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### TO CORRESPONDENTS.

Communications have been received from several esteemed friends, which we are unable to use in the present number. While asking for communications, especially ORIGINAL ARTICLES on popular and attractive subjects, we must impress upon all who write the importance of conciseness and power. We want the Magazine to be replete with information—instinct with life. Nothing short of a first-class periodical in every form will satisfy our wishes, or be offered to our readers. And once for all, it must be distinctly understood, that the Magazine is not an organ of a party—but the representative of the Church.

### TO READERS.

We ask the attention of our readers to the favourable notices of the Press which are published with this number. And in doing this, we solicit a general co-operation in giving the Magazine a wide circulation throughout the Dominion. No effort will be wanting on our part to make it worthy of a place in every household. Our readers can aid in securing this result. 1st, Let those who have subscribed for a year recommend others to do the same; and 2nd, In every Parish let a Club be formed, according to the following liberal terms, which are respectfully submitted to Clergymen, Postmasters, and others, disposed to get up Clubs:

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OPENING NEW GROUND;

A TALE OF MISSION LIFE.

By the Author of the Heir of Redcliffe.

CHAPTER II.

'I humbly pray  
That, ere this youthful year is white with age,  
I may have looked my last on England's skies  
And be o'er-domed by fairer. Yet I love  
The very air that kisses her black shores;  
But still my home is elsewhere—it's in Heaven,  
And I am but a stranger everywhere.'

*Jackson.*

THE usual course of parish work at Avonside was resumed so naturally that it sometimes seemed like a dream that any change had been spoken of. Mr. and Mrs. Morton and Agnes went on apparently just as usual; and there was not much difference with the sisters, only that Sarah's eyes were apt to look terribly red and weak in the morning, and Grace always said, whenever she was asked to do anything she disliked, that it was not worth while, since she was going away so soon. The same rule did not seem to hold good as to what she liked—that was always a beginning which Philip Sadler could go on with.

All the books about South Africa and the mission papers that could be found were in the house, and every one was reading them—all but Sarah, who in her quiet way always kept out of the very sight of them as much as possible; when she saw the word Natal on the outside of a book, always turned it down; and when Grace or Louis brought her descriptions that they thought so charming and delightful that they must convince her, only shook her head, and begged to hear nothing about it.

There were a good many visitors at the parsonage that summer—

Mary's sister, a widow without children, was there most of the time, and was urgent to have Charlie left with her; but as Charlie was never so much inclined to be disobedient as when she was by, this was not very likely to happen.

Of the Morton family few were still in England. One brother was in India, another at sea; and of the sisters, one had married an Officer and was in Canada with him, and another a merchant who lived at Scutari. There only remained William, who was in an office in London; Fred, who came between Agnes and Sarah in age, and who had just been appointed to a regiment now in Australia; and Caroline, the married sister with whom Sarah and Grace had been staying. Her husband was a doctor in a large crowded town, a place which her sisters disliked very much, fond as they were of her, and her three babies.

All these 'remnants of the dispersed family,' as Caroline called them, met at the Rectory for a fortnight in August, and much was said about the future plans. Caroline was very much distressed at losing them all, but she could not offer a home to her sisters, as her husband's mother was coming to live with her, and there would be no room. William was very kind in undertaking to make their home, and talked over arrangements with the elder sisters, so that Sarah began to look forward with a kind of security to the house in the outskirts of London which he meant to take, and to Agnes's plans of making herself useful. The parting with Grace, with Colin, Mary, and the children, would be very, very dreadful; but Agnes was sister, mother, friend, above all others to Sarah, though only six years older; and with her Sarah felt as if she could bear to live even without the others. The one drop of comfort in the cruel bewilderment of change and separation, was Agnes's assurance that if either of her younger sisters remained in England, she must do so too.

Nearly the last day of August had come, and Caroline's visit was almost ended. She and Agnes were sitting together under the verandah, and quietly talking, while her two eldest little ones were rolling about upon the lawn under Sarah's keeping.

Agnes was asking if Caroline's husband could obtain leave for her to go sometimes and read to the patients in a hospital for blind people where he had once been a surgeon.

'Then you think your staying at home quite fixed?' said Caroline. 'I hardly dared to hope it!'

'I have made up my mind that so it will be,' said Agnes, the tears coming into her eyes; 'and I am thankful not to have the pang of leaving you and William.'

'But—ah! Agnes, you can't deny that your heart will be there; and I do not wonder, considering what a brother Colin is.'

'Don't let it seem unkind to you, Caroline. It is not only preference

—you know how dear my brothers all are to me: but Colin is something more—almost my father, and my clergyman.'

'I know—I know. And to trust Mary in those strange places, with only that wild puss, Grace! Little Louie is more to be depended on!'

'I am less afraid for Mary; she always revives in a warm climate, and she and Colin will tame Grace. I cannot persuade myself that I am necessary to them.'

'But it is the work, I know, Agnes—it is the work that you long for. I have not forgotten how you and I used to lie awake together in the summer evenings, and scheme how we would go out and teach the natives. And how we talked of our first church, that was to be built of bamboos, with plantane leaves over it.'

'Yes,' said Agnes; 'and how we loved to read the mission reports, that told how useful women could be in teaching the little children, and showing the women how to be civilized.'

'And oh! the heart-ache of looking at one of the great maps of the world, where the spread of different religions is marked, and seeing the great dark cloudy region of heathen!'

'Yes, but then to remember "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!" What a comfort that is!'

'And those were the last words of one of our colonial bishops.'

'Yes; as the last text referred to by our first missionary bishop was, "How beautiful upon the mountains are the feet of him that bringeth good tidings!" Then the thrill of remembering that the actual work is doing in our day, and by persons like ourselves; and to imagine that in time one might be one of those persons! Was it not beautiful, Carry?'

'And is it not beautiful that Colin is one of them? Yes, Agnes, indeed I do feel for you in this work having come so very near, seeming so absolutely within your reach.'

'I cannot be worthy of it,' said Agnes—a large tear dropping.

'I own that what does surprise me is that you should take that little Sarah's reluctance as such an absolute rule.'

