

Poetry.

WESTERN MISSIONS.

BY ARTHUR CLEVELAND COXE.

Then thou shalt see and flow together, and thine heart shall be enlarged; because the abundance of the sea shall be poured into thee, and the forces of the Gentiles shall come unto thee."

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 of blazing guiding, 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 he poured! Heav'nly light possession making, Unto 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 foweth Many a strong eternal tide.

Westward where the way praise Dark as shimmering seas 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 age are not, Westward, in the desert crying, Make a highway for our God.

Westward, till the church be kneeling In the forest shades 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 nation, Roll the anthem 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 observer, the Unitarian party mingled within itself three classes, bound together only by the tie of a common 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 to escape the doctrines which their reason persuaded them to reject. The second class denied the orthodox doctrines, but leaned firmly on nothing; the ablest, opening their minds to light from every side, the feeblest following; the ablest with no book of the Scriptures, no conception of inspiration, no truth of the Apostle's Creed, was deemed secure amidst the progress of unchecked inquiry. The third class only adhered to Unitarian Christianity, as it was that Christianity which demanded least; and adhered to Christianity at all, only as to the holiest of all the forms in which 'the divinity within' had clothed itself; a milder Judaism, a purer Mahometanism, a more religious Platonism. The third class now relinquished the miracles of the Scriptures; many of the second knew not which to sustain, and which to abandon, while the first frowned, but frowned gently and fraternally. Dewey, who seemed to hover where the first lost itself in the second, directed the Dudleyan lecture, which he preached in 1836, against the opinion of those who supposed a presumption against miracles. The articles in the Christian Examiner now bore the initials of their writers; and Ripley continued, through its pages, that miracles, which he did not deny, were yet not a support on which religion could rely; affirming that the miracles recorded in the Bible were not wrought as inspirations of truth, but as incentives to action. His conception of the apostles, too, was that they only possessed, in a larger measure, 'the spontaneous inspiration of the Spirit.'

The Unitarian doctrine shut out its professors from fellowship with other religious bodies in the propagation of the gospel. They were too few to attempt alone any extended missions; and their view of the natural state of mankind was not such as to awaken zealous efforts and sacrifices for the heathen. Even in their pulpits discourses, the almost entire absence of doctrine, and the want of confidence in the statements of the Scriptures, left a barrenness which fine writing, eloquence, or consistency, could hardly make fruitful. To convey the tediousness of the desk, more animating topics, even though somewhat secular, were delivered; and the age produced an order of philanthropic movements, in which the ardour for good deeds could be satisfied, without the assertion of one or another religious sentiment. Channing was the philosopher of peace, and the prophetic arbiter in the great moral question which agitated the republic. Pierpont threw himself into the fervor of the onset for temperance; and with a gallant rashness, inflamed against 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 slavery. Unitarians gave their patronage to the improvement of the long neglected mariner; Unitarians planted elegant cemeteries; Unitarians pitied the blind, the deaf, the maniac, and the prisoner, not more indeed than they were pitied by Christians who had creeds, but with a compassion which, because it was confined to temporal sufferings, seemed there the more radiant and generous.

In 1837, the translation of the Prophets, by Noyes of Peterham, was completed, a work of more ambition than ability; discussing the style of the Old Testament with the irreverence of an unbelieving critic, and so explaining the predictions that the testimony of Jesus should not be the spirit of prophecy. The fruit of many years and great learning, began also to appear, volume by volume. It threw aside the first chapters of Matthew, yet seemed to admit the miraculous conception, but not in the pre-existence of Christ; described the first two chapters of Luke as a fabulous hue; spoke of miracles and fictions as blended in the narrative, of the errors of Mark and the mistakes of Luke; rejected the accounts of the resurrection and ascension of Jesus, and then ably maintained the genuineness of the residue, as the narratives of just, earnest, and credible, but by no means inspired writers. Four Gospels, of Philadelphia, produced a book on Jesus and his Biographers, which he afterwards named, Doubters, Discouragers, who Ripley addressed to Follen, too, that admirable German, who adorned his adopted land by his genius and his benevolence, wrote

on religion and the Church; and a very respectable star shot up the horizon of letters. This was Orates 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 he 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, from the surrender of his office, and even to a fierce assault upon the church and the priesthood, 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 occasion 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 which 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, disdain the cause 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 Paley, 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 triumphant 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 nothing more.

RULE OF CHRISTIAN LIBERALITY.

(From the Church Times.)

