Vol. I.

CATHOLIC BISHOP OF NEW-YORK.

How can I anow that she gives them a correct tions, sense! Or must I take this for granted? The W

popes are admitted infallible. So are the bishops:

tion of scripture? How can can I be infallibly

your interpretation, but, as says the creed of Pius

IV. to "the unanimous consent of my Fathers,"

end? This is an unsettled question. Were they

not uninspired men and fallable? This is admit-ted. Origen among other errors, taught Univer-

salista, Augustine retracted his errors. Tertul-han was a Montanist. And can fallible men

make an infallible rule?

Besides, the early fathers wrote but little in

we have scarcely any thing from the Fathers be-

fore the middle of the second century; and but

the blind they cling very closely together. In- eruption.

that they were his ecclesiastical descendants,

were blind leaders of the blind; may it not be

both will fall into the ditch." And if the suc- ecclesiastical history."

cessors of Moses, who sat in his seat, and boasted I will recar againto this subject in my next.

nd so are general councils. Pope has contra-

KIRWAN'S REPLY TO BISHOP HUGHES. | no such consent was ever given, or can be found !

meaning which your church gives them! God some monstrous absurdity.

Sir, Joe Smith was much more of a papist than

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nd ASANA EXTRACT

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OHN HARRIS, ESQ.

or thanks to their t large, for the very g the last seven years ve constantly on hand ighs, which they are

don Branch Eible their stock of BIBLES f Mr. T. CRAIG, 25

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rtaken a general agency Amongst these are the GENT.

For the property of the proper

LONDON, (CANADA WEST,) SATURDAY, AUGUST 19, 1848.

ABRAHAM'S FAITH

you imagine. He damned, as unblushingly as you or Holy Mother, all that did not deem him A PATRIARCHAL SKETCH .-- BY CHARLES BEECHER.

TO THE RIGHT REV. JOHN HUGHES, D. D., ROMAN and his cordials infallible, and that rejected his mormon tradition. And if as a "private reason-Four hundred years had rolled away since er" I were compelled to select Joe Smith or Noah and his family came forth from the ark, My Dear Sir, -In my last letter I commenced, John Hughes as my chief Rabbi, notwithstanding and trod upon the grave of a world destroyed. without concluding, an examination of the prin- "the sympathies of my Irish nature," I would And yet, saved as by miracle, by something almost a resurrection from the dead, in that short ciple that the Bible has no authority save what not long hesitate between them. I have no your church gives it, and that it must be under- great relish for the nonsense of either of you, but space of four centuries, their posterity had restood and received as your church interprets it. I could swallow his with far less difficulty and lapsed into idolatry. From China to the At-Upon this principle, sufficiently disproved by the considerations already presented, I have a few things more to say.

I could swanow his with lat less disconnections and I would sooner get through. My throat would not have to be stretched, almost to the cracking of its skin, every spreading. Dynasties of pride, and power, and although a stretched, almost to the cracking of its skin, every spreading. I must receive the Scriptures in the sense and day of my life, for the purpose of taking down partial civilization, were towering. And although the human mind had never effaced the terro, o is my father, and Jesus Christ is my Saviour as But you plead the need of receiving the Scripthat diluvid shock from its deepest consciousness well as yours. His word is a revelation of his tures in the sense given them by your church, to nor relapsed into atheistic violence, yet everywill to me as well as to you, or as to any body save the church and the world from the divisions where they were learning to worship Jeaovah of men upon earth. "God in sundry times and in divers manners spake in time past to the faprivate interpretation. It is to be regretted, on towards the grosser darkness of polytheism. thers by the prophets, and in these last days he has spoken to us by his Son." So that notwith- tation are so much divided among themselves. standing the puerile distinction unworthy of a man of sense, you make. (No. 40,) God does perfect, without some friction. Like all other the family of teath. Even the des-

