

Services. On Sunday, Nov. 21st., Mr. Cochran officiated at New Dublin (LaHave). The building had long remained unfinished, and was nearly £400 in debt. The next Sunday found him at Sherbrooke, a village with a population of about three hundred and thirty-six. Five hundred acres of land had been selected for a Glebe, and the like amount for "the first resident minister." Workmen were boarding in the Church, the ground for which was given by Mr. Gates, a Roman Catholic. Another opportunity was found to visit Hubbard's Cove. Mr. Cochran says:—"I was informed that the Lord's Day is only distinguished by extraordinary idleness and profanity: The children are growing up in the same wild state." On his return to Windsor, Mr. Cochran was directed by the Bishop to officiate at Cornwallis on the 12th and 19th December. The congregation were about sixty. For the third time, he visited St. Margaret's Bay, and baptized two children, "one of them belonging to Thomas Croucher, who with his wife, came eleven miles to attend Divine Worship." Wednesday, January 5th, 1825 found the Missionary at Wellington again. £30 were subscribed here for a Church, and any spot was offered for the site. Mr. Cochran asked the Society for a grant of £100, and was inclined to contract at once for the frame. In the course of these journeys, Mr. Cochran says that he travelled 1000 miles on horseback, "over the worst roads in the Province, as your Lordship will believe, if you have ever been on shore near Chester and Lunenburg." He deprecates the great want of Religious instruction, and certainly, the picture he draws is one that is deplorable.

In our next, we shall give the Commissary's Report for New Brunswick, for this year (1824).

(To be continued.)

The following is the last sermon preached by the late Dean Stanley, and will, no doubt be read with interest. It is one of a series of sermons he was preaching on the Beatitudes.

THE MERCIFUL AND THE PURE.

BY THE VERY REV. A. P. STANLEY.

(Delivered in Westminster Abbey, on Saturday Afternoon, July 9, 1881.)

"Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God."—*St. Matthew vi., 7, 8.*

"Blessed are the merciful." This especially illustrates what I said at the beginning of these discourses, that the object of the Beatitudes is to bring out one particular quality without commending the other qualities which may exist in the same character. We see many men who have a very imperfect morality, yet in whom the quality of mercy is such that we feel if it were universal among mankind the whole world would be the happier for it, and that in those in whom it is found it is a redeeming virtue which redeems from condemnation and detestation the whole character in which it is found imbedded. It is said that Lord Brougham made the resolution, that he would count that day no day which he had not done some one act of kindness towards some one fellow creature. Lord Brougham was a man of many faults, but if this resolution were sincerely made, and sincerely acted upon, it is wonderful how much good it implies in the course of his long life.

We may also see this by taking examples where the reverse has been the case, where men have so hardened, or had their hearts so hard from the beginning, that they are sealed against all the approaches of pity and compassion. Look at the cases of the betrayal of innocent girls to their ruin. Much else may be said of these cases, but one thing is that which the prophet urged against David—because he had no pity. Look, again, at the cases of assassination; those assassinations which during the past month have become so formidable. I do not now speak of the unsettling of all the bonds of society, I speak only of the total want of compassion and mercy which they show towards the individuals who are the victims of the assassin's frenzy. The Emperor of Russia was a man like ourselves, with the same affections, feelings, sons and daughters that you have. The President of the United States has friends and family who are dearly attached to him. In his case it is said that the assassin did for a moment waver, because he felt a passing weakness in the presence of the wife whom he felt he should deprive of her husband. In all these cases it is for the welfare and safety of mankind that a common saying should have a more extended meaning given to it. We often say that emperors, kings, and presidents are the same flesh and blood as ourselves, meaning that they have the same infirmities and the same faults. Yes; but it is because of their being of the same flesh and blood as ourselves that they demand from us the kindly consideration which we should give to our own brothers and sisters, daughters and husbands.

