

## NOTICE TO CORRESPONDENTS.

"HONOUR TO WHOM HONOUR IS DUE."—We have been informed that to the Rev. Geo. Nesbitt should be accorded the honour of having promoted the building of the new parsonage at Arthur.

## THE CHURCH HERALD.

The recent alteration in the form of our Journal gives us an opportunity of briefly stating to our readers the principles on which the CHURCH HERALD is conducted, and the grounds on which it claims support.

It aims at being a good weekly newspaper for Churchmen, and for all Christians friendly to the Church of England. Like its English counterpart, the *Guardian*, it gives the first place in its intelligence to that which immediately concerns the Church. But, like the *Guardian*, it does not confine itself to ecclesiastical news or to ecclesiastical questions: it embraces all important news; and deals with all the interesting questions of the day.

It will endeavour to regard all questions from a Christian point of view, and to discuss them in a Christian spirit. By so doing, its managers believe it will render more real service to the Church and to religion than by assuming a distinctly clerical attitude, or by mingling in doctrinal controversy. Doctrinal controversy will be avoided as far as possible; the conviction of the managers being that it cannot be profitably carried on in the columns of a Journal.

The HERALD is not the organ of any party in the Church. It aims at representing and promoting the interests of the Church as a whole, and at preserving unity rather than inflaming discord. All controversies of a personal character will be sedulously avoided.

Our Correspondence Column will be freely opened, without distinction of parties, to all writers whose communications are of present interest, and who observe the rules of Christian courtesy and charity.

Literary and Educational Intelligence will be collected with care, and hold a prominent place in our columns. Persons connected with Colleges and Schools are especially invited to aid us by furnishing news of their institutions.

The HERALD stands entirely aloof from party politics. It will touch such subjects, if at all, only in the interest of the Church, or in that of public morality, taken in the broadest sense.

## The Church Herald.

TORONTO, THURSDAY, FEBRUARY 15, 1872.

## Calendar.

February 17th—HILARY TERM ENDS.  
 " 18th—First Sunday in Lent or Quadragesima.  
 " 24th—St. Matthias.  
 " 25th—Second Sunday in Lent.

## THE STUDIES OF THE CLERGY.

## PART I.

A great deal has lately been written about the secular studies of the clergy, chiefly in consequence of a very interesting and important article that appeared in *The Contemporary Review*, from the pen of Dr. Littledale, whose writings and proceedings present some of the anomalies we referred to in a late article on "Party Feeling." He recommends a more extended course of secular study in order that the minister of religion may preserve his social circle and be able to meet on equal terms with men who keep pace with the advanced scientific researches of the day. To show the necessity of this, he gives an amusing instance of what took place at a certain rural-decanal meeting, where the subject of discussion was "Clerical Reading," and in the course of which some playful remarks seem to have been made which are, rather unfairly it appears to us, taken as indications of the actual amount of general knowledge possessed by the clergymen present. The writer himself happens to point out one at least of the answers that may be given to his strictures: for he admits that the average clergyman will compare favourably with the average educated layman, and that in the general knowledge

which lies outside the studies belonging to his profession, he is at least equal and often superior to others. And we apprehend that this is true as well in Canada as in England. But the principal reply to the learned Doctor's view of the case is that Theology is the great study which properly belongs to the Christian minister; and that he cannot abandon the steady, systematic pursuit of this lofty science with any benefit either to himself or to others. In the text-book of this science, its principles are spread out in golden characters on so extended an area that it would be difficult to name the philosophic or scientific subject that might not be brought to illustrate, in some way or other, however indirectly, its statements of Truth. Nor would it be less difficult to imagine the study or the pursuit which might not with advantage receive a direction and an impress from its imperishable records. We especially wish, however, to be understood as by no means agreeing with Dr. Littledale's opinion that "A wide and varied course of secular reading is of quite as much importance and practical utility to a clergyman as any of his more strictly professional studies," for if the principle contained in these words were carried out, it would follow that the best certificate of having gone through a suitable preparation for Holy orders would be a Degree in Arts, Medicine, or Law; while it must not, however, be forgotten that a Degree in Arts is generally required in addition to Theological training.

