

letters published in England demonstrate. In the same spirit that saint like prelate, Bishop Baines, recently addressed his clergy in England: "During the last twelve years that I have been honored with the episcopal charge, I have not only keenly felt the spiritual distress of this extensive district, but have anxiously directed my attention to procuring it relief. Of the cause of the evil there can be no doubt. The imperfect way in which our missions have been supplied by the refugees and *outcasts of other dioceses, whose education was frequently as defective as their conduct was dis-edifying*, (precisely the men suited for the voluntary system) proved that a want of a diocesan clergy was the cause of our misfortunes. * * * *

With regard to the cultivation of the mind: it is unnecessary to remark to you, that they who are intended to teach others, should themselves possess learning; and this in a degree proportioned to the state of Education amongst those with whom they may happen to be thrown. Religion must necessarily suffer, particularly in those times of boasted learning from an ignorant or ill-instructed clergy. However edifying their conduct or eminent their virtue, they can never possess the influence over their flocks, which the interests of religion require they should possess, if they are not superior in learning as well as in virtue to those whom they instruct. For this reason, the Holy Ghost, speaking of the priesthood, says, 'Because thou hast rejected knowledge I will reject thee, that thou mayest not exercise towards me the priestly functions.'" For these godly ends, colleges, seminaries, and universities were established throughout the world, not long after the apostolic age; well supported, amply endowed, putting Paganism to flight, and causing an honorable rivalry amongst ecclesiastics and laymen in their assistance to these splendid institutions. The progress of knowledge, to be productive of good to mankind, must be subservient to religion. To render the intelligence which is now so widely being spread subservient to this end, to avert from scepticism the immature understanding in the incipient stages of philosophy—to instate religion on the throne of the mind, and cause virtue to keep pace with science—to constitute, in short, the public intellect a sanctuary for the will, and a conscious evidence of the wisdom of the Creator, would be to attain the greatest good; and with the aid of science and philosophy to ennoble and expand the character and happiness of man, and rear to his maker and to eternity a monument of mind, commemorative of the glory and blessing of creation.