Look again at the French Revolution and the Inquisition, the cruelties perpetrated in the name of liberty in the one case, and of religion in the other. What was the cause of this? It was simply that the feeling of humanity, of mercy, had died out in the hearts of those unhappy men who rose to the highest place in society, and that, therefore, they had no eyes to see and no ears to hear the tears and the misery they produced.

And let us take a wider sphere of compassion, which is due not only to human beings, but to all fellow-creatures, whether of our own or of the animal creation. Mr. Martin, of Galway—what an immense circle of happiness he has diffused, by reason of the Act for restraining cruelty to animals, which he carried through Parliament amidst obloquy of every kind, in defiance of opposition, in defiance of public opinion. How many a wearied horse, and jaded ox, and suffering dog, if they had voice to speak, would bless the name of Martin for the long-continued blessings which he has showered upon them! It is surely not too much to ask that this mercy and compassion to dumb animals should be made part of the very religion of children, so that children, in growing up to manhood, might feel something of the same horror of cruelty to beasts or birds that they would feel in regard to themselves.

There are two examples in this Church whom I will especially name, as examples of the virtue of mercy, even when surrounded by many qualities in those who show it, which we cannot admire or approve. One was the statesman Charles James Fox, whose monument you will see in the nave of this Church. At his feet there kneels a negro, with clasped hands, and with the strongly marked physiognomy of his race, and he seems to plead with the generous, kind benefactor, in whose heart, immersed as it was in public affairs and private affairs, the wrongs of those whom he had never seen awakened a spark of compassion and of just indignation, and caused him to be numbered in that noble band, whom I mentioned last Saturday, as "hungering and thirsting after righteousness," but who was himself drawn towards that holy fellowship solely by the feeling of mercy and compassion.

The other example is that of Charles Dickens. There are many charges that we might bring against his style, and against his behaviour; but there was one quality which attracted to his grave the honour and tears of English men and English women, of all classes, especially the poor. It was, that he had a tender heart for their suffering; that he had that insight, which perhaps he was the first to display, into the squalor, and the temptations, and the wretchedness of their position, which won him an everlasting name among the benefactors of the humbler classes.

Truly it is said that *the merciful shall obtain mercy*. We cannot believe that the generous and merciful acts of such men as these can ever be lost in the sight of God by reason of other faults by which they are surrounded. It is the very quality on which our Saviour's blessing has been most distinctly pronounced. "Forgive," He says, "and you shall be forgiven. Give, and it shall be given you; and the feeling of posterity, the feeling of contemporaries is, after all, some slight index of what we may call, in this respect, the final judgment of God.

Blessed are the pure in heart. This is the next Beatitude. It is one altogether different from that of what we have just been speaking. It is found sometimes not coupled with it. Nevertheless, there also we feel that our Saviour's blessing has gone straight to the point.

The words may bear a twofold meaning—pure, disinterested, loving truth, and pure and clean conversation, but hating everything that defies.

Pure love of truth is very rare, yet is very beneficial. We do not see its merits at once, we do not perceive in this or the next generation how widely happiness is increased in the world by the discoveries of men of science who pursued them simply and solely because they were attracted towards them by their single-minded love of what was true. Look at Sir Isaac Newton, whose grave is the most famous that this church contains. It was said by those who knew him, that he had the whitest soul they had ever known. The whitest soul, perhaps, in other points also, but the whitest especially in this, that no consideration ever came across his desire of propounding and ascertaining abstract truth on whatever subject he was engaged. Corrupt elections, corrupt motives, are the very reverse of the Beatitudes. Open your eyes, take the mask off your faces.

Again, purity from all that defiles or stains the soul, filthy thoughts, filthy actions, filthy words. We know what they are without an attempt to describe them. How is the mind best kept free from their intrusion? How is society best guarded from their corrupting influence? Let us take examples of those who are buried, or who have monuments, in this Church.

