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FOOK THIRD.

ALICE WALMSLEY.

BY JOHN BOYLE O'REILLY. v.

TWO HEADS AGAINST ONE

Sir Josous Hobb est in his Department Sir Josepa Hobb sat in his Department.
Office in Parliament Street, with every sign of perpicality and rage to his face and attitude. His contest of authority with the ucknown and mysterious man had fairly crushed him. In the face of the officials whom he had trained to regard. officials whom he had trained to regard his word as the utterance of P. war itself, never to be questioned nor disobeyed, he had been challenged, commanded, de graded. It was a bitter draught; and but if he had only taken the first sicken

ing mouthful?
He was interrupted in his morose re flections by the entrance of Mr Haggett, whose air was almost as dejected as his

Haggett stood silently at the door, look ing at the great man, somewhat as a spaniel might look at its master. The spare curtain of his lips was folded into leathery writkles round his capacious

"Haggett," said Sir Joshua, turning wearlily to the fire, "who the devil is this

"He's a rich Australian-" began Haggett, in a confidential voice.
"Ass!" said the Ohlef Director, without

looking at him.
Mr. Haggett, returning not even a glance of resentment, accepted the correc-tion, and remained stient.
"Haggett," said Sir Joshus, after a

pane during which he had stared into In two weeks, sir."

"In two weeks, sir."
"I want you to go to West Australia on that ship, Haggett"
"I, Sir Joshua? Leave London — I shall be ordained this year—I shall—"

"Pshaw! I want you, man. No one else will do. You can attend to private matters on your return. I shall person-ally a-sist you with my influence." "Well, Sir Joshua?"

"No one else can do it Haggett."
"What is to be done, elf?" I want to know all that is to be known

in Western Australia about this Wyville"
"Do you suspect anything, sir?" asked

Mr. Haggett.
"No; I have no reason either for easpicton or belief I know absolutely noth ing about the man, nor can I find any one " And yet that commission-"

"Yes—that was a disappointment. In one or two cases I have heard of the same high tuffience, given in the same secret

manner."

"Were the other holders mysterious, too?" a-ked Hoggett, reflectively, folding and unfolding me facial hangings.

"They were all cases in which philanthroulsts might meet with opposition from

officals; and this strange but unquestionable power was given as a kind of private I strikes down all the rules, and-"

"Yes, yes," interrupted Sr Joshus, striking the coal with the tongs; "but there it is It must be acknowledged without question"

you no clew to the reason for which this special authority was given to

same of his own money to carry out the change. Afterward, he was received by the French Emperor as an authority on the treatment of crime, and had much to do with their new transportation scheme A man with this record, accepted by the Prime Minister, was just the person to be specially commissioned by the Queen." "He is young to be so very wealthy,"

mused Haggett

'Yes; that is mysterious—no one knows the source of his wealth. This is your mission-find out all about him, and report to me by mail within six months."
"Then I am really to go to Australia?"

said H ggett, with a doletul aspect.
"Yes, Haggett; there's no other way. Inquiry into mysterious men's lives is always worth the trouble. You may learn nothing, but - it had better be

"Well, Sir Joshua, I want a favor from you in return What is it? You shall have it, if it

lie in my power"
"Sand that prisoner, Number Four, on the ship; but countermand the order for the Papist nun.

Von want the nun to remain?" "Yes, sir; they ought to be separated. This Wyville takes a great interest in Number Four. It was he that sent the

Oertainly, Haggett; it shall be done. Stay, let me write the order now."

"Thank you, Str Joshua," said Haggett, rubbing his hands.

"There; take that to the governor of

Namber Four shall be seut Millbank with the first batch to the ship. The nun is to remain.

Mr. Haggett departed, and as he walked down Parliament Street, glancing furserved, he smiled to the uttermost reef.

VI. FEMALE TRANSPORTS.

The morning arrived for the convict ship to sail, and the last chains of male prisoners were mustered in the prison ard of Millbank, ready to be marched to the train, for embarkation on the convict ship at Portland.

In one of the pentagonal yards stood the female prisoners, fifty in number Taey whispered covertly to each other, erjoying for the first time for years the words that were not orders, and the faces

What is your name ?" "How long have you served ?"