'Dear Carry, I have thought it over and over again, and my heart has trembled at those words of our Blessed Lord, about the duty of forsaking one's relations for His sake and the Gospel's. But it does not seem to me that I can be sure that He does call me—me, who am not a clergyman, and who have my first duties to my family. To take Sarah against her own wish would be wrong and cruel, or even to work on her to give her consent; and to leave her on William's hands at her age and his, is quite as impossible.'

'If I only could have her, but—'

'I know, dear Caroline, your husband's first duty, and therefore yours, is to his mother. To take care of Sarah is the most obvious one that

has been given to me; and if I ran away from that, and either forced the poor child with me, or had her sent to school among strangers, should I not be preventing a blessing from coming on what lay before me? If you were to drop a stitch in the beginning of that knitting, what would become of the whole stocking?

‘How do you make out that Colin is dropping no stitches?’

‘First, Colin is a clergyman; and then, his work by us is done. If he had gone when we were all young, before any had married, or any of our brothers were able to take care of themselves or us, then there might have been a question which duty came first; but now, when all his charges are disposed of, except those he can take with him or leave in safe hands, surely after the way in which his first hint was responded to, the call is as clearly providential as any we can expect in these days.’

‘Yes, you do not think I was doubting of his being right, most right, to go—only wandering how you discriminated between his duty and your own.’

‘Partly—partly,’ said Agnes, in a choked and singing voice, ‘because I wish it so much! I know it would be gratifying my own self-will, and then how could I hope to be

“Steadfast set to do my part,  
And fearing most my own vain heart?”’

Here the little Lina, whom Sarah had been for some seconds trying to keep from interrupting, insisted on being attended to by her mamma, and Sarah disappeared.

So quiet and retiring was Sarah at all times, that no one in the general bustle and excitement of the house noticed that she kept more apart than ever, and that the cold in her eyes was much worse.

But when the 31st of August came, and Mr. Morton was sitting in his study writing, there came a knock at the door, and Sarah stood there looking exceedingly red.

‘Colin,’ she said, ‘if you please, I will go with you to Natal.’

‘You! my dear child!’ was all he could say, so much was he amazed.

‘Yes, I’ll go,’ said Sarah, looking down and twisting her fingers.

‘I do not understand you, Sarah,’ he said, holding out his hand and drawing her close to him. ‘I thought you were exceedingly averse to leaving England.’

‘So I am—’ she whispered so that she did not seem to mean him to hear it—‘but I’ll go.’

‘But, my dear, there is no necessity for you going. We should be very glad to have you with us, of course, and I think you would be happy and perhaps useful there; but I would not take you against your wish on any account; and you can be very happy and comfortable with William and Agnes.’

‘I know; but I’ll go.’

'Then, Sarah,' he said, partly pleased, but far more puzzled, 'I am to understand that you have thought over the matter, and have prepared yourself to live as one of a missionary's family must live, making our own comfort and pleasure secondary to the duty we undertake, of making God's glory known among the heathen.'

'No,' said Sarah; 'but I'll go.'

'No! Sarah! What does this mean? Do you mean that you are not ready to try what you can do in this great cause?

'I don't know anything about causes,' said Sarah—and there was a look about her face that sometimes came when she was overpressed with questions, and which looked so like sullenness that Mr. Morton was perplexed, and said,

'Well, Sarah, I shall call Agnes. If you cannot explain yourself to me, perhaps you will be able to tell her what has brought you to this purpose.'

'No, no,' she said, grasping his coat, 'don't call Agnes—don't.'

'Then you must tell me what has brought you to this determination, Sarah, that I may know whether I ought to accept it or not.'

Sarah was a girl of so few words that it was a great effort to her to make any explanation, especially about herself; but when her brother proceeded to speak gently to her, and tell her to think a little, and let him hear whether she really wished to go with him and Mary, and could make up her mind to give her home pleasures and comforts for the sake of helping on the knowledge of the Gospel—she answered,

'It's not that! I don't like horrid black people!' and she gave a very unpromising shudder. 'I had much rather have our own dear little white girls.'

'Then why do you think of going, Sarah? Is it that you do not like parting with us?'

'It's not that,' honestly said Sarah; 'it's Agnes.'

'But Agnes remains with you.'

'Yes, that's it;' and Sarah cried bitterly.

'What is it, my dear?' he said, as a perception of the truth dawned on him. 'Look up and tell me if it is that you may not hinder Agnes.'

'Yes, that's the thing! I would not have listened, but the children *would* come near; and I heard Agnes tell Carry how she longed to go, and could hardly bear to stay back, and all because of me.'

'Then that is your reason?'

'And if a storm comes at sea, one wont be left without the other. And if a lion runs away with her, I hope he'll take me too.'

'I wish I could think you knew better what you are about, Sarah,' said her brother, vexed to find her more childish than his own little Louisa.

'I do not know, Colin,' she said earnestly. 'I will do all you and

Agnes tell me, and try to save everyone trouble; and I shall not be so very much afraid when the time comes, for then I shall remember Who takes care of me. I shall not mind anything while I have Agnes, and you too.'

'Well, I must take time to think over what you say, and so must Agnes, before we can decide whether it is fit to accept it, Sarah; but however we may settle it, we shall feel that you have acted like a kind good girl; and such reasons as these may lead you to the highest motives of self-sacrifice one day.'

Sarah was glad to go away; she did not thoroughly understand him, and was never so uncomfortable as when she thought or felt herself the subject of attention. She was not such a dull girl as she may have been thought. What she was actually about she did well, and was forward in many of her studies; but she had a sort of unreadiness and indolence of mind that made her slow to take in new ideas, or even allow herself to be occupied by them, and very dreamy and apparently childish in all her affairs of real life. She had not chosen to stir her senses up to think about the mission cause, or about even the climate and country of South Africa; and therefore she was like a baby in knowledge about them; when her feelings were at length stirred on Agnes's behalf, and she took the resolution in this blind way. But whatever Sarah said, she meant; and every one in the family knew that there was no change in her purposes when once she had made up her mind,

Mr. Morton had thus no doubt or fear of her wavering; but he did not know whether the love of her sister was a sufficient motive to carry her through what might be before her in the new life to which he was pledging himself, and those who went with him. While he was still thinking, there was another tap at the door, and Grace came in, flushed and eager.

'Colin,' she said, with her hands on the back of a chair, 'you said you would not take any answer till to-day; but you know what it is.'

