

Poetry.

ADVENT.

From a Church School Hymn Book, edited by Walter Farquhar Hook, D. D., Vicar of Leeds.)

Out of Zion hath God appeared: in perfect beauty.
Our God shall come, and shall not keep silence:
there shall go before Him a consuming fire, and a
mighty tempest shall be stirred up round about Him.

He shall call the heaven from above: and the earth,
that He may judge His people.
And the heaven shall declare his righteousness: for
God is Judge Himself.—Ps. 50.

The advent of our God
Our prayers must now employ,
And we must meet Him on His road
With hymns of holy joy.

The everlasting Son
Incarnate soon shall be:
He will a servant's form put on,
To make His people free.

Daughter of Zion, rise,
And greet thy lowly King,
And do not wickedly despise
The mercies He will bring.

As Judge, in clouds of light,
He will come down again,
And all His scattered saints unite
With Him in heaven to reign.

Before that dreadful day
May all our sin be gone;
May the old man be put away,
And the new man put on.

Praise to the Saviour Son
From all the angel host;
Like praise be to the Father done,
And to the Holy Ghost.

Review.

ROWSELL'S TORONTO DIRECTORY, 1851.

We feel we cannot speak too highly of this most valuable publication; and great is the debt of gratitude which we owe to its spirited originator. In comparing it with a similar work by Mr. Brown, published in 1846, we were amazed at the almost unprecedented progress exhibited by the City of Toronto, as regards its inhabitants, the style and character of its Public Buildings and Institutions, and the new streets which in the short interval of four years have been opened up. The first article in the work before us is a most interesting "General Description of the City of Toronto." The writer of which closes his remarks by alluding to some of the main advantages which the city possesses, among which as the substantial ones, he enumerates: Gas and Water-works,—Drainage—Cabs—Steamboats—Mail-stage communication—Police-force—Fire-brigade—Hotels, &c. In alluding to the "Trades Professions, &c.," he naively announces as a substantial advantage "the superabundance of lawyers." Very many valuable lists and tables are to be found under the head of "General Intelligence," from that of "the Royal family, headed by the Royal Arms down to the notorious Toronto Road Company, the capital of which is £75,100 (£) the President of which is Jas. Beatty, the Secretary of which is Robert Beatty, and the Treasurer the same ubiquitous Robert Beatty; the office of the Company is 120, King-street, East, which, on reference to the Directory, turns out to be the store of James Beatty, leather merchant, still "one and indivisible," like the French Republic! Verily "there is nothing like leather!"

The "description of public buildings is very accurate and entertaining. When we were perusing that of "Knox's Church"—Plain John Knox, and read of the "beautiful proportion of its tower and spire"—"its extremely rich character," pointing to the skies with "a height of 180 feet"—the early decorated English-gothic architecture of the whole, "the cut stone dressings," "the pleasing effect of the interior, lightened by a very rich and costly pulpit and rich canopy, and Precentor's desk and screen to the Vestment-room;" "the richly decorated arch, and the fine rose window of stained glass"—we rubbed our eyes, and read again to reassure ourselves of the fact, that it was a description of the Church of the Scottish levelling Reformer which was before us, and not of some bijou of a little St. Peter's, erected for the special worship of Francis Mary de Charbonnel and the more wealthy of "the faithful," decorated with all the meretricious ornaments of Rome. We confess we are somewhat puzzled with the following passage in the "description of St. James's Cemetery":—"Persons of other creeds can be interred therein subject to the regulations of the Church of England." We were not aware that the Church has enacted any regulations for "persons of other creeds." Does it mean that persons of "other creeds" can be interred therein, if previous to departure they return to the fold of the Church? If so, they are no longer "persons of other creeds."