speak to me through the prophets, and his Son, good things, the right of private judgment has cendants or Some, in whose one the cau on and in his word. And yet I must not hear him,—been abused. But, what, sir, has been so awfully promised seed was fixed, were so far gone in the thority or meaning, until holy mother gives his sayings to me authority and meaning! That is, I must hear God only when he uses the lips is I must hear God only when he uses the lips is a measurement of the control of the prime doctrines of the prime doctrines of the prime doctrines of Holy Mother? Diversity of opinion is in an an idolator. Abram saw his father Terah, and his brother Nation, worsmip idols. Here, then, we begin to study the rath. of holy mother; lips which have blistered un- right of private judgment; as God has no more of Abram. We see his position. Alone against der the curses which she has been pronouncing made minds to think alike than he has faces to the course of the world; no Bille to point too against me for ages! Holy mother, Sir, in the look alike, or temperaments to act alike. God no established revelation: every defeace of trace bloom of her youth, and in the maturity of her and nature abhor dead levels. Unifo mity with religion gradually undermined by a subtle and years, "lived deliciously and courted kings to diversity seems to be the great law of Jenovan. specious polytheistic tendency. The traditions Ler couch." But her's has been a dissolute life.
She has made the earth drunk with the wine of judgment in religious things for the sake of a leher fornication. And although in her wrinkles vel uniformity, or to retain it with the variety of patriarchs will show that Ab am might have and dotage, you now tell me that I can hear God opinions which may spring from it, is the ques- neard the story of Eden at third or fourth hand only through her; that I must bow my ear to the stream of her fetid breath, and at the risk of the stream of her fetid breath at the stream of her fetid breath, and at the risk of the stream of her fetid breath, and at the stream of her fetid breath at the stream of her fetid breath at the stream of her fetid b pounds it! If such a claim, calmy put forth, is ceaseless sounding, its heaving bosom, and its Abram's mind, Eden might, especially when God not a proof of dotage, what can be? Bishop billows occasionally rolled to the sky by the called him, glow with lively colours as a scene tempest, or a sea bound in fetters, with an un- of reality. And to him, it might bring a power But why bind me to receive the scriptures only in the sense which your church gives them? tempest, or a sea bound in fetters, with an director, with a director, calyptic visions of the future. Yet while this might easily be the case with one, or a select tants and feel that they are unnecessary, evinc. few, it is equally evident that with the mass, all ing less forbearance than passion, yet, sir, does tradition might have assumed the faint outlines back to their heathenism for the want of a few disted pope—bishop, bishop—and council, counholy mother exclude them her pale by her stringil. How then can I confide in their interpretacut rule of church interpretation? Has she had already been embellished, and mystified and ent rule of church interpretation? Has she had already been embellished, and mystified, and And yet it must be met, and gravely discussed, tion of scripture? How can can I be infallibly assured that any other man, or body of men, is infallibly qualified to guide me into the meaning of the scripture? How can can I be infallibly assured that any other man, or body of men, is ous progeny have there been no Mother Ann Lees, no Joe Smiths, no Father Millers? Per
In disposing of this said business, it was first put to the father man to pre
in relation to the native preachers." In disposing of this said business, it was first put to the of the scriptures? It I, Kirwan, reject my own prayerfully received sense of Scripture for yoars, John Hughes, then are not you above the Scripture for yours of fanaticism; and have used all weapons bruise thy head—thou shalt bruise his heel." John Hughes, then are not you above the Scriptures to me? And do not I virtually reject what God says, for what you say, who can now and then turn a sharp corner and leave the truth behind you. And if this is not infidelity, what is it?

But to this you reply that I must not look to the Range of Social anism, a branch of Social anism.

The Revelation of Lanaticism is need.

Revelation, therefore, I suppose, tound this Eden tradition yet lingering in the mird of Abranch of Social anism.

Eden tradition yet lingering in the mird of Abranch of Social anism.

Eden tradition yet lingering in the mird of Abranch of Social anism.

The Revelation of Abranch of Social anism.

So Has not your priesthood, in every age, fostered families and absurdity? Liberias patronized Arianism, a branch of Social anism.

If for the responsibility of such a decision, and the question dropped. Should one half of the Rangoon assistants be dismissed, and one fourth of all the rest? But every one shrank from the responsibility, and this question followed its prediction of all the rest? But every one shrank from the responsibility, and this question followed its prediction.

If for the conservative champion of what, perhaps, were called exploded and bigoted dogmas. IV. to "the unanimous consent of my Fathers."