Christian men find themselves bound to labour, bound to live frugally, are therefore, at least, as likely as others to prosper in the world, yet bound not to set their hearts upon that prosperity. Some men have adopted the rule of giving all their earnings above a certain sum to ecclesiastical and charitable purposes. Where a man has a certain income, and that a large one, this answers the purpose very well, provided care is taken that the peculium which he reserves to himself be not too large. It is then in fact a compliance with the rule which we recommend. Some have limited the amount to which they will permit themselves to accumulate. This, in addition to the rule which we are advocating, is a very desirable measure. It is founded in deep wisdom; for it provides against the ruinous consequence to a man's children of his being possessed of great wealth. But if it stand alone, it partakes too much of the nature of death-bed liberality. It involves no present self-denial, and no present advantage to the Church. It involves no present self-denial, because a man will be apt to fix on a sum which, at the time of fixing it, will appear to him wealth. But our notions of wealth expand as our wealth increases; and it may sometimes happen, that when the time arrives for carrying the resolution into effect, the habit of accumulation, which has been formed, may be too strong for a resolution unsupported by a habit of self-denial, which has not been formed.

But most men are content to do what they can afford, and this in a very careless manner. If they are called on for a contribution to any ecclesiastical purpose, they first decide, whether it is one in which they are personally interested. But if it is, of course others are interested also; and the next question is, How much is my share? I cannot afford to be liberal to my neighbours, who are as well off as myself; and the question is no longer, How much can I afford? but, How much is my share? It is generally found that this arithmetical problem is worked by different men upon different principles; and by every one upon those principles which will require of him the smallest contribution as his share. Hence it is that our contributions to joint objects so frequently fall short.

If the contribution be required for a purpose in which he is to have no sensible return, it at once assumes in his imagination, the character of a tax. It takes rank with contributions to relieve the poor, to mitigate public calamities, to promote science and literature, to ornament the city or town in which he resides, to compliment public men. He hastily ranges over in his mind all the sums which he has contributed for all these purposes, or which he thinks it likely he may be asked for hereafter, reflects that there is no certainty that he may not be asked to give to many of which he has no suspicion, and sets down with the conclusion, that there are a great many calls, and that he cannot give much to any one. At this point a direct conflict arises between the love of money and the claim made upon him. He feels called upon to abstract immediately from his hopes of accumulation a certain sum, and, agreeably to a story we once heard of a miser, 'not only the principal, but the interest, and that forever.' Nor does the difficulty end here; he is called upon to set a precedent for liberality against himself, which will extend to every variety of claim of a public nature which may possibly be made upon him. Upon this view of the subject, he is apt to decide, that he can afford very little, especially if being a prosperous man, he omits to look into the other side of the account, as such men are very apt 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 carefully preserves it separated from his own means, there is no longer a struggle between his individual love of money and the claims of the Church. The act of self-denial has been already performed. He has decided what portion of his means shall be appropriated to ecclesiastical purposes, and has arranged his affairs, to provide for his expenditures out of, and rest his hopes of accumulation upon, the residue.—The only questions which can arise, are upon the comparative merits of the claim presented to him, and of other Church claims not then made. Such problems may be settled either way without real detriment to the Church, or to the soul of the individual.

SATAN'S FIRST TEMPTATION.

(From a Sermon by the Rev. B. E. Nicholls, M. A.)

Observe the subtlety, 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 affection 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 persuade her (2) that notwithstanding God's threats, she would not be punished, though she sinned; and thus 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. xxxii. 19.) though walking in the ways of death. (Prov. xiv. 12.) Again, the devil advances (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 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 this warning, that our wisdom and our knowledge, 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 remainder, the texts only have been preserved. And, of a truth, with two, and only two barely possible exceptions, these texts are remarkable. They are as follows:—

Table with 2 columns: Scripture Reference and Page Number. Includes Old Testament (Genesis to Zephaniah) and New Testament (Acts to Titus).

Nineteen hundred and twenty-five sermons, and not one of them from either of the Gospels!

Now, what may be the effect produced upon the minds of others, by this strange enumeration, is more than I can say; but, when first brought to my knowledge, the emotion it excited was one of unmixt amazement. It had not entered my imagination, that any man, viewing with reverence the Gospels, could preach, upon an average, very nearly two sermons every Sunday, for twenty years, without having even his fancy sufficiently roused, or his heart sufficiently warmed towards his fellow creatures, by the exalted morality everywhere diffused, and by the gushing affection, bursting from almost every page written by the four Evangelists, without being coerced, during the whole of that protracted period, to bestow, at least, one single solitary discourse upon Matthew, Mark, Luke or John.

EXTREMES IN RELIGION.

