; appeared with a distinctness and a vehemence which told how one may be willing to die in the last ditch who has himself abandoned every other defence, and there or nowhere must fight valiantly. The title of his discourse was "The Latest Form of Infidelity." It drew from Ripley a copious reply, to which Norton added a rejoinder. The Unitarian cause could not, without seeming injustice, disown the offspring which it had borne and nourished; nor could the zeal of Norton convince mankind that his opinions and those of his adversary were as widely separated as infidelity and the belief of a Christian. The exegetical learning of Cambridge was upheld by Palfrey, through his works on the Old Testament; but none, except Norton, rivalled the laborious studies of Stuart and his associates at Andover. Gannett, in a sermon entitled "Unitarian Christianity, what it is, and what it is not," claimed to be its faithful representative; and accordingly Adams addressed to him a letter on his Tract on the Atonement. Of the positive creed of Unitarians, as it was elsewhere given by Gannett, the only parts which are peculiarly Christian are these: "We believe in the divine mission of Jesus Christ, in his miracles, his perfect character, his authoritative teaching, his voluntary death, and his trium-phant resurrection." "We believe in the authority and sufficiency of the Scriptures in respect to faith and practice." A "spiritual judgment," and "the importance of a deep and permanent change in them who lead vicious or careless lives," were also allowed and professed; and Unitarianism would bind itself to

RULE OF CHRISTIAN LIBERALITY. (From the Church Times.)

Christian men find themselves bound to labour, ling their minds to light from every side, the feebler bound to live frugally, are therefore, at least, as likely following; the abler while no book of the Scriptures, as others to prosper in the world, yet bound not to to conception of inspiration, no truth of the Apostle's set their hearts upon that prosperity. Some men have Creed, was deemed secure amidst the progress of unchecked, was deemed secure amidst the progress of unchecked. ecked inquiry. The third class only adhered to certain sum to ecclesiastical and charitable purposes. Unitarian Christianity, as it was that Christianity Where a man has a certain income, and that a large which which demanded least; and adhered to Christianity one, this answers the purpose very well, provided care at all, only as to the holiest of all the forms in which is taken that the peculium which he reserves to himthe divinity within' had clothed istelf; a milder Ju- self be not too large. It is then in fact a compliance daism, a purer Mahometanism, a more religious Pla- with the rule which we recommend. Some have litonism. The third class now relinquished the miracles mited the amount to which they will permit themselves of the Scriptures; many of the second knew not to accumulate. This, in addition to the rule which which to sustain, and which to abandon, while the we are advocating, is a very desirable measure. It is first frowned, but frowned gently and fraternally. founded in deep wisdom; for it provides against the Dewey, who seemed to hover where the first lost itself ruinous consequence to a man's children of his being in the second, directed the Dudleian lecture, which possessed of great wealth. But if it stand alone, it he preached in 1836, against the opinion of those who partakes too much of the nature of death-bed liberali-Prosed a presumption against miracles. The arti- ty. It involves no present self-denial, and no present tes in the Christian Examiner now bore the initials advantage to the Church. It involves no present selfof their writers; and Ripley contended, through its denial, because a man will be apt to fix on a sum which, Pages, that miracles, which he did not deny, were yet at the time of fixing it, will appear to him wealth. not a support on which religion could rely; affirming But our notions of wealth expand as our wealth inthat the miracles recorded in the Bible were not creases; and it may sometimes happen, that when the wrought as inspirations of truth, but as incentives to time arrives for carrying the resolution into effect, the action. His conception of the apostles, too, was that they only possessed, in a larger measure, 'the spontage of the spontage self-denial, which has not been formed.

The Unitarian doctrine shut out its professors from

But most men are content to do what they can affellowship with other religious bodies in the propagation of the gospel. They were too few to attempt called on for a contribution to any ecclesiastical puralone any extended missions; and their view of the pose, they first decide, whether it is one in which they natural state of mankind was not such as to awaken are personally interested. But if it is, of course others Zealous efforts and sacrifices for the heathen. Even are interested also; and the next question is, How in their pulpit discourses, the almost entire absence of much is my share? I cannot afford to be liberal to doctrine, and the want of confidence in the statements my neighbours, who are as well off as myself; and the of the Scriptures, left a barrenness which fine writing, or eloquence, or sensibility, could hardly make fruitful.