Wast nice hair you have.' Will they cut off our hair again in

Were you lagged before !" "That one there, with the red mark on her cheek, was sentenced to be hung."

why do you ask me?' she said, wist fully.
"Because it is not right than an inno-

heard in the ranks-short sentences, full | the whole sad story, child, and let me see of direct meaning, such as are always spoken when formality is absent, and curiosity is excited.

The male chains having been inspected by the governor, who was accompanied by Mr. Wyville, had marched to the rail-

way station.
Four great wagons or tumbrils rolled four great wagons or tulnotis rollies into the yard, to carry away the female convicts. Before they entered the wagons, the governor addressed the women telling them that their good conduct in prison had earned this change; that their life in the new country to which they were going would be one of opportunity; that their past was all behind them, and a fair field before them to work out honest and happy

Many of the prisoners sobbed bitterly as the kind governor spoke. Hope, indeed, was bright before them, but they were parting from all that they ever loved; they would never more see the face of father or mother, brother or sister; they would never more see an English field or an English flower. Their lives had been shattered and shameful; but the moment of parting from every association of youth was the more embittered, perhaps, by the thought of their unworth iness

When the governor had spoken, they

entered the tumbils, and the guards fell in. The old governor raised his hat. He

was deeply sff-stead at the scene, common though it must have been to him.

"Good-bye, and God bless you all in your new life!" he said.

The driver of the front tumbril looked round, to ere that all was ready before starti g his horses.
"Wait," said a tall man, who was

rapidly and esgerly scanning the faces of the women, as he pseed from wagon to wagon; "there's a mistake here" "What is the matter there?" shouted

the governor.

"There is one prisoner absent, sir,"
eatd the tail man, who was Mr Haggett;
"one prisoner absent who was ordered for this ship."
"What prisoner?" asked the governor.

"Number Four." "Start up your horses," shouted the governor; and the first tumbril lumbered

ut of the yard.

The governor was looking at Mr. Haggett, who stood beside the last waron, his face a study of rage and disappointment. "That prisoner was specially ordered for this ship," he repeated. "Sir Joshua Hobb wrote the order with his own hand."

'He has countermanded it," said the "When ?" asked Haggertt. "Two hours ago," said the governor. The prisoner will remain in Milibank." Mr. Haggert looked his baffled malevo

lence at the governor who paid no heed to the glauce. Mr. Wyville stood close to the glance Mr Wyvillie stood close to him; but Haggert never met his eye during the scene. As he departed, how ever, in passing him he raised his eyes for an instant to Mr Wyville's face and said: "I am going to West Australia. I shall scon return." Mr Wystile's face might have been of

Mr Wyville's face might have been of marble, so absolutely unconscious did he seem of the presence or words of Haggett.

The tumbrils rolled from the yard with their strange freight, and Mr. Heggett strode from the prison. He stood on the poop of the transport as she salled from Portland that afternoon.

More than once that day did Haggett's words repeat the market with a threat in Mr.

words repeat themselves like a threat in Mr. W, ville's mind; and when all was silent in sleeping London that night, he arose from him?" asked Haggett.
"I have not thought of it; but I am not surprised Tole man, as you know, has reformed the Indian Penal System at the Andaman Islanda, expending immense his threless walk, and smiled; but it was

a sad smile.
"Poor children!" he murmured "what would become of them here? must instruct Tepairu, and — and then, he said, looking reverently upward through the night, "Thy will be done."

VII. AFTER NINE YEARS.

So the state of A ice Wattasley was not indeed no change had resulted from it ex cept the increased hatred of the Chief Director for Mr Wyville, and the sleuthdog errand on which Haggett had sailed for Australia.

Alice did not know nor think of the causes that had kept her from transporta tion. One day she was quitely informed by the warder that the ship had sailed She hardly knew whether to be glad or sorry, for her own sake; but of late she had not been quite a one in the world. Her eyes filled with tears, and she clasped her hands before her

"You are sorry, Number Four," said the warder.

"She was so good — she made me so happy," answered Alice, with streaming eyes. "Wao?"

"Sister Cacilla."

"She has not gone," said the warder, smilling, see, she is coming here. Good day, Sister; somebody was crying for you."
The joy of Alice was unbounded, as she held the serge dress of Sister Cecilia, and looked in her kind and pleasant The change in Alice's character was more marked in this scene than in any circum stance since the gleam of the flower had caught her eve in the cell. The strong will seemed to have departed; the self reliance, born of wrong and anguish, had disappeared; she was a simple and impul sive girl again.

