

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar with Lessons.

Day & Date	MORNING	EVENING
A. Aug 31	15. Gen. 22. Trial	1. Jerom. 21. Rom.
M. Sept 1	16. Gen. 22. Trial	2. Jerom. 21. Rom.
T. 2	17. Gen. 22. Trial	3. Jerom. 21. Rom.
W. 3	18. Gen. 22. Trial	4. Jerom. 21. Rom.
Th. 4	19. Gen. 22. Trial	5. Jerom. 21. Rom.
F. 5	20. Gen. 22. Trial	6. Jerom. 21. Rom.
S. 6	21. Gen. 22. Trial	7. Jerom. 21. Rom.

Poetry.

THE POOR OF CHRIST.

FROM CHRISTIAN LYRICS.

How highly honoured, Lord, are they
Who wait upon Thy poor;
Who serve their Maker day by day,
Within the cottage door;
Who aid the widow's portion scant,
And for the poor comfort those
That languish in their grief and want.
"The Man of many woes."

For Scripture saith, the poor and sad
Are types of God the Son;
That He, who makes their bosoms glad,
Makes glad the Holy One;
That when the tend the sick, and feed
The hungry at our board,
We minister to Jesus' need,
And serve our blessed Lord.

Then should not Christian's eye behold
The low with reverence meet,
And lay their silver and their gold
Bright joyful at their feet;
And open wide, with ready hands,
The hospitable door,
When Jesus Christ before them stands
In person of his Poor?

Yea, come, ye blessed of the Lord,
Afflicted upon earth,
Receive the best I can afford,
And sanctify my hearty cheer;
For Jesus' love, my cup partake--
Your prayers are all I crave,
Eat of my bread, for Jesus' sake,
And bless me, in His name.

Religious Miscellany.

MEDIAEVAL PREACHERS AND MEDIAEVAL PREACHING

A Series of Extracts, translated from the Sermons of the Middle Ages, Chronologically Arranged, with notes and an Introduction. By the Rev. J. H. Neale, M. A., Warden of Sackville College. (London: Moxley 8vo. 340 pp.)

Not long ago an article on mediæval sermons appeared in the *Christian Remembrancer*, from the pen of Mr. Neale. The article excited much interest, owing to the cleverness of the composition, the novelty of the subject and the specimens which it contained of middle-age sermons. Even in an historical point of view, a true picture of mediæval preaching was needed to complete our idea of mediæval life. We know what their architecture was, their churches, their castles, their domestic buildings, their dress, their dinner, their household expenses, have been the subject of antiquarian research. The theologian studies their wonderful systems of scholastic divinity; and the historians are the inheritance of the church. But what were their sermons? What kind of instruction did our ancestors bear from the pulpit of the village church or by the cross, or in the abbey?

Mr. Neale's work supplies this need, and it does more. It exhibits a picture, by comparison with which we see our own deficiencies, and gain invaluable hints for improvement. The volume contains an introduction on the characteristics of mediæval preaching in contrast with that of later times; and a series of selections out of the greatest of the ancient preachers, from Isidore, in the eighth century, to the Portuguese Jesuit at the commencement of the seventeenth. Virginia, there is no designed exception, St. Bernard, from whom no extracts are given, "because," as Mr. Neale justly says, "his superlative value and beauty would, if any regard at all were to be paid to analogy, have necessarily excluded the greater part of those writers from whom he wished to quote. To the specimens of each preacher is prefixed a short notice of the writer and his history.

We can scarcely do justice to the specimens of mediæval preachers by extracts, but we must give a few; as of Bede's plainness:—

"When, some days since, I was sitting quietly at home, and thinking how I might assist your progress in the Lord, suddenly, about evening, and at nightfall, there was such a vociferation of the people, that the irreligious sound penetrated oven to heaven. I asked what the noise meant. They told me that there was an eclipse of the moon, and that your shouts and endeavors were intended to assist it in its distress. I laughed, and wondered at your folly, that, like devoted Christians, you were offering your assistance to God; as if, forsooth, He were weak and helpless, unless He were assisted by your cries, and could not defend the lights which He Himself created. Next morning I enquired of those who come to visit me, if they had ever seen anything similar.— They replied, that they had not only known the like, but worse things in the places where they lived.— One said that he had heard the blowing of horns, as if encouraging to the battle; another, the grunting of pigs; some told me that they had seen men casting javelins and arrows against the moon; that others scattered flakes of fire towards the sky, and affirmed that some terrible monster was destroying that orb, and but for his help, would entirely devour it; that some, in order to satisfy the illusion of the demons, cut down their hedges, and broke all the vessels they had in their houses, as if that would assist the moon in her eclipse. What madness is this, brethren! what insanity! Are you stronger than God, that ye endeavor to fight for Him?"