"The City of Toronto Directory" gives the names, residences, and occupation of the inhabitant householders of the City of Toronto, and village of Yorkville, amounting to 4,480, and after a careful examination of this important list, as our time would permit, we were not able to detect a single inaccuracy; holding this portion of the book indispensable to the man of business, the hotel-keeper, the stranger visiting our City, and all who may be anxious to know the whereabouts

of their fellow citizens. "These remarks apply with especial force to the County of York Directory, which gives a list of the Land and Householders in the different Townships of Albion, Brock, Caledon, Chinguacousy, Etobicoke, Georgina, Gore of Toronto, Gwillimbury East and North, King, Mona and Rama, Markham, Oshawa Municipality, Pickering, Reach, Scarborough, Scott, Thora, Toronto, Vaughan, Whitby, Whitechurch, and York. The volume closed with fifty pages of advertisements from the principal merchants in Toronto, forming a valuable appendage to the work and serving as a guide to persons who come from the country to supply their houses from the retail, or their stores from the wholesale establishments in our City.

LITERARY NOTICES.
Original and Select.

A Memoir of John Carter, by Mr. Dampier, Vicar of Coggeshall, relates briefly the case of a very remarkable sufferer in that parish. John Carter was the victim of complete paralysis for fourteen years, brought on by a fall from a tree at the height of forty feet from the ground. He retained no muscular power whatever, except in the neck. Under these circumstances he lived for the period we have mentioned, and his affliction was the occasion of developing in him an extraordinary power of drawing, although his only way of doing so was by holding the brush or pencil with which he drew in his mouth, the paper being fixed in a frame at the proper distance. Some of his performances are engraved in the little volume before us, with a voucher from Mr. Richmond of the great fidelity of the copies. They are far more than curiosities.

Sir Thomas Phillips has written a little *Life of James Davies*, a village schoolmaster in Monmouthshire, of remarkable piety and energy, to whose exertions it seems to have been mainly owing that more than one church and school were built in districts that were before entirely destitute. It is an interesting biography.

A *Glimpse of Hayti and her Negro Chief* is a pleasing little sketch of the history and features of the island now elevated into an empire by his Majesty Faustin I. The Negro Chief is, of course, the unfortunate Toussaint L'Ouverture.

Mr. White's *History of France* (a school book) appears likely to be a useful companion to his *History of Great Britain and Ireland*, which we received some months ago.

Heligo and is the title given to a simple narrative of the adventures of the three children of an English officer, who had been quartered there during the late war; whose death, with that of his wife, left them orphans and friendless, to make their way for themselves to their relations in Dublin. The kindness of strangers enabled them to do this in safety. The book is published for a charitable purpose. The account of the island is slight, but interesting.

Natal, Cape of Good Hope, by J. S. Christopher, is a business like and statistical account of that colony. An appendix contains a vocabulary of the Natal or Zulee language.

Original Poems for My Children, by Mr. Thomas Miller, are frequently illustrated with some very graceful woodcuts, which, we think, the young people in question will find more attractive than the verses which accompany them.

Dr. Wordsworth has published a very interesting and eloquent sermon, called *Beautiful Scenery, with what Feelings to be Contemplated*. It was preached at Amble-side, on behalf of a proposed new church in that place.

Flora Mortimer, which is a story intended for children, is too much like the stories of five and twenty and thirty years ago, when the great discovery was first made that it was a bad thing to cultivate the imagination, and that the primary qualification of books for the young minds of children was an absence of anything approaching to fancy or poetry. This book, like them, is well intended; and, like them, is rather dull. Its religious teaching is of the same date.

The *singers, the Garden of Life, and Tales and Allegories*, are three books of much the same description, and aiming at the same objects; not distinguished by any remarkable ability, but pleasing in design, and reverent in tone and spirit. Our children, however, may perhaps, have rather too much of them. Wordsworth has taught us to call out for "Salva in the Desert with St. George."

For persons about to take their degree, the *Analyses and Summary of Thucydides* will be found very useful. It is a companion volume to that upon Herodotus, which appeared some time ago. It is carefully and accurately done, which is the highest praise that it can have. Great labour must have been expended upon it; the narrative is compressed; the many and distances reduced into the corresponding English measurements, and all the speeches are given in outline. As a book of reference, it will be found generally valuable.

Langley School, a reprint from that very admirable little publication, the *Mirror for the Young*, from the pen of the author of the *Kings of England*. A sufficient idea is given of its story by saying that it is merely the history of a village school for a year. What makes it remarkable among books of its class is the distinctness with which character is drawn, and its individuality maintained throughout. This child's book, as it is, is a work of no ordinary power.

