

may be, and often is, virtually made error by placing it in a position where it does not rightfully belong.

Robert Dale Owen, by the indirect influence of the Christian religion, even while scouting it and doing his best to ridicule it out of society, was, confessedly, in many respects, superior to a majority of professors in the government of his passions and appetites, measuring him not by heathen morals, but by the morality of christianity.

Philosophy indeed might attempt to show that all sin is undue passion and appetite, and religion being designed to free men from sin, it accomplishes this end by preventing undue passion and appetite. This religious philosophy may be tolerable morality, but we would not be willing to risk it in the place of christianity.

The maxims and mechanism of morality can restrict, restrain, and refine passion and appetite, but the religion of the oracles makes men subjects of Jesus Christ—makes them subject to Jesus' person, government, and divine policy. It is an embodiment of heavenly power and heavenly goodness aiming and intending to attach men to the person, throne, and kingdom of the Divine Prince. Hence Jesus dwelling among men—expiring on the cross—filling the throne above—are so many views of him designed to win men to him and to the things he loves.

The religion of the Lord, then, issuing from his love, and putting this love in us, is not primarily intended to govern our passions and appetites;—it opens out a new government, and binds us over in the bonds of divine affection to the Author and Lord of it, and hence as *one of the consequences* of this capital aim of the christian religion we govern our passions and appetites. While therefore it is true that the religion of the Lord is designed to govern our passions, it is not a radical or fundamental—or more properly—a substratum truth; nor does it express the capital scope or intention of the religion of our Lord Jesus.

Do we not find moral skeptics and skeptical moralists whose propensities are to a very large degree controlled? And they fight against Jesus, the things of Jesus, and the authority of Jesus the more effectually and influentially by reason of the moral and social code around which they rally.

D. O.

THE BISHOPS OF LOMBARDY AND THE BIBLE.

The light in which Bible distribution is viewed by the Archbishop of Milan and the Bishops who counsel and co-operate with him, may be ascertained by a perusal of the following. Those who were