Between the innocent happiness of her

young life and the fresh tenderness now springing in her heart, these lay an awful guif of sorrow and despair. But she was gloom and saw the sunny field beyond. and, as she looked, the far shore drew nearer to her, and the dismal strait

between grew narrower.
"Alice," said Sister Cecilia, gravely, when the happy greeting was over, "it is now time that something were done for

The light faded from Alice's face, and after a long look, full of sadness, at the Sister, she bent her face into her hands, remaining silent.
"Would you not like to be free,

Alice ?" "I am happy here—I do not think of it

"This is my second time."

"Because it is not right than an innofemale complaints it has no equal."

These were the words that might be cent person should remain here. Tell me Minard's Liniment cures Distemper.

what can be done

"O, Sister Cecilia, I cannot-I cannot!"

"O, Sister Cecilia, I cannot—I cannot!"
sobbed Alice. "O, do not ask me—do
not make me think of my sweet little
haby—I cannot think of it dead—indeed,
I cannot speak of that!"

"Alice," said the nun, "your baby is
with God, saved from the stains and
sorrows of life. This woman," and the
voice of Sister Cecilia grew almost severe,
"this terrible woman—I have heard that
has is a had and wretched woman, Aige this terrible woman — I have heard that she is a bad and wretched woman, A icedeserves nothing from you but justice God demands justice to ourselves as well

God demands justice to ourselves as well as to others."

"I cannot accuse her," answered Alice, in a low voice, gradually returning to its old firmness. "She has suffered more than I—G-d pardon her! And I know that she suffered first."

"Well, poor child," said the nun, deeply affected, "we must ask for pardon, then, for you."

Alice rose from her low seat, and stood before the window, looking upward, with her hands clasped before her—an attitudy grown familiar to her her of late

"My dead mother knows I am innocent of crime," she said slowly, as if speaking

of crime," she said slowly, as if speaking to her own heart; "no one else knows it, though some may believe it. I cannot be pardoned for a crime I have not committed. That were to accept the crime I shall not accuse her, though my own word should set me free. Do not ask me to speak of it any more, Sister Cecilia. I shall remain here—and I shall be happier

here."
Stater Cecilis dropped the subject, and
From that Sister Cecilis dropped the subject, and never returned to it again From that day she treated Alice Waimsley in another manner than of old. She spoke with her of all the crosses that came in her path, either to herself or others. By this means the latent sympathies of Alice were touched and exercised. She entered with interest into every story of the sorrow or suffering of the unfortunate, related to her by the kind little Sister.

In this communion, which, if not happy, was at least peaceful, the months grew

was at least peaceful, the months grew into years, and the years followed e-ch

other, until four summers more had pa-sed through Altes's cell

During those years she had developed her true nature, saddeued though it was by her surroundings. It seemed that her youth had been too thoughtless, too unstable, too happy, even to indicate her future. That bright girlhood was the rich, fallow ground. The five dark years of her agony and uncettef were the seasons of ploughing and harrowing the fertile soil and sowing the fruitful seed. The four years of succeeding peace were the springtime and the early summer of her full life, during which the strong shoots grew forward toward the harvest of ripe

womanhood.

Toward the end of these four years a word of change came to her cell—she was once more selected among the fifty female prisoners to be sent on the annual convic hip to Western Australia.

It was during the preparation for this voyage that Will Sheridan returned, a rich man, to find the shattered pieces of his love and happiness. It was during one of these quiet days within Alice's cell that he, without, had wandered through London, a heart-stricken man vainly seeking for interest in the picture galleries and churches It was during one of these peaceful nights within the cell that he, without, led by the magnet-ism of strong love, found himself beneath the gloomy walls of Millbank, round which he wandered through the night, and which he could not leave ustil he had pressed his feverish lips against the

had pressed his feverish lips against the icy stone of the prison
Oa the day when Will Sheridan at last stood before the door of Adde Walmsiey's cell, and read her beloved name on the card, she sat within, patiently sewing the cards cloth of her transport dress. When the door opened, and his yearning eight was blessed with that which it had longed for, she stood before him, caim, and white, and beautiful, with downcast eyes, according to her own modesty and the

prison discipline.