'I think I do, Grace; and I hope it has been made in a right and sober spirit of perseverance.'

'Yes, Colin,' she said; then correcting herself—'I mean, I hope it has. I know that there will be hardships and disappointments—I have read and thought all about it: but the Apostles had hardships and disappointments too; and it only turned to glory.'

'True, Grace; but how if we—if you were not ready to bear them?'

'Oh! but when they are for a great purpose, and one knows they are martyrdoms, one must have strength to bear them. It would come—it always did.'

'You did not know that it *always* did, Grace. We only remember those who stood; we do not know that there were some who had not strength for great trials; perhaps because they had not prepared themselves by standing in little trials.'

‘I know what you mean, Colin; but there will be plenty of little trials to practice on; and indeed I do not think there can be much hope of any very great ones. It will only be that the lesser will have the illumination of being endured for a great cause. All the colonists endure them for wealth’s sake. Why should not we endure them for the Gospel’s sake?’

The brother bowed his head in assent; and Grace, a little disappointed, moved away. He leant back and thought. He hoped he was not hard upon his little Grace, so well thought, felt, and expressed, as it all was; and yet he could not feel quite sure whether—though she might be quite sincere—it was not partly language learnt from books, and whether when the disagreeables really came, the purposes would be found to illuminate them. Not that he doubted about taking her, wishing it as she had done from the first, and with intelligence quite sufficient to know what she was undertaking, as far as words could make her know it; only if there had been less talk and more action he would have been happier.

His next interview was with Agnes. She could not keep from crying when she heard of Sarah’s choice, which the girl had been too shy to mention to anyone. So entirely had the elder sister resigned herself to sacrifice her longing, that now she did not know how to believe that her wish was granted; and she much scrupled to accept a sacrifice made solely for her sake. But there were reasons that further guided her. It was best for Sarah and Grace not to be parted; and far better that Sarah should not lose the guidance of her brother Colin. Besides, Agnes herself was young to live in a London house with a brother no older than William: and Caroline knew that William himself, though fond of his sisters, had never thoroughly liked or believed in the project. In fact, there was everything to show that Agnes’s place was where her desires led her, at Colin’s side; and Mary wept with intense relief at finding that so it was to be, and that her Agnes would be with her, to help her through the difficulties of the journey.

‘Now,’ she said, ‘she would have no fears for the children or Papa! She was so thankful.’

Indeed, Agnes felt that if Mary had shown how ardently she wished it, she would hardly have doubted what to do.

‘Then I go, Colin,’ whispered Agnes. ‘O pray for me that my strength may be as my day, and that I may not, by my own weakness or folly, hurt the cause.’

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*To be continued.*

PRAYER is a religious representing of our will, and pouring out our hearts before God; it is the soul’s pulse, and shews the state of the heart; if spiritual life be weak in us, our prayers will be so too. Prayer is, in all ordinary cases, and it always ought to be, a calm and peaceful exercise, not an agitating one.

## THE HON. AND RIGHT REV. JOHN STRACHAN,

FIRST BISHOP OF TORONTO.

It is understood that the present Bishop of Toronto is actively engaged on a "Life" of his ever-memorable predecessor. As a matter of course, this will be the Biography to which, when published, the future historian of Canada, and the future student of Canadian Church history, will have recourse, as a standard authority on its special subject. The forthcoming work will doubtless be a full, calm and impartial narrative of the eventful and instructive career of one, who in numerous relations exerted a powerful influence on affairs in Upper Canada. In the meanwhile there has been no deficiency of memoirs and notices of the departed Bishop. At the moment of his decease, the public journals of the day contained very copious obituaries, kindly for the most part and respectful and just in tone. A well-written and genial "Sketch," filling fifty-four octavo pages, accompanied the photographic portrait in Notman and Taylor's "British Americans," published in Montreal. In the Lennoxville Magazine was another notice, with some curious particulars. It fell to our own lot to construct a somewhat elaborate account of the Life and Times of the lamented prelate, which was published in pamphlet form as "a Review and a Study," occupying seventy-seven octavo pages.

Altogether, therefore, it would seem that at present there remains little to be said on the topic before us, that would have the character of novelty; and the public is content to wait the completion of the final and authoritative memoir which the present occupant of the See of Toronto has in hand.

Instead, then, of going over a field already explored and re-explored, so far as the circumstances of the case would admit, we propose to furnish the readers of the *Churchman's Magazine* with two extracts from a series of Collections and Recollections which we have been endeavouring of late to bring into shape, having reference especially to Toronto and its neighbourhood in the olden time. In this series frequent occasions of necessity arise when the late Dr. Strachan appears on the scene. In the present number there will probably be room only for that portion of our reminiscences having reference to him, which were suggested by a view, in imagination, of the interior of the primitive St. James's Church at York,—a view which enabled us to sketch rapidly a goodly number of the early notabilities of Upper Canada, military and civil, clerical and lay. In a second paper we shall give, as a companion piece, our recollections relative to him, associated with another revived interior, namely, that of the old District Grammar School, so long the scene of his educational labours at York.

After a tolerably full account of the primitive history of what is now the Cathedral Church of Toronto, and of the first worshippers and ministrants within its walls, the "Collections and Recollections" alluded to, thus proceed: "There remains to be noticed the 'pastor and master' of the whole assemblage, customably gathered together in St. James's Church,—Dr. John Strachan. On this spot, in successive

