

suppose a young clergyman free from such dangers. He has no taste, say, for either follies or grave errors of this description. Is he therefore safe? Not safe, indeed. We note, thirdly, that he may have come from college, imbued, as he ought to be, with a taste for intellectual pursuits. And here, in this very point where lies his excellence, he may find his trial. Beware lest any man spoil you through the deceit of an empty philosophy. It is not to be denied that there is in this age a great danger of what we may call intellectualism, contrasted with a sound and vigorous exercise of the intellect. Students in our Universities, wearied of the logicism which ruled unchecked there some years ago, are very apt now to regard every maxim of theology or philosophy as an open question. Difficult questions they undoubtedly are, connected principally with the exact limits and nature of inspiration, which cannot in this age be avoided by men of inquiring minds. But I have no fear of such questions if they are approached in a reverential, truth loving, prayerful spirit. There are exceptions of minds peculiarly formed; but, as a general rule, I have no fear of a man becoming sceptical, if he has not a secret love of the independence of scepticism, and a sort of self-sufficient appreciation of the supposed superiority to the prejudices of ordinary mortals, which an enlightened scepticism seems to imply. If a young clergyman is a man of prayer, if daily living amongst sinful and dying men, he enters with a loving spirit into all their wants, and tasks himself, as in God's sight, to find those remedies for their weakness which alone can avail them when life fails; if, having a reverential sense of God's presence, he seeks to be taught of God, I cannot myself fear that he will be beguiled by the dangerous temptations of a sceptical and would-be intellectual age. The deep things of God will be impressed upon his soul by the deepening experience of life; as cares and sorrows gather round him he will soon learn the more to love in his heart of hearts the Gospel of his Lord and Saviour. But let him beware in his early days how he trifles with intellectualism, lest his whole nature be corrupted, and a shallow half-belief come to be all that he has to offer either to his people or his own soul, instead of deep-rooted love and faith.

NARROWNESS OF PLURITANISM REDUCED.

And fourthly, are there not dangers also to be guarded against by those who are most free from such errors? Dangers for the firm believer and fervent preacher of the great orthodox and Protestant doctrines of our Church, who understands and upholds the simplicity of the Gospel, as much as for the ritualist and intellectualist? I cannot too distinctly state, that I believe it is from its maintenance of these doctrines, and of the simplicity of our Protestant faith and worship, that our Church has its firm hold on the religious mind of this country. It is because our system is the system of the Bible—the same simple Gospel which St. Paul, and St. John, and St. James, and St. Peter preached—that it is mighty, through the Holy Ghost, to win its way into the heart. It is this which will give it power over men's souls; this which fills our churches, and this which, whether it fills them or no, has the promise from God that it will in time leaven the whole world. But let all of us, who hold this treasure in earthen vessels, be very cautious, very much on our guard before God, lest from any fault of ours the treasure thus committed to us be tarnished. Love is the great Christian grace, as well as faith; the best ornaments of the Church of England as well as the most approved servants of the Lord Jesus Christ, are those who maintain the true doctrine of the comprehensive spirit of

all-embracing love. A censorious spirit, a narrow exclusiveness, which would limit the terms of Christian communion beyond what the Lord has appointed, is not in the spirit of Christ. Our own Church is constructed on a very wide basis of comprehensive charity. And we shall miss at once the spirit of our own Church and of Christ's Gospel if we are looking too much to the points in which earnest and faithful Christians differ, rather than to those in which, thanks be to God, with all their differences, they heartily agree. A young clergyman, if he takes my advice, will be on his guard against becoming a party man; for a narrow party spirit, such as I now speak of, does stand greatly in the way of the formation of the highest Christian character, and the life of the highest Christian usefulness.

THE WANT OF SPIRITUAL LIFE.

But after all, fifthly, my reverend brethren, let us suppose a man be ever so safe from these dangers of ceremonial or doctrinal ritualism, or of intellectualism, or of a narrow exclusiveness—the greatest of all dangers remains, that he may not be animated by a genuine love of souls poured into his heart by the Holy Ghost. Ah! my brethren, here, after all, is the great difficulty—no correctness of belief—no wise arrangement of our forms of worship—no cleverness in dealing with our people's prejudices—no large-hearted appreciation of their wants, will avail without that genuine love of Christ and the souls for which He died, in which, alas! all of us must feel our shortcoming. Let us seek all of us by every means to have our own genuine hearty religious feelings and character deepened and strengthened—by prayer, by the right use of the sacrament of the Lord's body and blood, by accustomed ourselves to holy meditation, by the study of God's Word. Alas, the very routine of our sacred duties—the very privilege of being brought in our daily work so near to God, and having His truth so constantly on our lips, is in this matter a snare to us. And of all our wants none is so pressing, as that we become year by year more and more a praying, faithful, loving, hearty body of servants of our heavenly Lord. In our daily life let us strive each of us to keep near to Christ, and then we shall more effectually preach Christ, both by the example of our ordinary lives, and by our ministrations.

But leaving such holy topics, commending this need of refreshing grace for all of us as the great subject of our prayers, I must pass on now to point out those outward helps which a pastor who loves Christ amongst us may find ready to his hand to aid him in labouring for his people's souls.

RURAL PARISHES.

A man, say, is placed in a large metropolitan parish. It is true that a small parish is sometimes as difficult to manage as one that is large. I do not think the pastor of any of these small rural parishes, a few of which are to be found even in this diocese, has an easy task. A rustic population requires a peculiar style of preaching, if we are to gain access to their hearts. And they require also to be dealt with in a peculiar way in all our ministrations amongst them. I strongly advise every one who has to do with a rural parish to look upon his work as very difficult, to determine in addressing his people to lay aside the conventionalities of that style of preaching which sometimes makes essay-like sermons uttered from village pulpits but at best the sound of a pleasant voice, or it may be, a mere weariness to the rustics who gather Sunday after Sunday to hear a half-hour's discourse, of which they can carry away nothing but the text. When a man sets himself to prepare a sermon to preach,

I beg him ever to remember that the measure of his being a good or a bad preacher must be his conveying distinct ideas to the understanding, and calling up religious feelings in the hearts of the people, (of whatever class they are) to whom he is speaking. To preach Christ effectually to a village congregation—to see that the members of a village parish, men as well as women and children, receive that degree of kindly individual advice and guidance to which, from its manageable size they are entitled—and to see that our village schools, with their peculiar difficulties, are the best possible of the kind—I think there is no man, however great his ability, who will not find this a task requiring much energy for its due fulfilment, and making large demands upon his time. And when we take into account the great temptations which beset him to indolence—to a perfunctory discharge of duties which at the first glance seem very easy—to a discontented mind, if he allows himself to dwell on the dangerous thought that he is thrown away in so narrow a sphere—I think we shall allow that the village pastor has much need to be on his guard, to brace himself by often looking very carefully at his responsibilities, in a prayerful spirit, by that light which is reflected from the thought that the Lord loves all souls, and has died for the very souls which one by one, the narrow limits of his village ministrations have so brought within his influence; that the everlasting state of each of them does, far more than in a wider sphere, depend upon the zeal with which the pastor seeks them one by one

(To be Continued.)

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