my neignbours, who are as well as my neignbours, and the want of can I afford? but, and the sent as well as my neignbours, who are as well as my neignbours, who are as well as my neignbours, and the sent as well as my neignbours, and the sent as my neignbours, who are as well as my neignbours, and the sent as my neignbour To vary the tediousness of the desk, more animating this arithmetical problem is worked by different men, topics, even though somewhat secular, were delivered; upon different principles; and by every one upon and the age produced an order of philanthropic movements, in which the ardour for good deeds could be contribution as his share. Hence it is that our con-

unself into the forlorn hope of the onset for tempersumes in his imagination the character of alms. It ance; and with a gallant rashness, inflamed against takes rank with contributions to relieve the poor, to Mark, Luke or John. himself half of a congregation, whose craft was supposed to be in danger. May was a leader in that host of many banners, which marched against southern sla- sides, to compliment public men. He hastily runs very. Unitarians gave their patronage to the improvement of the long neglected mariner; Unitarians were for all these purposes, or which he thinks it likely he foremost in lectures and lyceums; Unitarians planted may be asked for hereafter, reflects that there is no elegant cemeteries; Unitarians pitied the blind, the description of a liberal education of deaf, the maniac, and the prisoner, not more indeed of which he has now no suspicion, and sets down with tion. It was connected according to the notion of line, along the crowded street of a city, we shall soon than the maniac, and the prisoner, not more indeed of which he has now no suspicion, and sets down with than they were pitied by Christians who had creeds, the conclusion, that there are a great many calls, and those times, with generosity, sincerity, magnanimity, discover that the silver dew has been dried up, and the but with a compassion which, because it was confined that he cannot give much to any one. At this point loyalty; and proved that the person who acted in this bloom rubbed from the leaf. Religion, whose rewards to temporal sufferings, seemed there the more radiant a direct conflict arises between the love of money and manner was a gentleman, and not a puritan. Severity are so dimly descried by the mortal eye, has to conmand manner was a gentleman, and not a puritan. the claim made upon min. He rees called upon to or induders and regularity of conduct, on the other present glory, whose treasures are distinctly visible, of Petersham, was completed, a work of more ambition at the translation of the Prophets, by Noyes abstract immediately from his hopes of accumulation and were altogether uniasmonable, and were connected, in the imagination of that age, with cant, cunning, and whose rewards are immediate and magnificient.—

The translation of the Prophets, by Noyes abstract immediately from his hopes of accumulation and whose rewards are immediate and magnificient.—

to the translation of the Prophets, by Noyes abstract immediately from his hopes of accumulation and whose rewards are immediate and magnificient.—

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The translation of the Prophets are translation of the Prophets are immediately from his hopes of accumulation and whose rewards are immediate and magnificient.—

The translation of the Prophets are translation of the Prophets ar tion than ability; discussing the style of the Old Testament with the irreverence of an unbelieving critic, and so a more amount of the contemplation of the difficulty end here; and so a more amount of the contemplation and so explaining the predictions that the testimony of Jesus explaining the predictions that the testimony he is called upon to set a precedent for liberality of Jesus explaining the predictions that the testimony he is called upon to set a precedent for liberality of manof Jesus should not be the spirit of prophecy. The treaties should not be the spirit of prophecy. The against himself, which will extend to every variety of ners on the one side is sometimes a cloak for hypocrisy, new Jerusalem, beheld gleaming with a faint and unners on the one side is sometimes a cloak for hypocrisy, new Jerusalem, beheld gleaming with a faint and unners on the one side is sometimes a cloak for hypocrisy. treatise of Norton on the Genuineness of the Gospels, claim of a public nature which may possibly be made the fruit light of th the fruit of Morton on the Genuineness of the Gospers, claim of a public nature which may possibly be made to appear and great learning, began also upon him. Upon this view of the subject, he is apt really licentious.