When he passed her door a few weeks later, and saw within the sweet-faced Sister Cecilia, and heard, after so many hort sentence, which sent him away very happy, she dreamt not that a loving heart had drunk up her words as a parched field

drinks the refreshing rain. So strong and so futile are the outreachings of the soul. They must be
mutual, or they are impotent and vain
Reciprocal, they draw together through
the density of a planet. Single, the one
reaches for the other weakly, as a shadow
touches the precipies hopelesis as dash touches the precipice, hopelessly as death.
That which we desire, we may feel; out that which we neither know nor think, might just as well be non existent.

THE PACE IS TOO FAST.

This is a question that from time to time is discussed in scientific journals, and when one sees the vast number of broken down, listiess and prematurely old men forced to admit that the race is deteriorat ing. The causes leading to this decline in manhood are various, and among them may be mentioned overwork. strain, loss of sleep, over indulgence of appetites, and excesses of various kinds, all leading to shattered nerves, loss of vital forces and premature decay, and To all thus suffering often to insanity. Dr. Wilitams' Pink Pills come as a boon They build up shattered nerves, enrich the blood, stimulate the brain, and rein-force the exhausted system. All who are suffering from any of the causes that break down and enfeeble the system should use these pills, and will find them a sure and speedy restorative. Dr. Williams' Pink Pills are sold by all deal ers, or will be sent, post paid, on receipt of price—50 cents a box—by addressing The Dr. Williams Medicine Co., Brockville, Oat.

A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling exhausted; but now, I am thankful to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal."

CHRISTIAN UNION.

[The following able paper on this subject was sent to the Toronto press, but refused insertion :]

MR EDITOR :-After perusing everything in the journals coming in my way, on the subject of Christian union. I trust that, as an outside observer, I may be pardoned for express-ing a doubt whether the discussions on the ing a doubt whether the discussions on the question, by ministers of the Churches, nave impressed all readers with the conviction that it is the advancement of Divine truth, and not rather the material interests of the religious public, or, at least, the ministerial portion of it, which is really uppermost in the thoughts of some of those who are advocates of the movement. It is to be hoped, indeed, that I may be found to be in error in this conjecture, which to many may perhaps conjecture, which to many may perhaps seem somewhat ungracious But, aside from this, and looking to ultimate results, it must be confessed that I personally feel wholly unable to appreciate the view that differences of opinion as to the con-tents of the Revelation of G d to man, in respect to doctrines or observances, fur nish ressonable warrant for relegating any portion thereof to the region of the unknowable, to that of mere "theology," unknowable, to that of mere "theology," or to the category of non-essentials, or matters not of sufficient importance to be contended for specifically, as God's truth, by C urches ctaiming to teach in His name. Such a view, in my judgment, can only be entertained by those who have a confused notion of the conditions implied or required for the public promulgation of revelation in the sense of its mulgation of revelation in the sense of its author; who have mi-apprehended the method actually adopted by G d for conveying His message to mankind; and have, besides, overlooked the fact that (to adopt the modus loquendi of scienti-te) it is impossible to conceive Almighty Wisdom revealing an order of grace for the guidance and salvation of men, yet including in it doctrines which may be put aside as superfluous. Nor is it conceivable that such a revelation, addressed to the mind and conscience of man, in view of his supernatural end, should be unaccom-panted by some unfailing means of ascertaining what its contents and obligaascertaining want its contents and obliga-tions really are. Hence, it seems to me reasonable to expect, at the very least, on the part of those following "the Bible alone" theory that when distinguishing essentials from non essentials, so called, the necessity would be recognized of look-ing outside of themselves for positive proofs of their contention, and so be able to point out independent and express authority for the distinction asserted. Certainly it can hardly be imagined that the thinking but sceptical portion of man kind in Coristian lands are likely to be greatly influenced in favor of Christianity by the hollow expedient of what Andover theologians have defined as "a least com mon muitiple;" for, though a compromise between Churches must necessarily mean a compromise for their adherents, it should not be forgotten that the question first in order for the Churches to consider is not what minimum of belief will suffice for mankind, taken singly or individually, and judged according to the varying circumstances, conditions and opportunities of each one in life. No: this is but a secondary question, so far as Churches are concerned. The prior question is, What minimum of belief will cover the whole Revelation of G.d. written and unwritten, concerned. objectively considered, as the message, which, as including "all things" com manded to be taught, the authorized teacher is expected and supposed to de liver, as the occasion demands? The dis