But here again, the "private reasoner" has some important questions to ask. Who are the Fasun, when compared with the fanaticism of Beata when compared when compared with the fanaticism of Beata when compared with the fanaticism of Beata when compared with the fanaticism of Beata when compared when thers? Whore or with whom do they begin or of Cuenza, who teaching that her body was Wiser than his father and his brethren?

transubstantiated into our Lord's body, was con- ers who were famous for science? ducted with processions to the churches where Let us behold this noble man, as, perchance, she was adored, as you now adore the host; or he wanders forth by the broad waters of the with that of Clora of Madrid, who claimed, and Tigris, in the depth of the primeval forests, in the was allowed, to be a prophetess; or of sister silence of the night. Here, in the hours most them, IF WE ARE NOT TO BE SUSTAINED IN OUR Natevite, who saw on one occasion in the hands | delicious of that sultry clime, we may well supof the officiating priests at the consecration of pose he seeks beneath the starry arch that fortithe way of scriptual interpretation. If anything, the wafer, a little child living and clothed with tude God alone can impart. He listens to the light. The child eager to be eaten, spoke with an infantile voice and desired to be swallowed! an Gulf. He beholds on the glassy wave the fore the middle of the second tentury, and but little, save fragments, of the first three contures, and these corrupted. And what we have from those early times serves no purpose in settling the points in controversy. They differed widely the points in controversy. They differed widely whose bishops and popes have been their patrons will quote against protestants the examples of a whose bishops and popes have been their patrons will quote against protestants the examples of a whose bishops and popes have been their patrons will quote against protestants the examples of a whose bishops and popes have been their patrons will quote against protestants the examples of a whose bishops are lost;

avail? If manimous in teaching what the Scrip- read of the Scotists and Thomists-of the war have been some such moment which God select they shall be "kings and priests unto God and tures do not, their teaching cannot be received; about the immaculate conception of the Virgin if in what the Scripture do teach, we receive that many between the Franciscans and Dominicans that mithen them is about the immaculate conception of the Virgin about the immaculate conception of the Vir that without them. Nor is unity any evidence of | -of the feud between the Franciscans and pope truth, in itself. Men in multitudes, have been John? Through every century of her existance when most feeling his loneliness, and the sad and the Lamb is the light thereof;" for employis in the inverse ratio of knowledge.

The more ternal feuds such as have never cursed the protection of the protection perfect the ignorance, other things being equal, the more perfect union. When the blind lead terms are written in heaven, is like the bowels of Etna when on the eve of an hoding, and to rejoice the end and serve min day and night in his temple;" for testant world. And at this very hour her bosom the more perfect union. When the blind lead dividuals in full vision often select different roads Sir, it would have been well for you had you to the same place; but the blind crowd along made yourself better acquainted with the annals

response to his questioning faith. the same road, and cling to one another like of popery and protestanism, to use your own swarming bees even on the brink of the precipice. classical and dignified language, " before you Hence the proverb, "if the blind lead the blind lea glory come rushing. Heaven is there. There, teth upon the throne, and unto the Lamb for- to ruin? sense a moment is rent, and heaven's floods of in the immortal lustre of the everlasting world, ever." stands revealed a human form. He beholds IMMERSION OF THE RECTOR OF ST. PETERS, Christ, the Lord. "Come," says the smiling vision, "come into the land that I will show thee, and I will make of thee a great nation ; I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." And with this Eden-gospel revived | and enlarged, the vision vanishes. Abram is alone again, and forest, river sky, are darker is dark no ionger. Deep down into his troubled ness, and a power, and a mighty solace Christ Dyer. alone can give. Abram knew that this was the woman's seed. This was the Eden Jehovah. This his Lord, his Friend, and earth's Redeemer. All was not lost. The world was not forsaken. Far down in the future he felt that there was to be a time of unutterable glory; when in him all nations should be blessed. Nor is the whole a dream. He must act. He must verify the whole. There is a land connected with the promise. That land he must go to search. Christ has promised

to show it unto him .- N. Y. Evangelist.

KAREN MISSIONS .- A SCENE.