Because, on the great learning is the constant of the subject of the sub to appear, volume by volume. It three aside the first to decide, that he can afford very little, especially if Because, on the other side gentleness of feeltwo chapters of Matthew, yet seemed to admit the being a prosperous man, he omits to look into the being a prosperous man, he omits to look into the long, and courtesy of manners, is frequently accompating, and courtesy of manners, is frequently accompating, and courtesy of manners, is frequently accompating, and courtesy of the Salbath. Let the evening of the raculous conception, but not in the pre-existence of other side of the account, as such men are very apt nied by a looseness and depravity of morals, therefore the duties of the Sabbath. Let the evening of the Christ; described the first two chapters of Luke as to do; or if being unprosperous, he does look into it, it is necessary to be morose, austere, to forsake the standard find us laying down like tired wanderers at the control of the Hale Township and the first two chapters of the Hale Township and the first two chapt

adultery; suspected the mention of the angel that love of money and the claims of the Church. The strength suspected the mention of the angel that love of money and the claims of the Church. The the condition of the angel that love of money and the chains of the Church. The society, be made such that the serious Christian may est. The animosities of our heart, and the evil society, be made such that the serious Christian may of the gospel of John; and then ably maintained the Benuinence of John; and then ably maintained the has decided what portion of his means shall be appropriately the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and then ably maintained the has decided what portion of his means shall be appropriately to the gospel of John; and the gospel of Joh

SATAN'S FIRST TEMPTATION. (From a Sermon by the Rev. B. E. Nicholls, M. A.)

Observe the subtilty, 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. His mode of address is such as altogether to disguise his real object. It is under an affectation of concern for her good he seeks her ruin. As one seeking information, and thus to throw her off her guard, he asks, "Yea, hath God said, Ye shall not eat of every tree of the garden?" By this his device was to insinuate (1) that God's commands were needlessly strict, a restraint upon her liberty and enjoyment. And this is one form in which he will seek to entangle us, by endeavouring to excite in us a spirit of dissatisfaction with God's commands and the dispensations of his Providence towards us, and thus to weaken our love to Him, the loss of which love in the soul constitutes the essence of human depravity. (Matt. xxii, 37, 38. John v. 42. Rom. viii. 7.) His next step is to pursuade her (2) that notwithstanding God's threats, she would not be punished though she sinned; and thus are thousands ruined every day by his suggestions, to which their corrupt heart lends a ready ear, that God will not, at least in their case, execute his awful denunciations against the sins in which they are living, that they shall have peace at the last, (Deut. xxix. 19.) though walking in the ways of death. (Prov. xiv. 12.) Again, the devil Implies (3) that by sinning, she would obtain a great advantage; the fruit being good for food, pleasant to the eyes, and especially to be desired to make her wise. Knowledge! wisdom! to be as gods; these were the objects with which he dazzled the mind of Eve. He flattered her intellect. What do we learn from this? That Satan may avail himself of our love of knowledge and what we may think wisdom, to draw away our heart from God; and that while we may be applauding ourselves for the independence of our mind, in having overcome the prejudices, as we may term them, of education, and in thinking for ourselves, we may really be the victims of his devices, taken captive by him at his will. O that thus warned, that our wisdom and our knowledge, it may pervert us, (Isa. xlvii. 10.); the Spirit of truth may ever impress us with the conviction, that the fear of the Lord, and that alone, is wisdom, and to depart from evil is understanding! (Job xxviii. 28.)

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

OLD TESTAMENT.	
Genesis	123
Deuteronomy	200
000	59
rsalms	94
Isaiah	343
Jeremiah	91
	25
Ezekiel	174
Daniel	47
Ezra	65
Joel	17
Amos	43
Obadiah	5
Jonah	6
Micah	28
Zephaniah	17
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NEW TESTAMENT.	
Acts	189
St. Paul's, 1st Corinthians	110
Do. 2nd do	66
Do. Galatians	43
Do. Thessalonians	46
Do. 1st Timothy	55
Do. 2nd do	31
Do. Titus	48
entiple of religions instruction, and and	588
Constituted and and described to adult the	337
ignification with the same sow if -	-

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

BISHOP WILSON, OF SODOR AND MAN. (From Stowell's Life of Wilson.)