written and said in numerous quarters in regard to a basis for the desiderated union, I suppose it must have struck the majority of readers that ministers of the most pretentious of the Protestant Caurches have, for the most part, held aloof from discussion of the subject; or, if favoring at all any policy of concession, their forward movement has been with remarkably halting step Nevertheless, it is impossible for us to forget the fact, or facts, that among Anglicans of a certain school errors of faith have not, in times past, bacred repeated attempts to effect intercommunion with notoriously hereti cal or schismatical Eastern churches of ar Episcopal regime; such intercommunion, nowever, being evidently coveted, not so nowever, being evidently coveted, not so much as an advantage of real practical value to English churchmen, but because involving a recognition of Anglican ordinations; and tending, besides, to exhibit a more imposing front of Episcopal bodies, as "banded against Rome"—to use a late expression of Bishop Seymour, of Springfield, Illinois. So far well: though truly, indeed, it seems difficult to understand bow "huddling up a peace," and making light of their respective errors strengthen the logical position of any o them I fancy, at all events, it can hard in be pretended that "banding" together against Rome, by other Churches, can re move or improve their acknowledged at tribute of fallibility. It cannot surely b that, in Bishop Seymour's view, it is a mere sense show of mitred heads which is deemed so important; but, if so, I think the good Bishop would at least admit (forgive me the illustration if not wholly applicable) that no array of ciphers, linked together, can by possibility form a unit of value, however imposing the line of figures may appear Not that I would here be understood to underestimate the value of even a fragmentary Christianity so far as Christianity it is, by whomso ever conveyed or communicated : whether by private individuals, Caristian associations, or Sate establishments. But must claim to be permitted to maintain that a multiplicity of independent Churches of God is a misnomer, and the such so called Churches, contradicting each other, and assuming divine authorization as teachers, by Hin is simply an impossible idea. Is it said that these bodies do not contradict each

inction is not only great, but of primary

Returning, however, to the previous sount, I remark that while much has been

mportance.

all the essentials of Christiautty? But even so, there remains to be taken into account the one persisting institution of I am Christ, which denies both the principle with and the fact contended for. Passing over this consideration, however, I suppose it can hardly be doubted that some such feeling as that of Bishop Seymour will be

found, in a large measure, to infi ience and stimulate the aspirations of Christian unionists, apart from the suggested economical advantages. But as to the latter point, namely, considerations of mere economy, why, it may be asked, should they be deemed to be of paramount importance? Strange, indeed, it seems to me, to find professed ministers of the gospilurging the view that a limitation of Courcnes and pastors to a single denomi Cources and pastors to a single denomi-nation in small towns and districts should satisfy the convictions and a pirations of a divided Christian people, by simply dim-missing, on the whole, the demands upon meshing, on the whole, at the same time their pockets, while at the same time making better provision for the local pestors. But the question arises, How satisfy the convictions of all by the pro-posed cheme? In answer to this enquiry sidering the accepted rule of fa th. c. other sidering the accepted rule of fa th. c. the Bible aione, interpreted by private judgment, or the private spirit, the most consistent and simple arrangement, by far, would clearly be to restrict pulpit utter ances to prayer and the reading of the Holy Scriptures, which course would, in some measure, practically demonstrate the reality of faith, in the assumed rule of faith, while, at the same time, saving the pastor much unfavorable criticism But further suggestion of extending the preacher's liberty to expositions of the traditional views of his particular sect, on the articles of the Nicene Creed. Even this, however, would by some, doubtless, be thought too tame and monotonous. So thought too tame and monotonous. So that it is within probability that the preacher might be allowed to impose his individual opinions freely, as to be liefs outside of the crees: on originel sin, for insance, on total de pravity, free with grace, extrinsic justification, unconditional election, re-probation, universal redemption, universal salvation, the real presence, sacra-mental absolution, sacerdotalism, and so on. For, although all of these topics may, I suppose, on unionist premises, be held to belong to the category of non essentials, their treatment by the preacher, at intervals, together with pen pictures of scrip tural characters and scriptural events, after the manner of that worthy and elo