Milton has not only told us that he was from his earliest youth not only free from such defilements, but he imprinted it in such a manner in the words of his poems that no one can read and admire those poems without feeling as if he had passed into a keen, frosty atmosphere, where all low and debasing thoughts vanished away. Look at the description of chastity in "Comus"; look at the description of the purity of married life in the "Paradise Lost"; and are they not like a sword and a shield by which we may defend ourselves against all the fiery darts of temptation?

Addison lived at a time when the profligacy that broke in upon England, in reaction against the too great severity of the Puritans, over-ran and undermined all literature and all morality. Addison furnished a literature in which there was at once everything to please, and nothing to give countenance to these gross and dark images which had haunted the imagination of his contemporaries. It shows what can be done by one man in this respect, that Macaulay, who lies beside his statue, and who has written an essay to commemorate the benefaction which he had bestowed upon England, has given the foremost place to this, that Addison effected a great social reform, and reconquered wit and virtue after a long and disastrous separation, in which wit had been led astray by profligacy, and virtue by fanaticism.

Wordsworth has the glory of having not only abstained from anything which could injure or defile the soul, but he has fixed the mind on those simple affections, and on those great natural objects of beauty and grandeur which are the best preservative against any such attempts to corrupt and stain our existence.

We sometimes hear it said that these dark and fleshly ideas are necessary accompaniments of genius or of poetry. Not so. In the case of Shakespeare, and even more remarkable in the case of Byron, what they have written low and filthy is not poetry, is not that which commends itself for ever to the gratitude of their contemporaries and their countrymen. It is in proportion as they are pure, in proportion as they are clean, in proportion as they are elevated above any such corrupt thoughts, that they become our guides and our delight.

And what is the reason that our Saviour gives for the blessedness of the pure heart? It is that "they shall see God." What is the meaning of this connection? It is because of the obstacles which intervene between us and an insight into the virtue, into the nature of the Invisible and of the Divine. Nothing presents so coarse and thick a veil as, on the one hand, a false, artificial, crooked way of looking at truth; and on the other hand the indulgence of the brutal and of the impure passions which lower our sight—and because nothing can be so clear upon our better thoughts, nothing leaves our minds so open to receive the impression of what is good and noble as the single eye and the upright conscience, which we may not perhaps be able to reach our selves, but which is an indispensable condition of having the doors of our mind kept open, and the channel of communication kept free between us and the supreme and eternal Fountain of all purity and of all goodness.

EXTRACTS FROM THE METROPOLITAN OF CAPETOWN'S ADDRESS.

"Our clerical staff consisted five years ago of forty-three priests and nine deacons; it consists to-day of fifty priests and eleven deacons. This growth, although considerable, has not even thus sufficed to meet our growing needs; and I should be still thankful to have the help of yet more clergy.

"This brings me at once to a matter which is becoming of more and more pressing importance every year, viz., the increasing necessity for our deriving the future supply of our clergy from among our own Church families. As of funds, so of the living ministry, the Mother Church is telling us from year to year, with a clearer and clearer voice, that we must learn to lean more upon our own resources, that we must become more self-reliant, and that the crying spiritual needs of her own growing populations, and the continual opening up of fresh fields of Mission labour, are making such constant demands on her resources, that those daughter churches, which, like our own, have been many years planted, and which should be showing signs of vigorous growth, and so taking root, as to bear to be separated from the parent stem, ought now to provide for their own spiritual needs, and to set both her arms and her children free for other works which cannot be commenced or sustained without her assistance. No doubt it is easy enough for us living here to find sufficient causes why the Church in this great continent should be dealt with by the Mother Church in a different way from that in which she has found it necessary to deal with those of her daughter churches which are planted in richer colonies, or in those which are more largely peopled with members of our Church; and, indeed, I believe that there is no Colonial Church which has received so much consideration as our own in this respect. But still there must be limits even to this exceptional liberty, and it is only right that, where a colony has obtained the political privileges of a responsible Government, there the Church also should be learning to stand alone, and to set the Home Church free to divert her resources into other channels. This is true, as I have said, of the supply both of funds and of the living ministry. . . .