Mr. Masters has just issued a new edition of the very useful little work, called the *Pocket Manual of Prayers*. Its contents are sufficiently varied, and have also been added to.

Archdeacon Manning has edited a translation of a very beautiful devotional work, called the *Ucharistic Month*.

CHURCH BUILDING.

(From Wills's Ancient Ecclesiastical Architecture.)

The sin of modern Church Architecture in England until these last few years has not been in the badness of detail, for it has oft times been most pure, yet the building where it is found has been most wretched. It has consisted in the misapplication of those details; sometimes by copying them on too small a scale, thereby rendering them absurd, as the building churches for dolls or cathedrals for babies: sometimes by displacing them, as in putting windows well suited for a flank elevation

in a western front, or a cathedral doorway in a village porch, and vice versa.

When we consider what Architecture really is; that it implies not only the art of building well, but building beautifully and appropriately, we shall soon see that something beyond a mere correctness of detail is necessary to produce a perfect building. When we look abroad on the world and trace the hand of God in the vegetable, animal or mineral kingdom, it is not the beauty of form alone which the most enchants us;—it is not alone the peculiar suitability of each portion to do its particular work that engages our admiration; but it is the combination of utility with beauty which impresses us with wonder and awe, and which tells us in language not to be mistaken, "The hand that made us is divine."

II. THEOLOGY OF INCARNATION.

Abridged from the New York Churchman.
(CONTINUED FROM OUR LAST.)

But it was not only the assumption of human nature which was requisite. This was the first act of Mediation; but there was also a long series of acts, which the Divine wisdom appointed to be performed, as requisite to fulfilling the work which He had undertaken. The acts had a relation both toward God and toward man. Christ being as the Head of the new creation, the "Pattern Man," as he is called by our author, the fulfillment of all the relations of humanity devolved on Him; both the natural relations of Righteousness, and those liabilities which had been incurred by the fall. This was involved in the assumption of human nature, and imposed the necessity of certain acts, which together make up the work of Redemption. These acts our author classes as those done before, and those after His Ascension. Thus, His whole earthly life becomes a part of the meritorious obedience, which as "Pattern Man" and representative, he was to render, that he might fulfill all righteousness. He learned obedience by the things that He suffered, and the appointed work was completed by His death upon the Cross.

The work of Christ, then, must be regarded in a two-fold aspect, toward God and toward man. He is the Mediator, and a "Mediator is not a Mediator of one." There was something required by the Divine government, of the nature of expiation and atonement. There was also something requisite, in order to an efficacious work in man. Both of these aspects are presented to us in the New Testament, and in both we shall see that the union of the Divine and human natures was necessary. As respects God, the whole work of our Lord's earthly life may be summed up in one word—obedience. "Lo, I come to do thy will, O God!" "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross." "He learned obedience by the things that He suffered." Very clearly and fully is it affirmed in Holy Scripture, that suffering and death were a part of the work, which was by the will of the Father assigned Him as necessary to complete man's salvation; and His death especially, is declared to be the atonement for our sins. But this is all that is affirmed, regarding the relations of the acts of the earthly life of Christ to the Divine government. We naturally seek to penetrate farther into this subject, and inquire wherein lay the necessity of an atonement—of any acts which are propitiatory? And what is the effect of Christ's death and passion to secure forgiveness, or take away the sin of the world? But this is a question we may not answer hastily. We find no difficulty in understanding how actual obedience to the law of righteousness was necessary in a mediator, and how personal merit in such a one, may be derived to individuals; but the efficacy of suffering and death in the work of atonement is less clear. The representations which have been given of it too, by Calvinistic divines, have rather tended to darken counsel on the subject; and, we have no doubt, have been the chief cause of the growth of modern Unitarianism. When the sufferings of the eternal Son are represented as a sacrifice to the vindictive justice of the Father, which is thereby said to be appeased; when again those sufferings are said to be equal in value to what would have been the eternal sufferings of all the elect, had they been lost; or when, in another view, which has become somewhat common in New England in late years, the sufferings of Christ are a mere exhibition of God's hatred against sin, which is thus exhibited by inflicting pain on a perfectly innocent person; it is not surprising if some minds should revolt from such dogmas as irrational, and derogatory to the Divine Being, and in default of any more satisfactory view on the subject, should exercise their ingenuity in explaining away the many passages of Scripture which directly affirm the reality of an expiation or atonement for sin, made by the death of our Lord Jesus Christ.