the Bishop's demesne presented. There he might meet." have seen manufactories of different kinds, carried on with greater energy and activity, than any prospect of secular advantage could have produced. Benevolence gave motion to the wheels, and charity guided every operation. Days of patriarchal simplicity ned to have returned. The materials required in manufacturing garments for the poor, were procured in exchange for the produce of the demesne. Artisans of different kinds were busily employed in manufacturing these materials. The poor's wardrobe was kept always supplied with garments of every size, suited to every sex and age. The poor who could weave or spin repaired to Bishop's Court with their webs, their yarn and worsted, as to a general mart, where they bartered their different articles for corn. Every species of distress found relief at Bishop's Court. Whether the hungry or naked applied, their claims were sure to be duly considered, and liberally inswered. The attention of this real friend to the poor, extended to the minutest circumstances of their condition. He was in the habit of purchasing an assortment of spectacles, and distributing them amongst the aged poor, whose eye-sight began to fail, that such of them as could read, might read their Bible by means of this seasonable aid; and that such of them as could not, might, as their kind benefactor expressed it, use these glasses "to help them to thread a needle to mend their clothes." Imagination can scarcely picture a more pleasing and interesting scene, than that which presents the pious and venerable Bishop Wilson distributing spectacles amongst a crowd of the aged poor for such purposes as these.

> ABRAHAM. (By the Rev. Thomas Scott.)

Abraiam was not renowned, either as a conquerer, 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: yet perhaps no mere man has been so widely and permanently honoured. The Jews, and many tribes of the Saaacens and Arabians, justly own and reserve him as their progenitor: manynations in the East exceedingly honour his memory at this day, and glory in their real or pretended relation to him. Throughout the visible Church he has always remainder, the texts only have been preserved. And, been highly venerated; and at this day, Jews, Maof a truth, with two, and only two barely possible ex- hommedans, and many Gentiles, vie with each other, ceptions, these texts are remarkable. They are as and with Christians, who should most honour this ancient patriarch.

> THE MAN IN THE MASK. (From 'Thoughts for the Thoughtful,' by Old Humphrey.)

If you have never heard of the Man in the Mask, you will think the following narrative somewhat trived that it gave him liberty to eat without taking it off. It was not known who he was even by his keepers; and orders were given to kill him if he should attempt to discover himself. After remaining at St. Margaret for nearly thirty years, he was removed to the Bastile, at Paris, where he occupied the best apartments; and was treated with such respect, that the governor himself placed the dishes on his table, and stood in his presence. He was refused nothing that he asked for; but the mask was never removed. No one, not even the physician of the Bastile had ever seen his face. This unknown person died in the year seen his face. This unknown person died in the year 1704, and was buried at night, in the parish of St. Paul. Monsieur de Chamillard is said to have been the last minister intrusted with this extraordinary secret. When on his death-bed, he was urged to disclose the mystery of the Man in the Mask; he

the claim made upon him. He feels called upon to of manners and regularity of conduct, on the other test the superiority with temporal aggrandisement and having, described the first two chapters of Luke as as blended in the narrative, of the errors of Mark and the mistakes of Luke; rejected the accounts of the saints at Jerusalem, and of the woman taken in adultery; suspected the mention of the angel that the does look into it, as blended in the narrative, of the errors of Mark and the mistakes of Luke; rejected the accounts of the saints at Jerusalem, and of the woman taken in the mistakes of saints at Jerusalem, and of the angel that to do; or if being unprosperous, he does look into it, as such men are bound to do.

But if a man has set aside a portion of his income as devoted to God in the service of His Church, and as devoted to God in the service of His Church, and place of worship without feeling a quiet and delight as devoted to God in the service of His Church, and place of worship without feeling a quiet and delight as devoted to God in the service of His Church, and saide, and the good of each be worked down into that happy and moderate temperature which will enable us the gate of the Holy Temple. For our own part, we society of men.

Why cannot the evils of both these extremes be set as devoted to God in the service of His Church, and saide, and the good of each be worked down into that happy and moderate temperature which will enable us the gate of the Holy Temple. For our own part, we may affirm with all humility, that we never entered a sciety of men.

Why cannot the evils of both these extremes be set as devoted to God in the service of His Church, and Saviour. And what a child should be taught to say the as the doing to be faught to say the successary to be morose, austere, to do to do; or if being unprosperous, he does look into it, as such men are bound to do.