(By the Rev. W. J. E. Bennett, M. A.)

'In the reign of Charles II, a degree of licentiousness was deemed the characteristic of a liberal education. It was connected according to the notion of those times, with generosity, sincerity, magnanimity, loyalty; and proved that the person who acted in this manner was a gentleman, and not a pariah. Severity of manners and regularity of conduct, on the other hand, were altogether unfashionable, and were connected, in the imagination of that age, with cant, cunning, hypocrisy, and low manners.'—Adam Smith's Theory of Moral Sentiments.

Such is the way of men. Because severity of manners on the one side is sometimes a cloak for hypocrisy, therefore to be free from this danger, a man must be really licentious.

Because, on the other side gentleness of feeling, and courtesy of manners, is frequently accompanied by a looseness and depravity of morals, therefore it is necessary to be morose, austere, to forsake the society of men. Why cannot the evils of both these extremes be set aside, and the good of each be worked down into that happy and moderate temperature which will enable us to breathe freely every day? Why cannot the world, and its generally frivolous society, be made such that the serious Christian may join in it without danger, and without offence? And why, on the other hand, should not the religion of Jesus be made that social, affectionate, temperate religion which every word of the Gospel desires that it should be?

Why should one christian be exclaiming 'Stand off, for I am holier than thou?' And yet another Christian, when he does abstain conscientiously from the society of the profane and the ungodly—why should

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 you?'

BISHOP WILSON, OF SODOR AND MAN.

(From Stowell's Life of Wilson.)

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the Bishop's demise presented. There he might have seen manufacturers 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 seemed 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 wools, 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 answered. 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 reasonable aid; and that such of them as could not, might, as their kind benefactor expressed it, use these glasses 'to help them to thread; 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.)

Abraham was not renowned, either as a conqueror, 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 Saacans and Arabians, justly own and reserve him for their progenitor: many nations in the East exceedingly honour his memory to this day, and glory in their real or pretended relation to him. Throughout the visible Church he has always been highly venerated; and at this day, Jews, Mahomedans, and many Gentiles, vie with each other, and with Christians, who should most honour this ancient patriarch.

THE MAN IN THE MASK.

(From 'Thoughts for the Thoughtful,' by Old Hamphrey.)

If you have never heard of the Man in the Mask, you will think the following narrative somewhat 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 island of St. Margaret in the Mediterranean. This personage wore a mask so contrived 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 Bastille, 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 Bastille had ever 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 replied that he could not; that it was a secret of state, and that he had sworn never to reveal it.

Now, extraordinary as the circumstance of a man wearing a mask for more than forty years undoubtedly is, yet, when we consider the policy, the reservation, the deceitfulness, the guile, and the double-dealing of the human heart, we must admit, that to find a man that did not wear a mask would be still more extraordinary. Could we but see the weakness of the strong, the ignorance of the learned, the cowardice of the brave, and the folly of the wise; could we only discern the passions and motives that influence the worst, and the best of men, from hour to hour, from day to day, and from year to year, we should be compelled to regard every man as wearing a mask, and concealing thereby the real features of his mind. It is a truth, that we hide more than we reveal; but God seeth through all our disguises; 'for his eyes are upon the ways of man, and he seeth all his goings;' Job. xxxiv. 21. 'The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart;' 1 Sam. xvi. 7.

PUBLIC WORSHIP.

(From the British Critic of July 1842.)

If we carry a garland of flowers, gathered only an hour before, and still wet with the dew of the morning, along the crowded street of a city, we shall soon discover that the silver dew has been dried up, and the bloom rubbed from the leaf. Religion, whose rewards are so dimly described by the mortal eye, has to contest the superiority with temporal aggrandisement and present glory, whose treasures are distinctly visible, and whose rewards are immediate and magnificent.—Even the long watching and steadfast eye of the Christian pilgrim will sometimes involuntarily turn away from the contemplation of the crystal towers of the new Jerusalem, beheld gleaming with a faint and uncertain lustre over the distant horizon, and the rest 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 the duties of the Sabbath. Let the evening of the Saturday find us laying down like tired wanderers at the gate of the Holy Temple. For our own part, we may affirm with all humility, that we never entered a place of worship without feeling a quiet and delightful serenity diffused over our senses, like a traveller who suddenly turns away from the burning and dusty road, into the cool and refreshing shadows of the forest. The animosities of our heart, and the evil prompting of our passions, (and who shall say that from these temptations he is exempted?) rapidly die away, and we walk out in the business and tumult of life with our heart invigorated, and our love of piety renewed and strengthened. God is of a truth, as Jeremy Taylor has nobly said, included in no place, not bound with cords, not divided into parts, not changeable into several shapes, filling heaven and earth with his present power and his never absent nature.—

We may indeed, imagine Him to be as the air and the sea, and 'as we are 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 thanksgiving ought to be as a lyre, whose music is never silent; but let us remember that the words of that glorious divine from whom we have quoted, that though 'God will go out of his way to meet his saints,'—yet that God's 'usual way is to be present in those places where his servants are appointed ordinarily to meet.'