The wonderful success which, by the grace of God, had attended the preaching of the gospel among the Karens, has very properly rendered missions among that people of peculiar interest to the Baptists of this country. It is a lamentable fact, however, that the interest thus awaken- Bright, jr. ed is permitted to waste itself to a large extent in congratulations, and that while we are rejoicing over the victories of divine mercy, these missions are allowed to suffer for the want of that increased support which these very victories render indispensable. Sad is the life of our missionaries, -rejoicing to day that so many heathen are brought to embrace the Sivious-that the schools become crowded with cuildren and youth gathered among a people living in the region and shadow of death, and depressed to morrow by the chilling intelligence that reinforcements of missionaries to take care of the gathered flocks, and to carry forward the wook from these ealerged b see of operations, cannot be sent from America, -and that these schools must reduce the sphe e of their beneficence for the want of f nis. Sach scenes have not been unfrequent. Nor are they doubtful indications of fault somewhere. In the arrangements of Divine Providnor consider his sayings as possessing any au- abused as the doctrines of church interpretation, general apo tacy, that of this family only one man ence there is harmony,—a perfect and beautiful adjustment of parts and proportions. He gives as people victories among the heathen, with the design that they shall follow up their advanages by a corresponding increase of their exa taanksgivings be accepted? How can we

> These thoughts have been suggested to us by letter lately received in this country, from the Rev. Mr. Brayton, missionary among the Karens. "Aiter dinner," says he, "there was a meeting re-ponsibility of footing the bills. Some forty pupils have already come from the Rangoon region to brother Harris' school, besides the theological students for brother Binney's. Some of these have come from two to six days' journey beyond Rangoon, making eight or ten days in all, to attend school and learn about Jesus Christ. The question came up, can we send these pupils rupees? The idea was chilling and repulsive. ing of this sad business, it was first put to the st, whether Mr. Harris' school should be disatinaed, and the pupils sent back to their native heathenism. But there was no one to ason the Theological school? None could say, aye. The Normal school none could touch, even if all the rest had to be sacrificed. "The motion," says the letter, "was then carried unanimously to go on with their present reduced operations, them elves assuming the responsibility of some three or four thousand rupees. (From 1500 to 2000 dollars.) This was done on condition that a plain and faithful statement of the case be WORK, WE BEG TO BE ALLOWED TO GO HOME." This was grave and serious business, but really I that see how they could have avoided such a conclusion. It has come to this fearful crisis,

not believe that God will allow them to sink." BLESSEDNESS OF THE GLORIFIED.

among themselves,—some of them condemn your abourd doctrine of transubstantiation. And yet whilst these fathers were fallible, and differed among themselves—whilst they pointedly condemn in some selves—whilst they pointedly condemn in some selves things the teachings of your church, and wrote; Nor is this all. You dwell upon our divisions ness and rum must they inevitably tend! And love—all that is desirable and influential in knowbut butle in the way of Scriptual interpretation, and schism as proof to demonstration against our is there then no hope? Is each fo saken? ledge—all tast is Christ-like in character, dignity yet we must receive the Scriptures "according private interpretation; forgetting that if strong Abandoned to that curse imming role, etc. and all that is necessary to perfect private interpretation; forgetting that if strong against church into the unanimous consent of the fathers." Is not this preposterous! Have you not excommunicated your common sense and reason?

But for the sake of the argument, let us admit that these erring and contending fathers were unanimous in their support of the distinguishing doctrines of your church. What, then, does this avail? If unanimous in teach, what the Scotists and Thomists—of the war. "The God of glory appeared unto our father Abram while he was in Mesopotamia." Then, saine in it, for the glory of God doth lighten it, bondage of mankiad, he would be best p.epared | ment, they will be "before the throne of God, his sinking heart; his soul darkens with 10.eboding; and while gazing to the sky, he invokes with "rea thousand times ten thousand, and gospel lands, are living and dying without God, boding; and while gazing to the sky, he invokes with "rea thousand times ten thousand, and gospel lands, are living and dying without God, boding; the thousands of thousands who are before the throne and having no hope. We have the word and help of Him that made sky, and river, and all thousands of thousands who are before the throne nature. He demands some consolation; some for succor, "the Lamb which is in the midst of the throne shall feed them, and shall lead them Suddenly the veil is lifted, and the light of to living fountains of waters; and God shall wipe honour, glory and power, be unto Him that sit-