quent divine, Dr. Talmage, would help to quent divine, Dr. Talmage, would help to fill in the pastor's time, and perhaps edify his hearers as well, even though no man's conscience be assumed to be bound in any way pro or con by these or other supposed non necessary beliefs Sill, how all this would satisfy the large number of honest Christians, who have minds of their own, and repudiate the idea of being led like sheep by their ministers, is a problem which only time can solve. Certainly, as to the ministers themselves, the prospect would seem to be a particularly pleasant one, of a large field, wherein to wander at will, expatiating and expounding, untram meled by too many definitions or too ex-acting a construction of the Werd of God Setting aside, however, these considera-tions for the moment, I would ask whether t is quite certain that the projects of unionist ministers really count for much with their respective communions? So have to say. Are the intelligent latty supposed meekly to adopt their suggestions in respect to matters bearing upon the essentials of faith? Have ministers a monopoly of the illuminating spirit?
However this may be, it seems to me unquestionable that the various sec arian Churches, as Churches, cannot by possibil ity count for anything, in respect to authority, outside of the limits prescribed by their associated members. For, I sub-mit, that he who considers the question in its relations, divesting his mind of the pre-judices of education, and reflecting upon the attributes of Him who is perfect Wis-dom and perfect Truth, must, as before intimated, reject the absurd supposition of His authorizing teachers, or associations of teachers, in conflict with each other, yet possessing no practicable untitive principle of reconciliation. Tals position, in spite Episcopal churches, may now, I think, be considered to be recognized by their own members, as well as by the members of the Churches generally. What these Churches, in their old confessions and formularies, propound for belief may now, it seems to be said to be virtually ignored, as me, be said to be virtually ignored, authoritative, by both parsons and peoplethose old paper bulwarks and buttresses of faith having naturally crumbled away, under the action of their own formative principle-so that after centuries of un availing effort to effect au agreement as to the contents of revelation, so far as recorded in the extant New Testament writings, we find that ministers of the several denominations, not yet prepared to admit the utter failure of the cardinal principle of the Reformation, are now re orting to the expedient before mentioned, of a "least common multiple," which, it acceptable to all concerned (and especi ally if limited to the ancient creeds, not one article of which expresses distinctive Protestant doctrine), should unquestion ably involve the consignment to the close of a very large percentage indeed of the sectarian teaching of the past three hundred years-a teaching which, on a present dred years—a teaching which, on a present valuation, at the highest estimate, as "non essential" would, I presume, no longer be considered in any way binding upon conscience, even though supposed to be the very word of G d itself ever, as connected with this question, reference be made to the Church of England, we find that, mindful of her enviable position among her sister churches, and bent on averting, for the time being, her inevitable destiny as a State establishment, she still, though essentially Protestant assumes on occasions a rather un Protest. int attitude : a fact partially exemplified by her deputed exponent, the present Arch bishop of Canterbury, who, at the sugges tion of the late Pan-Auglican synod, in forms other communions that the National Caurch continues to insist upon a faith "defined in the creeds, maintained by the Primitive Church, and affirmed by the

undisputed accumental councils;" recognizing likewise, at the same time, "as standards of doctrine, the Prayer Book

with its extechism, the ordinal and the thirty nine articles "—a remarkable state ment, indeed, from which it would appear

to be left to the imagination to discover how far the "standards" referred to ex-press doctrines obligatory on belief. Yet

we should not perhaps complain in the case of a Church notoriously ambiguous in her formularies. Only think, however, of a string of non-essen-tisls, in a series of doctrinal articles being adopted, not simply by a mere school of thrologians, but by the Church herself, as a Caurch, and of sub scription thereto being required from her scription thereto being required from her ministers! But, perhapa, it may be dealrable, on this point, to refer to the late respected and Rev. John Carry, whose views are doubtless endoused by a large proportion of his conferes: "Articles of faith," he says, "are the essentials of the gospel, what all Christians have ever thought necessary to salvation. They are few in number, and are contained in those brief summaries which have descended to us from the first ages of Christianty. us from the first ages of Christianity—the Apostles and the Nicene Creeds "So far, this seems explicit enough; and to it I may add the observation of the Key. Heber Newton, of New York, in a sermon preached on the first of November last, namely, that he felt the time was near at hand when all Courches could "unite on the Apoetles Creed;" which, truly indeed, for an Episcopalian minister, must be admitted to be an extremely liberal discount to allow, on what he personally, no faith, while, at the same time, saving the count to allow, on what he personally, no doubt, reverse as the very word and truth yet one can with difficulty imagine ministers of the Churches consenting to allow themselves to be so completely extinguished, their light no longer being permitted to shine before men. Hence the further suggestion of extending the preacher's liberty to expositions of the tra-"Apostolic ministry" of Bishops, priests and deacons, in respect to which the worthy Bishop is uncompromising. But, per contra, as to these opinious it is interper contra, as to these opinious it is inter-ceding to find another Archbishop of the Anglican Church, the late D. Whately, of D blin, expressing himself in a somewhat different manner. "Never," he said, "should we appeal to creeds, liturgies, or catechisms, for the proof of any docurine, or the refutation of any error;" and if these things or other articles, he said, are applied to control private judgment "the ground principle of Protestantism—the only one that could possibly justify the Reformation—is abandoned, and our ref rmers must stand condemned as schis-