THE PRAYER-BOOK.

(From the Church of England Quarterly Review.)

With the Bible alone, and with no interpreter but man's frail intellect and frail heart, the descendants of Dr. Doddridge, and the inheritors of Lady Hewley's endowment for teaching orthodox doctrines, have in multitudes degenerated into heretics; with the bible and the prayer-book admitted to expound it, this society CANNOT. We know how 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 progress of a noble intellect, coupled with a heart which wanted 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 own word, until this noble intellect fell from high faith 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 steadfast 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 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 orthodoxy, 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 whomsoever 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 an interpretation as the unchecked reason of thousands have put upon it.

THE INCOMPETENT MINISTER.

(By Bishop Pilkington.)

A tailor that is not cunning to make a gown may mend hose; a cobbler that can not make shoes may mend them; a carpenter which is not cunning to make a house, yet may square trees or fell them; but an unable priest to teach is good for nothing in that kind of life or ministry. 'Ye are the salt of the earth,' saith our Saviour Christ, 'but if the salt have lost his saltiness, wherewith shall it be salted?' It is not good 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.

(For The Church.)

ENGLAND.

EDUCATION QUESTION.

The debate in Parliament on the Education Question has given occasion to some choice effusion of sentiment, and notable expression of theological opinion, which go far to prove that the schoolmaster is about as much needed in the present age, as in other less dignified localities. Take the following specimen, culled from the speech of Lord Morpeth:— 'Considering the great variety of disputes and dissensions, that had subsisted since the foundation of Christianity,—whether of Arians and Athanasians of Augustinians and Pelagians, Catholics and Protestants, Jesuits and Low Church, Evangelicals and Puseyites—he could not refrain from occasionally wishing to see the experiment of such subjects being instilled into their minds, or any bias communicated from without, and then seeing to what decision they would come (hear). But there were unhappy too many potent counter influences for evil acting upon the human heart, to make this experiment safe one. Few parents would like to make it on one of their offspring, and no community would prescribe it for their citizens' (hear).

We should think not. A more absurd experiment we never heard of except perhaps the following recorded, if we remember Right, by old Herodotus:—A certain King of Persia desired to know what was the original and most ancient language in the world—in order to ascertain which he hit upon the following expedient. He took a boy and laid him on his back, and placed under his charge of a dumb nurse, under whose care they were to be nourished, without any communication with any person whatever. Then it was supposed that the language they spoke of their own accord must be the true and original language. But it appears that though excluded from hearing the voice of men, they were not debarred from communication with what are commonly, though not perhaps quite correctly, called 'dumb' animals; and it came to pass that one day the children were delighted by hearing the voice of a sheep. However, the King made diligent inquiry what language the word 'baa' belonged to, and then found out a nation in whose language 'baa' was the word for 'sheep.' The King was determined 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 historians. 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 possession 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.

Lord Morpeth and others of his school, who talk about boys and girls forming an independent judgment respecting the Arians and Athanasians, Evangelicals and Puseyites, and so forth, seem to us not to know what they are talking about. If they did they would be well aware that such a thing is simply impossible. His Lordship, who is we believe a serious person, will surely admit that a child ought to be taught to say his prayers, and that a Christian child should be taught to pray to his Lord and Saviour. And what is this but a practical declaration of the question of religion? And what is the answer? If the Arian theory is true, that our Lord Jesus Christ is not God, it is of course blasphemy to pray to Him. The teaching a child to do so determines his opinion in favour of Athanasius. In truth it is an essential part of Christianity,—and perhaps the most important branch of the office of the Christian Church—to 'train up children in the way they should go, so that when they are old, they may not depart from it,'—and to teach them the great truths of the Scripture from their youth up, so that from the first impressions of infancy they may confess, and, what is more important, live by them. If Lord Morpeth chooses to call this filling them with prejudices and prepossessions, his assertion does not in the least disprove the necessity of doing so; it only proves that right judgment respecting the question of what is to be taught, is not to be commended. What are these in truth, and principles?

ple? We only wonder that a man of good education and possessing the respectable abilities with which Lord Morpeth is endowed, could for a moment doubt that the bringing up of boys and girls without any particular religion, until they are able to determine the question in dispute between Arians, Jesuits, Catholics, Unitarians, Augustinians and Pelagians, would be nothing more or less than to make them unprincipled, and consign them almost without hope or remedy to the ranks of infidelity.—English Churchmen.