"There, where the blessed Jesus reigns In heaven's unmeasured space, They'll spend a long eternity

Millions of years their wondering eyes Shall o'er his beauties rove; Through endless ages they'll adore

In pleasure and in praise

The glories of His love." Oh, the unutterable perfection, blessedness and glory of such a state! They are beyond the conception of all created beings. Yet this is than before to his dazzled sight. But his heart the state of the glorified redeemed! "When Christ. who is our life, shall appear, then shall spirit sink those heavenly words with a sweet- ye also appear with Him in glory."-Rev. Dr.

THE BAPTISTS:

We take the following from a paper read at the late meeting of the American Baptist Missionary Union, by the Home Secretary, Rev L.

THEIR NUMBERS AND PECUNIARY ABILITY.

In the sixteen States and Territories known as not far from 3,500 Baptist churches, with 285,000 members; and after deducting the sums received from Government, co-ordinate Societies, Officers' Fund, Magazine, in legacies, donations from asked Mr. Moffat. She held up the Gospel of field, there was paid in othe treasury last yea, \$77,473.46,—in average of about twenty-five dollars to each church, and of twenty-seven cents to each member. But it has been ascertained, from the most reliable data within our reach, that thirty individuals, the average of whose contributions was \$128 each, and individuals in ten churches, whose donations were an average of nearly \$1,670 to each church, and of \$4 to each last wo.ds which the missionary heard from her member, gave more than one fourth of the amount faltering lips, were, "My mother?" - Day Spring. of donations paid into the treasury last year. The balance of the second fourth came from individuals in sixty ther churches, the average of whose contributations was \$310 to each church and \$1 to each member. I cluding the contributions of such persons as are not members of chu ches, and two hundred individuals who gave an average \$10 even with at designating their memberhip, the third fourth came from one hundred churches, each paying \$100 or upwards, and expect future blessings upon our poor, stinted averaging fifty cents to each of their members.

Three fourths of the whole amount of donations paid into the treasury last year, then, came from individuals not members of churches, two hundred and thirty persons supposed to belong to churches not named, and about two hundred churches,

> about \$1.90 to each contributor. The last fourth came from among the remain ng 250,000 members of, perhaps, 3,300 church-Shall we say, a sufficient number gave some thing to make an average for the year, of \$15 to each contributing church, and of twenty cents to each contributing member? Even then the nonontributors in our home field would be two thousand churches and nearly one hundred and seventy-five thousand members! And were the whole amount of donations to be divided by the whole number of contributors, the average would be no more than \$50 to each contributing church, and sixty-seven cents to each contributing mem-

embracing less than fifty thousand members.

Every member of a few of these churches con-

tributes annually, at least, to your treasury; but

t is not believed that two thirds of all the members

did so last year. So much of the first three

fourths as wss given by members of our churches

may be regarded as an average, therefore, of

If these statements are sufficiently accurate doubled ?

But is the pecuniary ability of non-contributtors so much less than that of their brethren as to leave no hope of enlarging the receipts by Must the Kuren missions sink or swim? I can-67.536 members of Baptist churches; and the amount paid last year into the treasury from that part of our field was \$8,924.77, -which, reducing the average on the whole field no more than one half, shows that the entire number of nonshort of forty-two thousand. Where, then, are the remaining 133,000? There is scarcely one of the Eastern and Middle States in which noncontribute s do not out-number contriburo's; in some of these States the disproportion is as three to one; and among those who give nothing are to be classed, for the year past, many wealthy members and some large and rich churches Can there be any doubt as to the pecuniary ability of our people greatly to increase their offerings, so long as the average to each contributor does not exceed sixty seven cents, for a year and two out of every three give nothing?