"My brethren of the laity, whom I address as representing the laity of this whole diocese, I entreat you to remember that the future of the diocese is to a great extent in your hands; and that our Church must languish, pine, and decay, that our people must be left, many of them unsheltered, to wander over the wilderness sick, faint, and hungry; that you will be depriving your sons of the most blessed life which man may live upon earth, if you do not watch for, and draw forth those divinely breathed impulses, which would lead them to do a Christ-like work among their fellow men."—*Mission Field.*

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church, will not be admitted.

(To the Editors of the Church Guardian.)

SIRS,—You were kind enough, at my request, to insert a cutting from the *Dominion Churchman* with regard to the popular election of a clergyman in Southwark, allow me now to state that the Bishop of Rochester will not license the Rev. W. Thompson, charges of bribery and corruption having been put forward. Meetings are being held to bring about a friendly settlement, but 4 of the Churchwardens have resigned. Is not "popular election of the clergy" a fine thing?

D.

IS CHRIST DIVIDED?

(To the Editors of the Church Guardian.)

SIRS, Your correspondent "Rothesay" has decided definitely that the Church of Christ on earth is an invisible body, and that the unity Christ prayed for must be an invisible unity. It is said that at this day intelligent Frenchmen may be found who really believe that Japhet, the son of Noah, received the Fleur de Lys from heaven for the express purpose of ornamenting the French flag therewith. It seems unreasonable to believe that the Church of Christ on earth is a secret society, such as the Nihilists; but it was not always a secret society, as we may learn from the Acts of the Apostles, where we are told the believing continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in the prayers, and that God added daily certain persons to the Church. Here is a united and visible body—one in fellowship, one in doctrine, one in sacraments, one in common worship. Eighteen hundred and fifty years since then, and during more than ten hundred years of that time, the Church spread over the then known world; in each country maintained its unity, continuing steadfastly in the Apostles' doctrine, expressed in the Nicene Creed, and in the Apostles' fellowship. About the middle of the eleventh century, the Bishop of Rome became the leader in the great schism, when he undertook to excommunicate the Bishop of Constantinople. The Church of England existed then, but took no part in this schismatical deed of the Roman Bishop. After this the Eastern Church continued steadfastly in the doctrine and fellowship of the Apostles; they steadfastly hold the Nicene Creed; they steadfastly continue in the Apostles' fellowship till this day, for they have preserved the order of Apostles, the Bishops. This was the case with the Western Church also. It also acknowledged the Nicene Creed, as the symbol of its Faith, until the latter part of the sixteenth century, when the Council of Trent, in which a large part of the Catholic Church was not represented,—neither the Eastern Church nor the Church of England being there,—tampered with the Old Catholic Creed, adding many new articles, and this corrupted and unatholic Creed, this new Creed is, with some new additions, the Creed of the Roman Church at present. We see that during more than half of its life the Church throughout the world was outwardly and visibly one, one in Creed, one in government, undivided. During more than three quarters of its life the Church was one in Creed and one in government, though during about five hundred years kept divided by the perversity of the Bishop of Rome, who, in the eleventh century, caused the great schism, and in the sixteenth century was the chief promoter of a new and unatholic Creed. Concerning the sin of schism, St. Paul speaks very plainly and very earnestly. His words are, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." When the outward visible unity of the Church was most unbroken; when they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in the prayers, there were saints in the Church. Now we are told the Church of Christ is split up into about two hundred Churches, and are warned constantly that there are no saints now in the Church. It would seem that schism promotes wickedness, and unity holiness. Again, that part of the Christian world which continues steadfastly in the Apostles' fellowship, that is, which preserves the Apostolic order—Bishops—that is, Episcopalians, is, at least, four or five times as great as the non-Episcopalian part; and yet while the great Episcopalian part is divided into about four bodies, the small non-Episcopalian part is divided into about twelve hundred and fifty bodies. It is morally and historically certain that we of England resemble the Church of old in this, continuing steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in the prayers.

QUAERO