MR. BRIGHT'S SPEECH ON THE EDUCATION QUESTION.—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 of commons was now asked to aggrandize.—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 the Church, which would have given rise to any such proceeding as the stripping of the place of worship attended by the hon. gentleman, or any other place of worship.—Manchester Guardian.

EDUCATION WITHOUT RELIGION.—The conception of education apart from religious instruction cannot be realized in practice. It is quite true that, without giving religious instruction, you may teach a child reading, writing, arithmetic, and many things more; but, carry this system of lessons to what extent you will, it is not education. The progress of education surely involves the formation of a child's habits of thought, manners and morals; from which certain it would not seem possible wholly to exclude religious elements. The education of a child to be a part of education, moral culture is another, and quite as indispensable; and this necessarily implies the communication of religious ideas, and the employment of religious motives. Conceive the total omission of these in the process, and to what result could it possibly be conducted? The universal conviction of the indispensable admixture of the religious element in education, is expressed in the uniform desire that schoolmasters should be good and religious men. If this desire arises in part from the feeling that such men will execute their office more faithfully, it arises in part also from the feeling that they will execute it in a better manner. Is it possible that a master himself religious can teach a child without a practical inculcation of religious sentiment and application of religious motives? By what use of constraint or violence upon himself could he act at such a liberal variance with his own character? We must have religious education, therefore, unless we make it a sine qua non to have teachers without religion. But teachers without religion are teachers positively irreligious. (For there is no neutrality in this matter), and education in their hands need not be education. There is no such thing possible, therefore, as a merely non-religious education; education must be either religious or anti-religious. Even those who cry out most loudly against teaching children religion are within the scope of my argument. They are not, as they would have us believe, setting aside Christianity; but it is because they will have a higher morality than Christianity teaches, and draw from philosophy sublimer doctrines than the Bible commands. I demand, then, to be informed why these sublime doctrines and principles are not to be called religion? Whether the attributes of God be learned from David or from Plato, the respective sentiments are equal. I presume, 'theological dogmas' and being brought to bear upon the mind, are not to be called religion; 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 way to be called a religious one.—J. H. Hinton, a Dissenting Teacher.

ENGLISH CHURCH IN BORNEO.—The project of establishing a church, mission house, and school at Sarawak, in Borneo, under Mr. Brooke's protection, has received the sanction of the Archbishop of Canterbury, and the Lord Bishop of London and other right reverend bishops. The Rev. F. T. McDougall, M. A., of Magdalen Hall, intends proceeding to Borneo as chaplain, and is desirous of taking out with him additional assistance in the prosecution of his mission. Mr. Theobald Mathew, M. A., Vice Principal of Magdalen Hall, Oxford, receives subscriptions in aid of Mr. McDougall's intentions.

An 'anonymous friend' has sent a donation of £350 towards the Seaman's Church in London.

Communications.

(For The Church.)

LETTER II.

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,' is, 'only judge in matters of faith,' as I there stated, to be the only principle of Catholicity. II. The more carefully God's dealings with man are examined, the more clearly, I imagine, will it be seen that all those of an important nature are *triumphs* in their character. Had I not resolved to be brief, it would be easy to show this. Now, the most important of these, I maintain, is in exact accordance with this fact. The Bible, with God for its author, is the fountain of holy knowledge;—the Church, having the Son for its head, is the expounder and enforcer of this saving knowledge, and it is to her, as she speaks through the Bible, that we give the key to unlock this treasury of divine wisdom, and she also is the channel through which is conveyed the grace enjoined by the Bible and given by the Holy Spirit;—while the ever-blessed Spirit, which proceedeth from the Father and the Son, it is which speaking through the Scriptures of the Father, and operating through the Church of the Son, causes the truth to have its sanctifying influences upon the hearts, and its saving effects in the final triumphs of His persevering elect. Thus, do the Father and the Son, in heaven, bear witness upon earth also,—the Father in the written Word, the Eternal Word in His Church, and the Spirit through both. Thus does the analogy of faith seem most exactly in fact, as I there stated, to be the only principle of Catholicity, that the Scriptures and the Church are united with the Spirit in securing the blessings of redemption to God's elect.