But if a man has set aside a portion of his income as devoted to God in the service of His Church, and Saviour. And what a child should be taught to say the successary to do the gate of the Holy Temple. For our own part, we have the as devoted to God in the service of the Holy Temple. T

We may indeed, imagine Him to be as the air and the sea, and "we all enclosed in his circle, wrapped up in the lap of 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 thanks-giving ought to be as a lyre, whose music is never significant. giving ought to be as a lyre, whose music is never silent; but let us remember in the words of that glorious divine from whom we have quoted, that though "God will go out of his way to meet his saints,"-A more interesting spectacle could scarcely have yet that God's "usuel way is to be present in those been exhibited to the eye of the philanthropist, than places where his servants are appointed ordinarily to

> THE PRAYER-BOOK. (From the Church of England Quarterly Review.)

With the Bible alone, and with no interpreter but man's frail intellect and frailer heart, the descendants of Dr. Doddridge, and the inheritors of Lady Hewley's endowment for teaching orthodox doctrines, have multitudes degenerated into heretics; with the bible and the prayer-book admitted to expound it, this society CANNOT. We know how this our deeply submissive homage to the prayer-book will offend many; but we have proved its necessity, as they have not .-It has been our lot to trace, step by step, the process of a noble intellect, coupled with a heart which panted above all things for truth, sacrificing to it all that life held dear, until our heart failed within us. We have seen this noble intellect deal with the Scripture as an independent document, to be interpreted solely by its into almost total disbelief. We have seen, in the writings which this intellect poured forth, arguments which ordinary minds could not reply to for a moment in the way of refutation by reasoning; and the issue has been, a stedfast conviction that it is the most solemn duty of every English churchman, who is called to teach others, to make this clear to them—that the prayer-book is to be received as the only commentary of the Church upon those awful dogmas of divine revelation, of which words unexplained by visible actions, must be such insecure vehicles. And why should the Church be abused for this by the Dissenter, who expects that his oral teachings shall be as binding on his followers, as the Church expects its written teachings should be learnt and obeyed by its followers? The real difference is only one of mode; and, whilst the theoretical philosopher, who, with a deep knowledge which ordinary minds could not reply to for a moment theoretical philosopher, who, with a deep knowledge of the limits and imperfection of the human intellect, the human heart, and human language, should be called upon to judge between them, would not, for a moment, hesitate which to accept and which to abjure, we can, without this test, appeal to facts; we can say that the independent and oral interpretation of Scripture has crowded Christendom with sectarians of all grades of orthdoxy, with heretics, polytheists, and atheists.—

In osuch thing possible, therefore, as a merely non-religious of anti-religious. Even those who cry out most loudly against teaching children religion are within the scope of my argument. They are for repudiating the Bible, and crowded Christendom with sectarians of all grades of orthdoxy, with heretics, polytheists, and atheists.—

I demand, then, to be informed why these sub-religious or anti-religious. Even those who cry out most loudly against teaching children religious are within the scope of my argument. They are for repudiating the Bible, and draw a higher morality than Christianity teaches, and draw from philosophy sublimer doctrines than the Bible contains. I demand, then, to be informed why these subthe human heart, and human language, should be called orthdoxy, with heretics, polytheists, and atheists. -We say, then, it is the duty and the privilege of every churchman to give the prayer-book, if he can, to whom-soever he gives the bible, and to explain why he gives it—that, under God's blessing, it may save his reason from putting upon the Scripture such interpretation as the unchecked reason of thousands have put upon

THE INCOMPETENT MINISTER. (By Bishop Pilkington.)

A tailor that is not cunning to make a gown may will think the following harrative solices and the 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 isle of St. Margaret in the Mediterranean. This personage were a mask so conmend hose; a cobbler that can not make shoes may saith our Saviour Christ, "but if the salt have lost his saltness, wherewith shall it be salted?" It is not good towards the Seaman's Church in London. enough to be cast on the dunghill, (for so it would do good in dunging the field); but it is meet for nothing but to be cast in ways to be trodden under our feet.

Ecclesiastical Intelligence.

ENGLAND.

EDUCATION QUESTION.

termined to have the honour of possessing the most ancient language.

We hope we have given the story correctly, though it is a good while since we read the pages of the old historian. It seems to 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 prepossession 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.

come their congenial associates.