edifices, each following the other in rapid succession, and each surpassing the other in dignity and propriety of architectural style, he, for more than half a century, was the principal figure. The story of his career is well known, from his departure from Scotland, a poor but spirited youth, in 1799, to his decease in 1867, as first Bishop of Toronto, with its several intermediate stages of activity and promotion. His outward aspect and form are also familiar, from the numerous portraits of him that are everywhere to be seen. In stature slightly under the medium height, with countenance and head of the type of Milton's in middle age, without eloquence, without any extraordinary degree of originality of mind, he held together here a large congregation, consisting of heterogeneous elements, by the strength and moral force of his personal character. Qualities, innate to himself—decisiveness of intellect, firmness, a quick insight into things and men, with a certain fertility of resource—conspired to win for him the position which he filled, and enabled him to retain it with ease; to sustain, with a graceful and unassuming dignity, all the augmentations which naturally accumulated round it, as the community, of which he was so vital a part, grew and widened, and rose to a higher and higher level, on the swelling tide of the general civilization of the continent. In all his public ministrations he was to be seen officiating without affectation in manner or style. A stickler in ritual would have declared him indifferent to minutiae. A technical precisian in popular theology would pronounce him, now and then, out in his theology. He wore the white vesture of his office with an air of negligence, and his doctor's robe without any special attention to its artistic adjustment upon his person. What he seemed especially to drive at, in his teaching, was not dogmatic accuracy, so much as a well-regulated Christian life, in childhood, youth, and manhood. The good sense of the matter delivered—and it was never destitute of that quality—was mainly relied on for the result to be produced. The topics of modern controversy never came up in his discourse. At the period to which we refer, they were in most quarters dormant; their re-awakening deferred until the close of a thirty-years' peace, but then destined to set mankind by the ears, when now relieved from the turmoil of physical and material war, but roused to great intellectual activity. Many a man that dropped in during the time of Public Worship, inclined from prejudice to be captious, inclined even to be merry over certain national peculiarities of utterance and diction, which, to a stranger, for a time, made the matter delivered not easy to be understood, went out with quite a different sentiment in regard to the preacher and his words.

In the early days of Canada, a man of capacity was called upon to play many parts. It required tact to play them all satisfactorily. In the case of Dr. Strachan—the voice that to day would be heard in the pulpit offering counsel as to the application of sacred principles to life and conduct, in the presence of all the civil functionaries of the country, from Sir Peregrine Maitland, to Mr. Chief Constable Higgins; from Chief Justice Powell to the usher of his Court, Mr. Thomas Phipps; from Mr. Speaker Sherwood or McLean, to Peter Shaver, Peter Perry, and the other popular representatives of the Commons in parliament—the voice that to day would be heard in the Desk leading liturgically the devotions of the same mixed multitude—to-morrow was to be heard by portions, large or small, of the same audience, amidst very different

surroundings in other quarters : by some of them, for example, at the Executive Council Board, giving a lucid judgment on a point of governmental policy, or in the Chamber of the Legislative Assembly, delivering a studied oration on a matter touching the interests and well-being of the whole population of the country, or reading an elaborate original report on the same or some cognate question, to be put forth as the judgment of a committee; or elsewhere the same voice might be heard at a meeting for Patriotic purposes; at the meeting of a Hospital, Educational, or other secular Trust; at an emergency meeting, when sudden action was needed on the part of the charitable and benevolent:—without fail, that voice would be heard by a large portion of the juniors of the flock on the following day, amidst the busy commotion of School, appointing tasks, correcting errors, deciding appeals, regulating discipline; at one time formally instructing, at another jocosely chaffing, the sons and nephews of nearly all the well-to-do people, gentle and simple, of York and Upper Canada. To have done all this without awkwardness, shews the possession of much prudence and tact. To have had all this go on for some decades without any blame that was intended to be taken in very serious, earnest; nay, winning in the process applause and gratitude on the right hand and on the left—this argues the existence of something very sterling in the man. Nor let us local moderns, whose lot it is to be part and parcel of a society no longer rudimentary, venture to condemn one who, while especially appointed to be a conspicuous minister of religion, did not decline the functions, diverse and multiform, which an infant society, discovering the qualities inherent in him, and lacking instruments for its uses, summoned him to undertake. Let no modern caviller, we say, do this, unless he is prepared to avow the opinion that, to be a minister of religion, a man must, of necessity, be only partially developed in mind and spirit, incapable as a matter of course, of offering on opinion of value on subjects of general human interest.

The long possession of unchallenged authority within the immediate area of his ecclesiastical labours, rendered Dr. Strachan for some time opposed to the projects that began, as the years rolled on, to be mooted for additional churches in the town of York. He could not readily be induced to think otherwise than as the Duke of Wellington thought in regard to Reform in the representation, or as Ex-Chancellor Eldon thought in regard to greater promptitude in Chancery decisions, that there was no positive need of change. "Would you break up the Congregation?" was the sharp rejoinder to the early propounders of schemes for Church-extension in York. But as years passed over, and the imperious pressure of events and circumstances was felt, this reluctance gave away. The beautiful Cathedral mother-church, into which, under his own eye, and through his own individual energy, the humble wooden edifice of 1803 at length, by various gradations, developed, forms now a fitting mausoleum for his mortal remains—a stately monument to one who was here in his day the human mainspring of so many vitally important and far-reaching movements.

Other memorials in his honour have been projected and thought of; but none have as yet, locally at least, assumed tangible shape. One of them we record for its boldness, and originality, and fitness, although we have no expectation that the æsthetic feeling of the community will soon lead to the practical adoption of the idea thrown out. The

suggestion is this: that in honour of the deceased Bishop, there should be erected, in some public place in Toronto, an exact copy of Michael Angelo's MOSES; to be executed at Rome for the purpose, and shipped hither. The conception of such a form of monument is due to the Rev. W. Macaulay, of Picton. We need not say what dignity would be given to Toronto by the possession of such a memorial object within its precincts as this; and how great, in all future time, would be the effect, morally and educationally, when the symbolism of that object of art was discovered and understood. Its huge bulk, its boldly-chiselled and only partially finished limbs and drapery, raised aloft on a plain pedestal of some Laurentian rock, would represent, not ill, the man whom it would commemorate—the character, roughly outlined and incomplete in parts, but, when taken as a whole, very impressive and even grand, which looms up before us whichever way we look, in our local Past.—One of the things that ennoble the old cities of continental Europe, and give them their peculiar charm, is the existence of such objects in their streets and squares, at once works of art for the general eye, and memorials of departed worth and greatness. With what interest, for example, does the visitor gaze on the statue of Gutenberg, at Mayence; and at Marseilles, on that of the good Bishop Belzunce!—of whom we read, that he was at once “the founder of a college, and a magistrate, almoner, physician and priest to his people.”—The space in front of the contemplated west porch of the Cathedral of St. James would be an appropriate site for such a noble memorial object as that which Mr. Macaulay suggests—just at the spot where was the entrance, the sole humble portal of the structure of wood, out of which the existing pile has grown.

HENRY SCADDING, D. D.