Peter Damian:—

"But when I consider Thee, Lord Jesus, my admiration and my compassion increases. Why dost Thou go to the Jews, who lie in wait for thy soul? They are betrayers and murderers; trust not Thyself to them, for they love Thee not; they will not pity Thee, they will condemn Thee to a most base death. Why dost thou hasten to endure such mocking, such scourging, such blaspheming? to be crowned with thorns, to be spit upon, to have vinegar given Thee to drink, to be pierced with the spear, to die, and to be laid in the sepulchre? In this Thy resolution, in this Thy design, my soul, when I consider it, is overwhelmed. I grieve with Thee, Lord Jesus, over the miseries of Thy passion. The advice of Peter, Thy friend, is that which I should have given, who said, 'Be it far from Thee, Lord, this shall not happen to Thee.' It is not meet that the Son of God should taste of death. But this differs from Thy counsel, who art determined to undergo Thy passion. What then? Are we to follow the advice of Peter or of Jesus? of the servant or of the Lord? of the disciple or of the Master? But the servant is not greater than his Lord, nor is the disciple more learned than his Master. We must acquiesce, therefore, in the determination of the Lord and Master, who needs no other counsel; lest it be said to us with Peter, 'Get thee behind Me, Satan; thou savorest not the things that be of God.' For Peter knew not that Christ had from the beginning fore-ordained his passion, that by death He might destroy our death, and by rising again might restore our life."

Virgilia to the fishes:—

Aristotle, speaking of fishes, says, that they alone, among an animals, can be neither tamed nor domesticated. There they live, in their seas and rivers, there they die in their mountains, there they hide themselves in their grottoes, and none among them is so large as to trust man, or so small as not to avoid him. Authors usually condemn this characteristic of fishes, and attribute it to their little docility, or exceeding brutishness, but I am of a very different opinion. I do not condemn—on the contrary, I very much praise—their retirement; and it seems to me, that, if it were not natural to them, it would be a proof of their prudence. Fishes, by how much the further from men, by so much the better. Much conversation and familiarity with them, God preserve you from it! If the beasts of the earth and the birds of the air choose to be man's familiars, let man do it and not them: it is at their own expense. Let the agouti talk to man, but it must be in her cage. Let the parrot talk to him, but it must be with her chain. Let the hawk go to the chase with him: but it must be in her jesses.— Let the ape play the buffoon for him: but it must

be with his ring. Let the dog content himself with gnawing his bone, but he must be dragged where he likes not, by his collar."

We regret we cannot extract more.—Abridged from *Lit. Churchman*.

CLERICAL RECREATIONS.

The June number of *Hall's Journal of Health* contains the following timely article on the subject of Clerical Recreations.

To no class of persons does this nation owe more of stability and greatness than to its clergy; their learning, their talent, their piety, their love of liberty and the right, their resistance against oppression and the wrong, are the glory of any people, and more essential to national advancement than million times their number of bar-room politicians and quibbling lawyers. But with the talent and capabilities which, if exerted in other directions, would place them at the head of the counting room and on 'change, they do not on an average get the pay of a New York drayman. Such being the case—and shrewd it is to the intelligence and piety of this land that it is so, we have no right to direct them as to the expenditure of their time. But willing to do them a service, to suggest somewhat that may add to their health and usefulness, we propose the following as a very profitable method of recreating themselves during the summer.

Let them travel together, two and two on horseback, through the desolate and mountainous parts of the country, preaching in the forenoon at some desolate and mountainous parts of the country, preaching in the forenoon at some country church or tavern, or post office; and at night in some town or village.

There is no more delightfully healthful form of exercise than that of moderate horseback travel, day after day, some eighteen miles between breakfast and dinner, and some twelve miles between dinner and supper. The change of scene, of employment, of air, of food, of mode, of preparation, the relaxation from severe study to that of a moderate and unlaborious sort, the freshness which will invest old ideas, and old sermons, when connected with the consciousness that they are perfectly new to the auditory, and pleasurable feeling which pervades the heart in the reflection that the seed of the word is thus sown to man, who else might not have had it scattered to them again, perhaps in a lifetime, with the assurance that it must take root in some hearts. We repeat it, all these things together, when a minister has a mind to the work, when it is his treat and drink to be thus employed, will work such a change in the physical condition of a man as will enable him to return to the people of his charge with a store of health, with a vigor of mind, with a warmth of heart and elevation of spirit of which those clergymen have no conception whose recreations are to feed and lounge on the sea-shore or at the Spa. Let each congregation that feels that their minister ought to have a holiday during the heats of summer, provide him with a hundred or two dollars extra, and say to him, or ye go Parach! We recommend the mountainous regions of our country for two reasons; the atmosphere of the mountains is most pure and invigorating, the exercise of riding and walking up and down hill leaves no muscle or fibre in the whole economy unemployed, and then, for the great moral reason, opportunities for religious instruction are very limited in hilly countries, and would be more highly valued and improved. We trust the religious press will give these suggestions a wide circulation, for they are well worthy of the mature consideration and practical attention of all well-meaning men.

BISHOP HOPKINS.

On "Our Redemption by Christ from the Curse of the Law," says: We may reduce all subordinate questions to these two principal ones: 1. Whether the ransom which Christ paid to the justice of God, in his death and sufferings, was intended by him for the redemption of every particular person in the world, or as to render them all free, that is, that God might, without violating the order of his justice, bestow faith, and thereupon, eternal salvation on all. 2. Whether he paid this ransom with an absolute intention that some persons, even