III. The next proof which I wish to give of the truth of the doctrine in question, is that it is decidedly and uniformly 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, let him give them at once to the test. Suffice it, therefore, for the present, to state that I have given the key to unlock this treasury of divine wisdom, and she also is the channel through which is conveyed the grace enjoined by the Bible and given by the Holy Spirit;—while the ever-blessed Spirit, which proceedeth from the Father and the Son, it is which speaking through the Scriptures of the Father, and operating through the Church of the Son, causes the truth to have its sanctifying influences upon the hearts, and its saving effects in the final triumphs of His persevering elect. Thus, do the Father and the Son, in heaven, bear witness upon earth also,—the Father in the written Word, the Eternal Word in His Church, and the Spirit through both. Thus does the analogy of faith seem most exactly in fact, as I there stated, to be the only principle of Catholicity, that the Scriptures and the Church are united with the Spirit in securing the blessings of redemption to God's elect.

In adducing these evidences, however, let it be remembered that we do so, not on account of the intrinsic excellence of the individuals of that solemn and important council, great as they undoubtedly were, but





Poetry.

THE CHRISTIAN AND HIS ECHO.

(Selected for the N. Y. Churchman.) True faith, producing love to God and man, Say, Echo, is not this the Gospel plan.

Must I my faith and love to Jesus show, By doing good to all, both friend and foe?

But if a brother hates and treats me ill, Must I return him good, and love him still?

If my failings watch to reveal, Must I, his faults, as carefully conceal?

But if my name and character be blam'd, And cruel malice, too, a long time last;

And if I sorrow and affliction know, He loves to add to my cup of woe.

In this uncommon, this peculiar case, Sweet echo say, must I still love and bless?

Still love and bless. Whatever usage ill I may receive, Must I be patient still and still forgive?

Why, Echo, how is this, thou'rt sure a dove, Thy voice shall teach me nothing else but love.

Amn! all with my heart, then, be it so, 'Tis all delightful, just and good I know,

And now to practice I'll directly go. Things being so, whence my regret?

Heavenly I'll roll on Him my every care, And both then bid and bid to pray—

But after all these duties I have done, Must I in point of merit dwell alone?

Echo, enough; thy counsels to mine ear, Are sweeter than to flowers the dew drop dear,

Thy wise instructive lessons please me well, I'll go and practice them—farewell, farewell.

LUCY AND ARTHUR'S SUNDAY.

"Wake up, wake up, Miss Lucy!" cried Susan. "Come, Master Arthur, here is a beautiful morning!"

"We are always glad to see a fine Sunday, you know; now let me dress you as quick as I can, and we shall have time for a walk before Church."

"Oh, yes," said Lucy; "and you know I shall be able to say all my hymns to Mamma to-day, if I go down stairs. Do you know yours, Arthur?"

"Yes, I think I do," replied Arthur. "I have been saying it to myself in bed, before Susan came."

"I am glad it is Sunday. I like Sunday, now I am old enough to go to Church," said Lucy; "but I wish, Susan, Mr. Somers would not read so fast; I cannot follow him in my Prayer-Book."

"Mr. Somers does not read fast," said Susan; "but you cannot read quite well yet, not so well as you will in another year's time; but never mind that, listen very attentively, and as much as you can, think of what he is saying, and say it after him, in those parts which your Mamma has taught you are to be said by all the people."

"When I first went to Church, Susan, I used to try and repeat all the prayers; but Mamma shewed me that was wrong."

"Yes, dear," answered Susan; "there are parts to be said only by the clergyman; first he reads a verse or two from the Bible, then he tells us what we come to Church for, and what we are to do there. The next he reads a confession; and in it we confess to God how many things we have done wrong, and how many we have left undone; and we ask Him to pardon us for Christ's sake."

"When that is finished, the clergyman stands up, and tells us that if we are really sorry for what we have done, God will forgive us; because it is only God's appointed minister who is allowed to read this. When you are a little older, you will be able to understand the different parts of the Service much better; now you can listen and be very quiet. When the Lord's Prayer is said, which is very often, you can repeat it, as you know it quite well."

"Yes, I always say that after Mr. Somers."

"And, I dare say, Mr. Somers does not appear to read that so fast as the other prayers?"

"No, I can always say that; so I suppose it is as you say, because I know it better than any other prayer."

"They were dressed by this time; and they now knelt down by the side of their little beds, and first Lucy said her prayers, and then Arthur. On Sunday morning their Mamma had usually said to add this short prayer to those they usually said—"

"O God, listen to the prayer of a little child, and help me with Thy Holy Spirit, that I may be able humbly to serve and worship Thee this day in Thy Holy Church, through Jesus Christ our Lord. Amen."