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## HISTORIC PICTURES;

OR, SKETCHES OF ENGLISH CHARACTERS AND SCENES.

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### INTRODUCTION.

There is no study more entertaining and instructive than the study of history; there is no history more diversified and attractive than the history of Great Britain. It is the province of history to define the principles and delineate the characters of individuals; to portray the scenes, and re-produce the customs of society. The present is instructed and guided by the records of the past. In the struggles of antiquity there are noble examples of patriotism and courage; in the growth of nations, and the development of law, there is proof of the progressive changes through which society must pass in attaining a perfect standard of liberty and power. The world grows young again beneath the magic touch of the historian's pen. By the light of historic truth we penetrate the mists which shroud the ancient times; and sitting silently at home, or walking through the fields, we may hold converse with the men who lived and wrote, who toiled and fought when governments were weak, and the nations were struggling into life. There is a magic charm in the stories of the old historians, whether sacred or profane;

there is divine enchantment in the deeds by which the progress of modern nations has been secured. Who can read without a thrill of pleasure, the wonderful history of Egypt, of Babylon, of Greece, of Rome? and who does not gaze with interest upon the characters which appear, and upon the scenes which have been enacted, in the establishment of the Christian Church, and in the consolidation of the British Empire?

In the present series of HISTORIC PICTURES, we shall confine ourselves to the history of Great Britain. There is in it all the fascinating charm of poetry and romance. It is crowded with heroic characters, and with tragic scenes. There are pages stained with blood; there are names of priceless worth. The tyrant's wrath may sometimes cast a deep, dark shadow o'er our path, while freedom's triumphs soon again light up the sky. We listen to the patriot's song; we stand beside the martyr's grave; and so onward, through successive changes and conflicting storms, amidst the horrors of the battle-field, and the struggles of the senate, by the light of literature, and the influence of religion, we see our country push its way,—growing like a tree, expanding like a stream, until from an island almost untenanted and unknown, Great Britain has become the wealthiest, the wisest, and the mightiest nation upon earth.

In the production of this change, some characters have been boldly prominent, some spirits have been foremost to suggest and guide; and as well in the incidents of their lives as in the influence of their works, they deserve to be analysed and reviewed—as heroes to be praised, or as models to be followed. It is not that in all cases they have been persons of brilliant talent, or indomitable courage; but that by a combination of Providential circumstances, which they could neither foresee nor control, they have become identified with movements which have required judgment and discretion, forbearance and faith, and which, in their ultimate issue, have enhanced the reputation of their land, and promoted the civilization of the world. There is sometimes a tendency to overlook, or undervalue the thrilling incidents of English history, in presence of the wonderful combination of events which in more modern times have startled and convulsed the world. But a knowledge of the changes through which our country has passed, and of what our forefathers have been and done, may help us to prize more highly the blessings we enjoy, and to hand down to posterity in undiminished vigour our institutions and laws. With this view we propose to offer, for the acceptance of our readers, a few Historic Pictures, or Sketches of English Characters and Scenes. In doing this, we shall neither presume upon a systematic history, nor weary with details. There are certain periods of our history which are landmarks for the rest; there are noble characters in the nation whose names must never be forgotten. Our aim will be to re-produce a few of these in all their living forms and wondrous power, exposing their faults, whilst commending their virtues, deducing principles, suggesting lessons, and marking at every point the progress of the nation, in its government, its institutions, its literature, its religion, and its general social and political condition. We may thus furnish means for agreeable entertainment; and, still more to be desired, we may incite to a more profound investigation, and a more perfect knowledge of our history in all its periods and forms. It will be impossible to indicate all the

authorities to which reference may be made. The standard works of the country, however, will be examined; every fact shall be verified; and without reference to the predilections of party, we shall try to furnish analysis of character, and descriptions of events, at once instructive and true.

Our first Sketch will be of ALFRED THE GREAT, than whom no brighter character adorns the historic page.

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THE STUDY OF THEOLOGY IN RELATION TO  
MENTAL CULTURE.

BY THE REV. D. McALLISTER.

By theology is here meant biblical, Christian theology as a system of doctrine. But as no truth of the system is without important practical bearings, our view of the influence of the study of theology must in some measure include, with the direct influence, that which is exerted through the medium of its effect on the life. The legitimate influence of hostile study is injurious. Let the unfairness and perversity in judgment of Renan, Strauss, and even Baur witness. The study should be candid and serious. The important relation of such a study of theology to mental culture appears:

I. From a consideration of the true object of all education. This is not to fit the individual to earn the largest amount of wealth for himself, and add more to the material resources of society. Culture should not disregard the fact of divinity in endowments both in kind and degree. For it to follow exclusively and mainly in line of the native vent, will give the greatest activity and accuracy in special departments, and thus pecuniary success. But is such success the highest? If defective faculties are neglected where is symmetry and completeness of development? The mechanic or even the scientist is less important than the *man*. If society were an intelligent monster, a leviathan, as Hobbs represented it, or if it were a mere machine, and each of its members a piece of the mechanism with definite place and duty assigned, utilitarian education would be lost. But society is not a machine. It is a moral person. Its highest interests are not material, but moral. Its members are not only artisans, merchants, etc., but sons, brothers, fathers. The best education must have regard to all the relations and duties of life. The fact that pleasure and progress in study are most in direction of natural inclination is not absolutely to rule. For the students' own sake and that of the State, the best rule may often be given them, as Schiller expresses it, *was sie bedürfen, nicht was sie laben*—according to their needs, not their desires. Hence, the theory of Lord Stanley's address at Glasgow is preferable to that of Froude at St. Andrew's. Mill's elaboration of Humboldt's thought—"the absolute and essential importance of human development in its richest variety"—applied first to the individual, then the society, is the correct idea. In other words, the highest possible development of man as man—of all his capabilities, mental and moral. This is the work of the whole life, but

all teaching should aid. The relation of theology to this work is manifest. No other system of truth so fully and effectually calls into exercise the whole range of mental and moral powers.