matical hereties." (Essays, 3:d series, Romanism p 221) Some further remark, however, appears be appropriate, touching the statement of the Archbishop of Canterbury above referred to, and the views of those high Auglicans, who, when contending for the sufficiency of the creeds (as against the Satholic position), constantly seem to assume that those symbols comprehend everything bed to be essential by the primitive Courch; in other words, that they are not simply deficitive as to the articles contained in them, but a so exhaustive in respect to obligatory faith— an assumption which, I submit, is not merely untenable in point of fact, but is supremely absurd even as an hypothesis. In making this assertion I think that I am sufficiently vindicated by some of the llustrations given in a previous paragraph, when referring to doctrines not mentioned in the creeds. But the absurd-ity of the supposition of exhaustive creeds ity of the supposition of exhaustive creeds will perhaps be more clearly perceived, as regards the primitive Church, by calling to mind the constant action of early councils, in respect to here-ies and herestarchs of the first ages. More particularly, and in general, it will suffice to ask ourselves whether, because God is simply called Almighty Creator, in the creeds. We are not likewise bound to creeds, we are not likewise bound to believe Him to be eternal truth, infinitive wisdom, infinitely just and merciful as well, according to the scriptures? Furthermore may be suggested the enquiry, Why is the Bible itself, or, at least, the New Testament, not mentioned in the ancient symbols? W find therein the Church, but not the scriptures, the former being the justicular according former being the institution created and appointed by Ohrist Himself to teach all things concerning the faith to mankind "unto the end of the world." I seems pertinent, therefore, to observe in reference authorized, much less appointed to construet by every min for himself (a perfectly baseless and imaginary notion), yet I think it must be admitted that if there is any one thing which before all others an ecquiring mind, unclouded by the traditions of sect, would expect to find recognized in a fourth century formula of belief, as the ground and first requisite for Christian faith generally, on the non-Catholic hypothesis, it is undoubtedly the inspiration of the Scriptures of the New Testament—a doctrine or fact which, lying in the order of the purely supernatural, cannot possibly be cognizable by mere natural reason. Nor is it involved in the mere historical credibility of the Scriptures themselves. This remark I empha-ize, because of the common practice of arguing as if the New Tes ament were the original source of Christian doctrine; whereas, both logicalty and chronologically considered, it is, in matter of fact, secondary, evidently never designed to be a complete code of dectrine, contractwise, containing only incidental writings composed for special occasions, and addressed for the most part to those who had already been instructed in the faith So that it is true to say that the loctrines contained in the Now Testament, whether explicitly stated or only casually referred to, had their origin in the depositum long previously committed to the keeping of the living Charch, and hence interpretable by it. Why then was not the inepiration, or at least the Divine authority of the New Testament writings, in general, or in particular, or in part, at any rate, mentioned or referred to in the creeds? Why not justification by faith only? I need not here equire whether it is or is not a believe that the contract of the co philosophic absurdity to hold that faith, which is not a faculty, but a product or which is not a faculty, but a product or attitude of the soul, under grace, can be described as an instrument, "apprehending," "applying" or "apprepriating," etc, according to reformed theology; but, I may sak, if faith be assumed to be revealed as "the alone instrument of justification," why should its belief be less

es ential than baptism as an metrument

for the remission of sine? Way, again,

if revealed, is not the suffixiency of "be-lief on the Lord Jesus Onrist," irrespec-

tively of other beliefs, recognized in the creeds? These, if I mistake not, are

especially prominent doctrines, with a large portion of the Protestant world—

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