"They now went to breakfast. Nurse and Susan took it by turns to go to Church; if nurse went in the morning, Susan went in the afternoon; so she quickly finished what she had to do, and got ready for Church. Meanwhile the children went down stairs to their Mamma. She had finished her breakfast, and was ready to hear them read in the Bible or say a hymn. Lucy said the following verses; and, as she had taken a great deal of pains to learn them perfectly, she said them without missing a word—"

"And lead us not into temptation." Now is the time for me to prove My reading is not lost. To show if Christ I truly love, And rightly prize His cross.

Each day and night, on bedded knees, I say His holy prayers; From ev'ly Lord, deliver me, And from temptation's snares.

God never has a prayer forgot; But will He hear indeed, If I myself deliver out, But into evil lead?

O no! our God is truth, I know, False prayers He will not hear; The words that read Him from below Must come from hearts sincere.

Then, no, I will not sin this day Against His holy word, Against the very prayer I say— Deliver me, O Lord!

Her Mamma was very pleased to find her little girl had so much patience and perseverance; for she had learnt this hymn quite by herself, as she thought it would give her Mamma pleasure. Some children have a sad careless way of learning by heart, expecting to be told the first word of a line, and to be helped as they go on; this is a foolish and unprofitable manner of learning, for they can never remember any thing long, and they get into a bad habit, which they find difficult to leave off.

Arthur now repeated his verses. Of course he could not learn quite so much as his sister, neither was he so perfect; he was not so free from hesitation and pauses. He was apt to learn every thing too quickly; to fancy he knew a verse when he had read it over two or three times; he did know it for the moment, but if you had asked him an hour after, he could recollect very little of it. But as he found this was a bad plan, and often gave his Mamma much trouble, he was trying to break himself of it. It is not, however, half as easy to get rid of a bad habit, as it is to gain it.

Arthur's hymn was on the words, "Our Father, which art in heaven."

Am I too young to serve the Lord, To pray and hear His word?

'Twas Christ Himself bid children, meek, His face to seek.

Am I too little for His love, Who reigns in Heaven above? Christ blessed and laid His hands upon A smaller one.

Am I too small for God to see, If good and bad I be? He notes the sparrows as they fly, And cares for all.

It was our heavenly Father's hand The whole creation planned; How great is God! we ought to pray With fear and awe.

And oh, how good! we children all May Him our Father call! Oh! may we learn as children dear, To love as well as fear!

When Arthur had finished his hymn, his Mamma looked into the Prayer-Book to see what chapters were appointed to be read, as she liked to explain to them any thing she thought they would not understand.

Then when they heard the lessons read in the Church, they were quite able and ready to understand them.

Susan now came for the children. They were soon dressed, and ready to set off, with their books in their hands. Lucy had a very nice Bible and Prayer-Book in a case, which were given to her by her godpapa.

Arthur's was in one volume, the Prayer-Book and Sunday-lessons bound together, with a clasp; his kind godmamma's present.

It was a beautiful day, though it might have been too hot but for a nice fresh breeze. It was the lovely month of May; the trees were full of the young green leaves, and now and then, the hedges were covered with a sheet of white blossoms; the primroses were still peeping out from the banks and hedges, and the pretty wood-anemone sprung up like little white stars among the green leaves.

"Hark! Susan," said Lucy; "what bird is that singing so sweetly? I hope it is not Mamma's canary escaped from his cage; I cannot see it any where; it does not seem to be in the trees or hedges; where is it?"

"No, Miss Lucy," replied Susan, "it is a little lark; you can scarcely see it, it is so high up in the sky.—There! you just see it over that tree."

"Oh, yes, I see it, Susan," said Lucy. "It is quite a speck; yet it seems to rise higher and higher!—Now it is almost in the clouds."

"There is a little verse about birds, I think you learnt it, Master Arthur," said Susan; "the first verse is about the lark; can you say it?"

"Yes, Susan," said Arthur, "I think I can;" and he repeated these verses—

"What is that, mother? The lark, my child! The morn has but just looked out and smiled, When he starts from his grassy nest, And is up and away, with the dew on his breast,

And as up and away, with the dew on his breast, And as up and away, with the dew on his breast, To warm it in his heart, to your pure bright sphere, To warm it in his heart, to your pure bright sphere, To warm it in his heart, to your pure bright sphere,

Ever, my child, be thy morn's first lays Tuned, like the lark's, to thy Maker's praise."