II. From its teaching as to the nature and destiny of the being to be educated, Ruskin gives an admirable series of questions, the answers to which a man to be educated ought to know: 1st. Where is he? 2nd. Where is he going? 3rd. What had he best do under the circumstances? But first in order is the question: What is he? Science and philosophy, apart from theology, have run mad when attempting to explain the nature of the soul. Dr. Vogt, e. g., says the soul is a collective name for the functions of nervous system. Dr. Bucknill that thought and reason "are products of the activity of the vesicular nerve of the brain. Dr. Youmans that "mental associations are cemented by cerebral nutrition." Such philosophizing is happily satirized by Voltaire in his *Micromegas*. *Micromegas*, a titan from Sirius, visiting the earth, meets several philosophers, and asks: "What is your soul, and how do you form your ideas? The replies were all different. A peripatetic, quoting Aristotle, said: "*Esti entelechia*." The soul is an entelechy. "I don't understand Greek," said the giant. "Nor I," said the philosopher. "Why quote it then?" "Because it is best to quote what one does not comprehend in a language of which one understands the least." Exclusive study of physical science tends to materialistic views of the soul. The study of theology is a safeguard. Plato's study of immutable and eternal distinctions, taught him the immortality of the soul. See *Phaedo*, Sec. 22. Aristocles, quoted by Eusebius, says Plato "held it as an axiom that it is not possible to understand things human (*ta anthropina*, the nature and relations of man) without a previous perception of things divine (*ta theia*, what we should now call the truths of theology)." Many since Plato date their highest intellectual life and deepest mental culture from a full realization of the soul's immortality and the tremendous issues involved.

III. From the aid it lends in the actual process of education. The mind is not a receptacle to be filled—not a blank on which facts are to write the sum of knowledge. Facts are important, but can't connect themselves, and have simply as facts no scientific meaning. Put into the mind, they are but a dead body into which the mind itself must breathe a vivifying spirit. Principles which underlie facts are the real essence of knowledge. To educate, therefore, is not to multiply facts, but to *educate* underlying principles which are not in the facts, but in the mind—not to store the mind with information, but to develop its latent power to trace their relations. The lecture system of European universities consists mainly of filling in from external sources. This gives scholars of vast information, but does not educate. The recitation system of American colleges fills in less, but educates more. The latter teaches to reflect as well as recollect; energizes as well as informs the mind. Branches of knowledge are important, in an educational view in proportion to the number and importance of their principles. *Facts* require the mind to observe, apprehend, remember; *principles* to combine, reflect, judge. The study that makes the highest demands, not on apprehension and recollection, but on reflection and judgment, are the tests for mental culture. Theology, the principles of which extend to all the affairs of life, and reach ultimately to all the objects of nature, and are concerned with man's highest interests, meets the

condition. Theology is also a central study. The classics are not central, as Mr. Gladstone thinks they are. The unity of knowledge demands a central subject. This is found only in theology, which gives unity to History, shows the ethical lessons to be learned from language, and upholds the mysteries of nature. In the language of Coleridge: "There is one department of knowledge, which, like an ample palace, contains within itself mansions for every other knowledge; it is biblical theology, the philosophy of religion and the religion of philosophy."

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"MAKEBELIEVE."

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A CHAPTER ON DECEPTIVE APPEARANCES.

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THERE cannot be a greater mistake than to suppose that *Truth* is natural to us. If you ever watch a party of children at play, you will at once see that more than half their game consists in "makebelieve,"—that is, in acting, in pretending to be something that they are not. Either they are shipwrecked on a desert island, or they are soldiers, or they are a school, or they and their dolls are parents and children, or they are ladies and gentlemen paying visits. Whatever it is, "makebelieve" is invariably the order of the diversion—more or less. We have read of one little girl suggesting a game of having supper. "But if you play at this," she said, "*you must makebelieve very much.*" We have no intention of offering an apology for these innocent imaginings. Indeed we cannot fancy that they need any excuse, even in the minds of the sternest moralists. Rather let us admire the fine sense of distinction between fiction and falsehood that generally exists in the minds of the most imaginative children. Of course, when we grow up, this "makebelieve" ceases. We never find adults "making believe" to be other than they are! We never pretend to be richer than we are, or greater, or younger! Alas! is it not true that our makebelieve is only different from that of children in that it is undertaken *with a motive*? We do not makebelieve just for the fun of the thing, but in order to carry out some deeper intention—to produce some impression on other people's minds who are not in the game. The truth is that the acute natural discrimination between fiction and falsehood has a tendency to become confused as we grow up under the influences of life, education, family ins and outs, the desire to please, and so forth. This happens in many ways. Very often it is produced by mistaken discipline (*i. e.*, harshness) on the part of those in whose hands education rests, by suspicion and mistrust, which at once suggest the idea of deception. We have no hesitation in saying that at least three-fourths of the falsehoods told in the world are in some way or other the result of fear, beginning from the mistaken idea that nothing but severity will cure a tendency to deception. "Grown-up people" little know how terrible they can be to a nervous boy or girl. If they realized it, or would try to remember more of their own youthful feelings, they would be less likely to become the merciless judges that, alas! even parents too often are to their own children. And if the children had learnt that they might safely confide in love, or often even in the justice of those set over

them, one grand cause of deception would at once be removed, and the temptations to falsehood would not have come till age might have brought a corresponding strength of mind to resist the vanity, ambition, or false shame, which may induce untruth in later life. But, constituted as human beings are, and as social life is, it is often very difficult to draw a line between deceit and that sort of tact (or "makebelieve," if you like to call it so), which is often so useful and so necessary in the arrangements of family life; that accomplishment which is so well defined by the "Country Parson" as "the art of putting things." That is, not of distinguishing, or even misrepresenting facts, but simply of presenting them in their most attractive form; in the colouring least likely to irritate tempers—to provoke discussion, or otherwise raise clouds on the domestic horizon. Often there is some nervous invalid who must not be worried; some over-busy person who must not be harassed, or other circumstances in which no one is exactly to blame, but which render it highly expedient to keep back annoyances and put everything in as pleasant a light as possible. We believe it is Thackeray who goes so far as to say that "the best wife is the best hypocrite," or thereabouts. This we do not hold, but we do think that the sort of management which tends to keep the peace and make things comfortable, is a duty and a most important power, whenever it does not lead to absolute untruthfulness.