The view of the case which seems least encum-

bered with difficulty is this. Death spiritual and temporal, was involved in the liabilities of humanity, which the Incarnate Word assumed, together with the nature of man, and as such must be endured. What is the precise relation of suffering to sin we know not. It is one of the things that lies hid in the depths of Divine wisdom.

But whatever be the secret efficacy of Christ's death and Passion, as related to the Divine government, it is plainly a sacrifice for sin—an expiation—an atonement—a ransom, by which we are redeemed from the curse of the Law. The relations of the whole race to their Creator are changed by it, "and we have redemption through His Blood."

But although as we have said, it is only thus, in general terms, that the relation of our Lord's sufferings and death to the Divine government is mentioned in the New Testament, their relation to man, on the other hand, is dwelt upon much more specifically. The sixth chapter of St. Paul's Epistle to the Romans, for instance, declares that it is by the death and resurrection of Christ that we die unto sin, and live unto righteousness. "Know ye not that so many of us as were baptized unto Jesus Christ, were baptized unto His death?—Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin;" (see also the whole chapter; also in the Epistle to the Colossians, second chapter, twelfth and thirteenth verses; "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;" and again, third chapter, first verse: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.")

It was needful that the Pattern Man, who was to restore men from their corruption, should carry the flesh He had assumed, through all their trials and sufferings; not only that He might sympathize with them, but also that whatever there was in it of infirmity, whatever that corruption had fastened upon, might be destroyed, and when it should come forth from the grave it might be a purified flesh, the essential life and power of which being imparted to us, should purge out our individual corruptions. Thus Christ's crucifixion was the destruction of the old man, (and as St. Paul says, "our old man is crucified with Him,") and the body of His resurrection was a renovated body—humanity still—but humanity purged of every thing on which sin had fastened—the body incorruptible and immortal, and which by His ascension, He carried into the immediate presence of God.

The end then of all the acts of His earthly life, with reference to man, is this—human nature in Him having been elevated by union with divinity—having been perfected by discipline—having conquered temptation by his conflict with the tempter—having been freed from all that is corruptible by death—having been rendered incorruptible by Resurrection, having been glorified by His ascension, this redeemed and glorified humanity, by the power of the divinity with which it is inseparably and forever united, being imparted to the members of Adam's race, they are thereby regenerated and redeemed. "The second Adam is made a quickening Spirit," imparting a new life to men dead in trespasses and sins. The individual nature of the man Jesus Christ, is the principle of regeneration to the "old man." "The power of Christ's resurrection," of which St. Paul speaks, * is a new dynamic force, which came into action first in the resurrection of Christ, and is the source of that Spiritual Resurrection, which beginning in Baptism, is going on in the believer, and has its consummation in the Resurrection of the body. Thus St. Peter, "who has begotten us again to a lively hope in the Resurrection of Jesus Christ from the dead;" and again, "baptism saves us—by the resurrection of Jesus Christ †" Thus is an identity established between the power of Christ's Resurrection, and that which operates to give efficacy to Baptism. And that it is the indwelling Spirit of our Regeneration which operates for the Resurrection of the body is plain from the words of St. Paul: "If the Spirit of him that raised Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies, by His Spirit that dwelleth in you." ‡

This explains, too, the mystical expression, "Christ in us." It is the energizing principle of the human nature of Christ, imparted by a mysterious operation to us; and what Christ is in himself, as far as He is received He becomes in us. As He is wise, so is He made Wisdom to us; as He is righteous by virtue of His perfect obedience, so is His Righteousness in us—the Lord our

* Phil. iii. 10.

† First Peter i. 3. and iii. 21.

‡ Rom. viii. 14.

* Heb. x. 9; Phil. ii. 6, 7, 8; Heb. v. 8.