> WORK FOR INDIVIDUAL CHRISTIANS. It is an affecting truth, that while the church I cannot ask the blessing of God." moving upon the world, and making some nopeful inroads upon the territories of heathenism, a multitude, amid the concentrated light of ministry, the Subbath and the meeting for prayer. The gospel is preached, in many instances at least, with fidelity. Why, then, is the appro-

Perhaps the ministry and eldership of the churches are not entirely clear in this matter; undoubtedly they have not done all they might inquiry and thought by the recent movements in have done to save their fellow-men. It is la- Italy, has been too strong to prevent the perusal mentable otherwise. But still, is not much of of the Bible, by an ecclesiastical rigor. Our inthe inefficiency of the churches owing to the lack telligent correspondent at Marseilles, whose posi of a clear deep sense of individual responsibility tion enables him to obtain reliable information in the membership-a sense sufficiently strong to from Italy, has noticed some instances of the ininduce them to apply personally to their perish- troduction of the Bible. We learn in addition to ing fellow-men the claims of the gospel. Sinners this, that no longer ago than June 17, the Rev. will not apply the truth to themselves. They Mr. Lowndes, the estimable agent of the British will not come to the light; it must be turned up- and Foreign Bible Society at Malta, received an

What a great and appropriate field is he a for individual Christian effort—a field too little oo- veral hundred Bibles, of the same version, also cupied, but which can no sooner be deserted than for the Italian States. And on the day before the pulpit, without inevitable ruin to the sonls of | that, an application was made by a person in DESOLATION OF RUM IN AFRICA .- At a recent men. It is foretold that in the millennium there Malta for one thousand of the same Bibles, for nonthly meeting in the American Tract House, will be no need for one to say to his neighbour, distribution in Sicily. Papal interdictions will for the public communication of mission intelli- Know the Lord, because all shall know him. im- have no farther effect than to stimulate the degence, Rev. J. L. Wilson, from Western Africa, stated the appalling fact that rum, introon individuals, and urge them to know and to
the good work is begun, there is every reason to duced by traders from America, England, and obey the truth. Till then, every Christian should hope that it will be carried on. The Bible can France, was probably doing much more to de- exhibit the spirit of the missionary, and devote do for that beautiful country what neither Charles populate, and afflict that county, then even the himself to the blessed work of leading individual Albert nor liberal popus can do. slave trade, with all the bloody satisficanes in its friends and neighbours to the cross of Christ. In train. It was a leading article of a de, with revivel seasons this is done to some extent, and is

NUMBER 34

MY MOTHER. A little girl, born in a wild part of Africa, was arried away captive to a distant place. Mr. Moffat rescued her, brought her back to the missionary station, and placed her under Mrs. Moffat's care. She heard the Gospel and believed; then she remembered her mother. The love of Jesus had touched her heart, and love to her mother followed. Mr. Moffat saw her crying the home field of the Missionary Union, there are very much and asked her why she cried, "Oh! my mother, my own dear mother!" she said, and stopped, and sobbed as if her very heart would break. "What is the matter with your mother?" Canada and other places not included in the above St. Luke, and answered him, "My mother will never see this book; my mother will never hear the glad sound that I have heard; the light that

> will never taste that love of the Saviour which I have tasted. My mother! oh! my mother!" Soon after this, Mr. Moffat was called to watch her dying pillow. She felt no fear, but one sor-

has shone on me will never shine on her; she

A little captive in distress, Borne from her home away. She lives in latter years to bless That well remembered day.

For messengers have crossed the sea With tidings from above, Of her immortal destiny, And of a Saviour's love.

New thoughts her new born soul employ: She lives and breathes anew : And yet that once untasted joy

For often as she weeps alone. Her plaintive voice is heard-" Oh that my mother had but known This soul-restoring word!

The light that on my path is shed Will never bless her eyes; The Sun that brightens o'er my bead, On her will never rise.

And when in one rejoicing song, My fancy seems to share, And joins a glad and holy throng, My mother is not there."

No voice can hush those sounds of woe In Afric's distant wild; And sorrowing to her grave mast go That broken-hearted child.

THE WORD "SELAH."