This extends also to a certain degree into society; and we appeal to the candid opinions of our readers, whether they would not much rather have ordinary people civil and agreeable towards them, than rude, even if such rudeness is more sincere? We do not rest our happiness on the sincerity of mere acquaintances. They are quite welcome to think what they please, provided they will not bore us by bad manners when we see them. In the case of *friends* it is different. There are those on whose regard and affection we have learnt to set store, and were these to deceive us, the discovery would be very painful. Still, even in these cases, a little tact is sometimes requisite to save friendship which circumstances would otherwise destroy. Take it the other way. Will any friendship in the world stand more than a certain quantity of disagreeable truths? Certainly not, particularly as the friends who deal in such, frequently have a principle against telling you *pleasant* truths; they will tell you things to your disadvantage, but will think it foolish or wrong to encourage you with the repetition of pleasant remarks. It is curious how many excellent persons go through life with the idea that everybody *else* is in danger of becoming conceited, and that it is their mission to keep them down. This is the more disinterested, as such persons seldom expect or require that any one should exercise a like control over *their* opinion of themselves, and they mostly rest contented in their own infallibility. *Why* it is supposed that there is more truth in unpleasant truths than in pleasant ones, we could never understand; but so it would seem to be accounted in the code of these "sincere," and very disagreeable people.

The fact is, people will not define what is "speaking the truth." It really means that you shall say *everything* that is *true*. This would be most unnecessary and objectionable. Good nature, courtesy, honour, frequently requires us to keep to ourselves much that is *true*, but that circumstances render it desirable not to put forward. No one in their senses can doubt this; the only question really is in degree, and here

no two people will probably think quite alike, and each one must be left to judge for himself in each individual case that arises. All we beg to protest against is the idea that a truth being disagreeable is a reason for saying it; we hold it is quite the reverse. We do not see that people in general are on a point of brimming over with conceit and vanity. On the contrary, we are convinced that many, if not most people, require encouragement, and are greatly improved by being told that somebody likes them, that something they have done has been admired—anything, in short, which shall extend their genial feelings, and take away from the sense of unappreciated merit, which is, we think, the commonest form of conceit. For though it is said that we know more harm of ourselves than any one can know of us, it is quite as true that we know more good of ourselves than other people know. This must be so, for goodness mostly consists in resisting temptations, and probably no one but ourselves knows that we have been tempted. Goodness is mostly *negative*, and therefore difficult to observe. We cannot extol a person for *not* getting into a passion: for *not* making a flippant speech; for *not* being extravagant or selfish, because we do not know his temptations to these things. Yet, perhaps, it was only by a mighty struggle, worthy of a martyr, over which angels may have wept and prayed, that he was kept from these sins, and *he* knows it well; and not unlikely the knowledge of it may tend to make him hard and proud, feeling how utterly he is misunderstood. But let some sympathetic spirit show an appreciation of his victory, and ten to one it will make him feel humble and gentle. This is true alike with men, women, and children—and with all, whatever "makebelieve" we use, the motive should be to soothe and encourage—keeping back pleasant truths if we honestly can, and *always* putting forward pleasant ones.

At the same time there are cases in which it is very deeply to be regretted that there are not more possibilities of hearing and telling honest truth. We often see people running into evils, from which a timely warning might save them, and no one will give it! We see good people making themselves disliked, foolish people being taken in, and people deceiving the commonest of all dupes—*self*—and nobody interferes to open their eyes. In such cases, oh! for an hour or two in that fairy palace, of which M<sup>de</sup>. de Genlis writes, wherein everybody was compelled to speak the truth and the whole truth. Being under compulsion would annihilate the discourtesy of the act, and often we have longed for such a chance both of speaking the truth and knowing it. Painful, mortifying, humiliating as the result would often be, still it would give us power, the power of knowing, and clear lights by which to steer our course through a darkness which the eyes that are often blinded by tears can find least of all. It would save many a life from some life-long mistake. God help those who have deceived themselves, and find it out when it is too late!

And if anyone has, by any sort of "makebelieve," aided such deception in another, we can only say "God forgive him!"

"For a truth that is half a truth is often the worst of lies."

If, in a future state, we still retain an interest in our past earthly affairs, it will be strange indeed to look back upon all these delusions! For there will be no "makebelieve" *there*: and as all there will be love and peace, so there we need not fear the discoveries of the Eternal Palace of Truth.

## THE PULPIT AND THE PARISH.

## THE AMBASSADORS OF CHRIST.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 COR. v. 20.

IN the 18th and 19th verses of this chapter we have, within brief compass, a comprehensive delineation of the scheme of grace. In the 18th verse we read that "all things are of God;" that is, all things connected with the regeneration of mankind, about which the apostle had been speaking immediately before, have their origin in the Divine wisdom, power, and love. God is as much the source of the new, as of the old creation. The work is all His, and the glory is all His. Redemption in its design, its purchase, and its application must be traced up to His sovereign good pleasure and incomprehensible benignity.

Having asserted this, the apostle next proceeds a step further, and calls our attention to the grand historical fact by which the Divine clemency was made manifest to our race. "God was in Christ, reconciling the world unto Himself, not imputing unto men their trespasses." Here we have the essence, as in the other clause we have the origin of the gospel. "God was in Christ." What a wonderful truth! A man lived, and suffered, and was crucified. But God was in that man. That man was the Son of God, emptied of His glory, bearing the sins of the world, opening for transgressors a way of access into the holiest of all, and introducing into earth the word of reconciliation.

But the scheme was not completed even yet. Having by His infinite wisdom and self-moving goodness opened a way by which sinners might return to Him, the Almighty filled up His gracious plan by providing that His redeeming mercy should be made known to men of every country and of every age. For this purpose it was that He intrusted the word of reconciliation to the ministry of men, charging them to go abroad through all the world, and preach the gospel to every creature. St. Paul was one of these chosen instruments, and, as such, he calls himself an ambassador for Christ, and does the work of an ambassador by praying sinners to be reconciled to God. So, likewise, it is because the Almighty has been pleased to institute a standing ministry in the Church, that I am privileged to speak to you this day. The text and the occasion equally demand that I should speak about the mutual duties of minister and people.