"That is very pretty," said Susan, when Arthur had done. "It does seem as if the lark was singing a hymn of cheerfulness and thanksgiving to his Maker; how he took his flight upwards, flying nearer and nearer to heaven, and that we should follow his example, and every day try to serve God better and better."

"Look here, Susan," cried Lucy, "is not this a pretty little flower? see what delicate leaves it has, and how pretty it is in the middle, like a fine little broom!"

"Yes," said Susan "this is another thing which shews how great and good God is, and how wonderful are all His works: the smallest and commonest flower, if we look at it, is more beautiful than any work of man. I remember a hymn I learnt at school; should you like to hear it? It is about the goodness of God, in giving us not only daily bread, but heavenly food for our souls, as well as our bodies, and shewing care for the smallest creature, and even the flowers. But I will say it to you, if you like."

The children begged to hear it, and Susan repeated as follows—

"Give us this day our daily bread." The world of flowers below Our Lord surveyed, They neither spin nor sew, And yet how fair they grow;

By God arrayed, He for their forms doth care, And keeps them fair. And for flowers and weeds God careth to provide, Sunbeams He doth bestow, Our bodies' many needs, And thinks on us; Yes, Christ has bid us pray For food each day.

But when these words He said, He there did hide, Beyond the words we read, Whereby the body's fed, A sense besides: We ask the food we need, The soul to feed.

It is alone God's might, In a tremendous way, Can change the wind's might, Can make them pure and bright, Keep sin away; Without this heavenly bread Our souls were dead.

Then, let us God improve With upright heart, To bless our worldly store, To add no more and more, And grace impart; Thus soul and body too With food renew.

"That is a very pretty hymn, Susan; I wish you would teach it to me."

"That I will, dear," answered Susan. "But can you tell me of any verse in the Bible that it puts you in mind of?"

"I know, Susan," cried Lucy, "about the lilies of the field, say it, my dear."

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these."

"I never saw lilies growing in the fields, Susan," said Arthur.

"No, my dear," replied Susan, "but I have heard your Mamma say that they are very common in the country where our Saviour lived and taught. But here is the Church-yard gate. Now, dears, each take hold of my hand; we will not talk any more, for people should not go on talking until they get to the Church-door."

They then went in; and Susan took them to their Papa's pew, left them there, and went to her own seat in another part of the Church. Though they were young, they knew how to behave; they did not get upon the seats and stare about them, to see who was at Church and who absent; no, they both sat quietly on the seat. Lucy found the Psalms for the day; Arthur had his Sunday-lesson book, and read a few verses before his Papa and Mamma came. Soon afterwards the service began. Lucy was very attentive, and so was Arthur; but he was not so quiet as Lucy. Still he tried to listen to all that was read; and I am sure that as he grows older, he will become as attentive as his sister. When the service was over, they walked home with their Papa and Mamma, who asked them a few questions about the chapters they had heard read, and any thing they understood in the sermon. They could answer quite enough to shew they had paid attention, and their Papa and Mamma were pleased with them.

On Sunday they always dined in the parlour, between services, and went again to Church in the afternoon. In the evening, after they had had their tea, they said their Catechism; after which Mamma was so kind as to read talk to them until bed-time.

Deferred Extracts from our English Files.

STATE OF THE COUNTY. (From the John Bull.) The money crisis is becoming every day more serious. We briefly adverted to this subject in our last week's latest edition; but since then the pressure has greatly increased. A deputation from Liverpool had an audience this week of the Chancellor of the Exchequer and Lord John Russell, to ascertain whether the Government contemplated any measures—such as the temporary suspension of Sir Robert Peel's Banking Bill—to relieve the trade and commerce of the country from its present embarrassed state; but they were told that matters were not so serious as they had been represented to be. The deputation was not prepared to say that any measure upon the subject was in any way contemplated. We would the Whig Government were not so "righteous" as it is at times in its money market, as appears from the Government's contemplated any measures—such as the temporary suspension of Sir Robert Peel's Banking Bill—to relieve the trade and commerce of the country from its present embarrassed state; but they were told that matters were not so serious as they had been represented to be. The deputation was not prepared to say that any measure upon the subject was in any way contemplated. We would the Whig Government were not so "righteous" as it is at times in its money market, as appears from the Government's contemplated any measures—such as the temporary suspension of Sir Robert Peel's Banking Bill—to relieve the trade and commerce of the country from its present embarrassed state; but they were told that matters were not so serious as they had been represented to be. The deputation was not prepared to say that any measure upon the subject was in any way contemplated. 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