As an influence of the mutual influence which secular and theological studies may exert upon each other, let us take the science of Geology; that is, so far as it is a science, and not the expression of the fancy of those who have abandoned the older fields of imaginative literature in order to indulge their adventurous flights among the newer speculations on the occurrences of a more remote antiquity. It has been assumed not only that the events of the first Chapter of Genesis occupied untold and an almost inconceivable number of ages in their progress, but also that the latest of them, the appearance of man, took place many thousands of years before the commonly received period of the Creation. It is at least premature to contrast the two records, the Biblical and the Geological. Nor has it yet been proved that the philosophy of the poet was any more at fault than his theology when he wrote:

"Some bore and drill the solid earth,  
 And from the strata there extract a register,  
 From which we learn that He Who made it, and revealed  
 Its date to Moses, was mistaken in its age."

The high antiquity is assumed from a supposed uniformity in all the operations of nature. But on this point, in opposition to names like Playfair and Lyell, we have the more moderate estimates of not less eminent naturalists, Dolomieu, Cuvier, and Elie de Beaumont. Even Lyell himself annihilates the argument for excessive antiquity, and puts the whole case out of court when he says in his "Antiquity of Man," "It is more than probable that the rate of change was once far more active than it is now." He also admits that rivers such as the Thames "Could never, not even in millions of years, have excavated the valleys through which they flow." The gigantic revolutions indicated by the marvellous contortions of the strata which compose the largest mountain chains beoken subterranean forces quite unexampled in history. They also bear evidence of having been effected with rapidity; and towards their accomplishment an eternity of duration allowed to existing forces could make no approximation. And as Whewell remarks: "We find in the analogy of the sciences no confirmation of the doctrine of uniformity, as it has been maintained in geology."

## MISSIONARY DEPUTATIONS.

We inserted some few weeks ago an excellent communication upon the subject of our Missionary Deputations, in which the writer deplored that culpable neglect of preparation evinced in so many addresses delivered at our Missionary Meetings.

We have reason to believe that those strictures have had in many instances a salutary effect, and that the average standard of the speaking in the Diocese of Toronto at least has this winter been considerably raised.

We are of opinion that much yet remains to be done to render these deputations thoroughly efficient—and that the whole system upon which they are managed, we allude particularly to the Diocese of Toronto, needs careful revision.

We hear loud and reiterated complaints of the confusion and uncertainty which prevails, so that after the minister in charge of a parish has done his utmost to gather a good meeting, he is liable at the last moment to find himself without the speakers who have been announced, and in some instances the same speakers are set down for two different places at the same hour.

This clearly indicates the need of greater centralization. These appointments could be best arranged by the Bishop at headquarters, a rough draft of them having been first submitted to the rural deaneries. Any subsequent changes which might be found imperative could be arranged by correspondence between the incumbents and the Conveners at the several deputations.

In the more important places Missionary Sermons should be preached on the previous Sunday, which would help to arouse an interest, and might, by a series of well-devised pulpit exchanges, relieve the clergymen who are travelling through the week, from the labour of sermon writing, as well as obviate the fatigue and expense of hurrying back perhaps from a considerable distance in order to be at home on the Sunday.

At least one efficient speaker should be placed on each deputation, and his parochial work provided for, for, if necessary, by the Bishop, during his absence. Nor should any man who has vowed canonical obedience to his Bishop, refuse or neglect to discharge to the best of his ability those deputation duties when they are laid upon him.

At the same time it is highly desirable that the ministers in charge should have a voice as respects the persons who are to speak at their Missionary meetings.

There are some few men so given to carping at their fellow speakers and brother ministers, and so injudicious in their introduction and treatment of topics at these meetings, as well as unfortunate in their private influence when visiting in another's parish, that the resident ministers are kept in a state of uneasiness during their stay.

An inefficient or injudicious deputation is worse than none.

When one good man, who can be counted upon, has been appointed by the Bishop, the other speakers might be invited by the several ministers in charge. It would serve as a valuable guide to the Bishop of each incumbent were to send in a list of say twelve names from which he would prefer the deputation visiting him if possible to be chosen.

We would also recommend the Mission Board to prepare annually, with this special view, a moderately full report, containing just such statistical information as our laity wish to possess, and indicating the several objects which the Board desire to have specially advocated.

The reading of such a document, as well as of a