The translators of the Bible have left the word SELAH, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, for the object which has induced them, the inquiry | what it means. And the minister, or learned may be made, Will the pecuniary ability of friend, has often been obliged to confess ignorance contributors justify an increas of their donations ? | because it is a matter in regard to which the most Six individuals gave enough to make good their learned have by no means been of one mind. The own average last year, and to raise the "two Targums, and most of the Jewish commentators. mites," each, of more than six thousand poor give to the word the meaning of eternally, for widows to the same standard; and may we not ever. Rabbi Kimchi regards it as a sign to elevate believe that God will continue to incline the rich | the voice. The authors of the Septuagint transso to "give of their abundance," as to make good the average of all such contributors as cannot rhythmical note.—Herden regards it as indicatreford to give the amount of it—even if it be | ing a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to repeat. According to Lather and others, it means silence! Gesenius explains it to mean, "Let the instruments play, and the singe s stop." Wocher remultiplying the number of donors? In the six gards it as equivalent to sursom corda—up, my north-western States and Territories there are 87.536 members of Bantist churches and the four pas ages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah. They call for aid, and prayers to be heard, expressed either with entire directness, or, if not in the im; entive, 'Hear, Jehovah!' contributors in the north-western section falls or 'Awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself, he thinks, is an abidged expression used for Higgaion Selah-Biggion in toraing the sound of the stringed in traments, and Selah a vigorous blast of trumpets.

Bibliothera Sura.

A good Test .- Mr. Dodd, an eminent minister, being solicited to play at cards, rose from his sent, and uncovered his head. Peing asked what he was going to do, he replied, "To ask God's The company exclaimed, "We never ask a blessing on such an occasion."-" But," said said he, "I never engage in anything upon which

Apply this mode of settling moral questions to slavery, rum-drinking, rum-selling, going with a majority in religion or politics, amusements, and to any and every thing else, and what would be the result? In the year 1823, this question was put to Rev. Richard Furman, D. D., of Charleston, S. C., on hearing him assert that slaveholding was sustained by the Bible-" Can priate influence not more widely and thoroughly you pray God to continue it, and to spread it through the earth?" He sat silent, and the comreflecting, unawakened sinners crowding the road | pany sat silent.

Try this test every where .- Contributor.

THE BIBLE IN ITALY. -The impulse given to. on them in a steady stream by those who love application for two thousand Italian Bibles, of their souls, or they will slumber on and perish.

Dodati, for circulation in Italy. On the day

DEATH OF THE R.V. DR. R. W. HAMILTON .-

practice. In your fourth letter, (No. 41,) you speak of Joanna Southcote, Joe Smith, and father Miner with a sneer; but, sir, the most absurd the Rector particle of the Lord's Supper at the Rector p absurately of Joe Smith was clever sense when done, and giving his views on the subject of bapcompared with your principle of making fallible tism .- We understand that Mr. Proby immediamen infallible expounders of God's revealed will, tely informed his Diocesan of the whole matter; and sending all to perdition who do not receive the result, of course, is his immediate suspension. Time will show what further.

possible that the same may be the case as to the decendants of Peter? Your letters, now before WINCHESTER .- We learn from the London Patme, give the plainest evidence that the eyes of riot, that the cathedral town of Winchester, has your mind stand in great need of couching. O that been thrown into considerable excitement by the you might apply to them the eye-salve spoken of public immersion of the Rev. C. B. Proby, rector of St. Peter's, in that city. The particulars are, But you reply, this is forbidden by the fact we believe, as follows:-The Rev. J. Branch, that your bishops are the descendants of Peter. minister of the Baptist Chapel, Waterloo road, And that they have the promise of divine guid- London, attended and took part, some time ago, ance. But they are no more the descendants of at a public meeting in Winchester, where Mr. Peter, than were the Jewish priests the descend- Proby was present. After the meeting, a conversation took place, when Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject. Last Sunday, Mr. Branch again visited Winchester, to preach there ir behalf of he Sunday-school, when he received a request from the Rector of St. Peter's to baptize him, which he did accordingly, in a running brook,

Yours,

was patronized by his cotemporaty pope. And

n the presence of between one and two hundred persons, after the Rector had made a solemn and public profession of his faith. In the afternoon, of apostolical succession is apostolical faith and the Rector partook of the Lord's Supper at the

The A Telegraph report in the Buffalo papers state that the Senate, after a whole night's debate, at 9 o'clock on Sunday morning, passed the Oregon Bill, with the Wilmot provise, which prevents the extension of slavery over the territory of Oregon, by a wote of 20 to 15.