Lord Morpeth and others of his school, who talk about in momentary admiration upon the golden cities which the tempter has spread around. Never, then, let us plead anything in excuse of our non-attendance upon lattice of the Salatable Lot the evening of the that such a thing is simply impossible. His Lordship, who is we believe a serious person, will surely admit

of the gospel of John; and then ably maintained the gentlemens of the residue, as the narratives of just, and credible, but by no means inspired writers. Pures, also, of Philadelphia, produced a book on the Jasus and his Biographers. Ripley addressed to Folien, too, that admirable German, who adorned his adopted land by his genius and his benevolence, wrote

more or less than to make them unprincipled, and consign them almost without hope or remedy to the ranks of infidelity .- English Churchman,

MR. BRIGHT'S SPEECH ON THE EDUCATION QUESTION -Mr. 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 aggrandise.—Within the last two years, the place of worship he attended had been stripped of its furniture to pay the salaries of the ministers of the Church." As Mr. Bright's usual place of residence is at Rochdale, this assertion would be generally understood to have reference to something which had occurred in that town. We have therefore been requested to state, that, so far as regards the clergy of Rochdale, or any of them, there is not the slightest foundation for the statement; and that none of those gentlemen have salaries or stipends derived from any source which would have given rise to any such proceeding as the stripping of the place of worship attended by the home gentleman, or any other place of worship.—Manchester Guardian.

EDUCATION WITHOUT RELIGION. - The conception of independent document, to be interpreted solely by its own word, until this noble intellect fell from high faith wholly to exclude religious elements of some kind. If lessons be one part of education, moral culture is another, and one quite as indispensable; and this necessarily implies the communication of religious ideas, and the employment of religious motives. Conceive the total omisgious (for there is no neutrality in this matter), and edu-cation in their hands must be irreligious too. There is no such thing possible, therefore, as a merely non-relilimer doctrines and purer morals are not to be called re-ligion? Whether the attributes of God be learned from press upon education a religious character. I repeat my assertion, then, that the conception of education apart from religious instruction cannot be realized in practice. To consent to an anti-religious education would of course be impossible; and there can be no other, unless it be a religious one.—J. H. Hinton, a Dissenting Teacher.

English Church in Borneo.—The project of establishing a cherch, mission house, and school at Sarawak, in Borneo, under Mr. Brooke's protection, has received the sanction of his Grace the Archbishop of Canterbury, the Lord Bishop of London and other right rev. bishops. The Rev. F. T. M. Dongal, M. A., of Magdalen Hall, intends proceeding to Berge as charden, and is desirons.

Communications.

(For The Church.) LETTER IL

THE HOLY SCRIPTURES AND "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, and only judge in matters of faith," is, as I there stated, to be found in the Analogy of Faith.

II. The more carefully God's dealings with man are

elect.

III. The next proof which I was to give of the truth of the doctrine in question, is, that it is decidedly and strongly 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. If any candid and earnest-minded person should doubt the accuracy of my statements. I can the any candid and earnest-minded person should doubt the accuracy of my statements, I can then give them at length. Suffice it, therefore, for the present to state, that Sts. Irenæus, Tertullian, Origen, Saints Cyprian, Basil, Epiphañius, Chrysostom, Augustine, and last, but not least, the Council of Nice, all teach as an important doctrine of the Gospel, that the Church is the divinely appointed interpreter of Holy Writ; or, in the words of St. Irenæus, (who flourished near the Apostolic age,) that it is necessary to hear the Presbyters which are in the Church; who have succession from the Apostles as we have shown; who, with the succession of the episcopate, have received the certain gift of truth, according to the Father's will;"—or that, in the language of Origen, (written little more than one hundred years after the death of St. John,) "If the law of God be received according to the meaning which the Church teaches, then death of St. John,) "If the law of God be received according to the meaning which the Church teaches, then truly it transcends all human laws, and will be believed to be truly the law of God." Indeed, that the early Church taught thus, I find that even the most ultra dissenters admit, though they endeavour, with painful perverseness, to put aside the strong argument thereby afforded of its truth.

In adducing these evidences, however, let it be remembered that we do so, not on account of the intrinsic ex-cellence of the individuals of the solemn importance of the council, great as these undoubtedly were, but because of the fact that if they were merely honest men, and this of the fact that he your readers, at least, will reverently acknowledge them to be, they must be most competent and satisfactory witnesses as to what was then the teaching, and consequently the doctrine, on this subject, of the Church universal.

The fact then being admitted, that the doctrine under consideration was held by the Primitive Church, it appears to me necessarily to follow that it must be true! Otherwise, we must believe that the whole Church, when