In the first place, we claim to be ambassadors from Christ. Our Saviour Himself preached only for a short period of time, and to a small portion of the human race. But before He departed from the world, He made provision for the permanent maintenance of the Christian society on earth, for its nourishment, its discipline, and the regular and decent observance of its ordinances, by appointing apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. It is obvious from the whole tenor of Scripture, that this pastoral institution was designed to continue until human voices should have taken up and multiplied in the ears of all nations, the song of the angels at Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." We find special duties imposed upon a ministerial class, a special character assigned to them, a special authority bestowed upon them, special and most weighty responsibilities ascribed to them, and, as their encouragement and reward, special promises held out to them. It is true that our appointment comes not now directly from our Divine Master; but though the office is conferred mediately, we must still regard it as an office based on the appointment of the Lord, and ultimately held from Him. We have not, indeed, the same powers which the apostles enjoyed; but these were extraordinary ministers, endowed with extraordinary qualifications, for extraordinary purposes. And while such superior gifts and prerogatives are now withdrawn, the essence of the sacred office remains what it ever was, the foundation of the pastoral authority continues unimpaired for the essence of the sacred office is to feed the flock of God,—the foundation of the pastoral authority, the will of Christ our King.

We do not wish to magnify our office beyond what is meet. Far from us be those "great swelling words" whereby some men seek to exalt themselves as lawgivers, not ministers in the Church. We have no new truths to tell, no hidden mysteries to unfold, no new commandments to impose, no mastery to assume over your consciences. We are not dictators, but only teachers in spiritual things; not princes, but only ambassadors of a prince. Our glory is to serve,—to serve our Master and our brethren. We would wish to feel that our true dignity consists in our usefulness; we would wish to humble ourselves that Christ may be exalted, deeming it our most blessed privilege if Christ would speak through us to the souls of our brethren,—if Christ would go forth, through us, to save immortal spirits,—if Christ would use us as instruments to excavate one single stone from the heathenism that still lies hidden beneath the Christian profession of this land, to polish one single stone which may be built into the true Church here, and made a pillar at length in the temple of our God above.

Believing ourselves, therefore, to hold our commission as ambassadors

from the Great Head of the Church, it is our obvious duty, I would now remark in the second place, to take our instructions from Him. We are not left to our own discretion in regard to the doctrines we preach to you; still less are we left to our own invention. We possess the mind of Christ, not now indeed directly communicated to us as it was to the apostles of old, but embodied in written books, and thence to be learned by study and prayerfulness. So long as we speak according to the Bible, we speak with authority; whenever we leave the Bible our words deserve no religious regard. The pulpit is not a place for human speculations; the Church is not a school for human learning; the merit of the preacher is not the merit of a discoverer in science or in art; the highest end of the ministerial office is to save immortal souls; and the doctrines of salvation, being doctrines revealed from God, are to be learned from revelation.

We do not despise human learning, my friends. Far from it. There is need for human learning to defend the faith against its enemies. There is no branch of knowledge which does not bring to the shrine of Christianity its tribute of confirmation, of illustration, or of enforcement. We despise nothing which can silence a doubt, or make a truth more plain; we despise nothing which can recommend a duty, or add emphasis to an appeal. But yet, whatever the accomplishments of mind may be which God has seen it good to give us, all must be used upon the truth as it is revealed. Here, then, are our instructions, here the material of our preaching. We ask your belief only in so far as we speak the words of this book. We hope for the aid of the Holy Spirit only in so far as we adhere to the mind of Christ made known to us through these Scriptures.

I was anxious to make these statements now, because, when I look abroad upon the Church, I see a growing tendency in many quarters to diverge from that strict adherence to the pure oracles, which is the distinguishing characteristic, and, I will say, the glory of our Protestantism. Disguised infidelity is attacking us on the one side, exploded superstitions are reviving on the other. We must take care to preserve our intermediate place. If our Church is to continue pure, it is only by adhering to the pure Scriptures; if it is to raise again, as it did in the days of old, an effectual testimony against error, it can only be by upholding the Word of God, as the sole fountain of saving truth. I stand here, the pastor of a Protestant congregation, because I have promised to recognize no Divine standard of doctrine and practice, save that which is now before me; and my earnest prayer to Almighty God is, that I may be strengthened to feed His flock with this bread of life,—not mocking them with dry husks of human speculations, but offering solid truths, truths which I must learn by comparing spiritual things with spiritual, by studying the Scripture,—I trust also by the

Holy Spirit instructing me,—and which I feel can be the only food that can nourish souls for immortality.

Still further, as ambassadors for Christ, we are bound to preach Divine truth fully and fearlessly. There are many things in the Bible against which the soul of man rebels; many things so humbling, that pride cannot brook them; many things so adverse to the wishes of the carnal heart, that sinners would gladly dispense with hearing them. The soul seeks peace; but there are statements here which will not let it be in peace. Christianity, the most tolerant of all religions to every weakness, is the most intolerant to every ruling sin. I do not suppose that any of you would tell me in so many words that you prefer the teaching of a falsehood; but in all congregations there are those whose hearts would not object to the concealment of the truth. But we dare not conceal it. Our responsibility is too weighty for that. We have no more earnest prayer than that our words should be the echo of the Bible, taken up from time to time, and reiterating the warnings of the Lord to all that live in sin, to all that reject Christ and His salvation. I read that if the Lord is saying to the wicked, "thou shalt surely die," and the watchman fail to take up the sound, that wicked man shall die in his iniquity, but his blood shall be required at the watchman's hand. Be this my apology if I shall sometimes speak to you regarding the terrors of the gospel; be this the ground for a prayer to God,—and oh! my brethren, join with me in that prayer,—that He would save me from that fear of man which bringeth a snare; for rather would I that one should address me in the spirit of Amaziah, "Forbear, why shouldst thou be smitten?" than that conscience should accuse me of deceiving souls, that the Master of the Church should lay upon me the blood of lost immortals.

Moreover, being ambassadors for Christ, and taking our instructions from the Word of God, we are called to present the doctrines of revealed truth as nearly as we can in the same light, and with the same degree of relative prominence with which they are presented in the Bible. It is no part of our task, indeed, to draw up a scale of doctrines and precepts, rated according to their comparative importance. Each in its own place is good and indispensable. The gospel resembles a grand and well-proportioned fabric, from which no stone could be taken away, no pinnacle removed, no carving obliterated, without impairing the effect of the whole. I do not mean, then, that we are to treat lightly anything which the Holy Ghost has seen meet to comprehend in revelation; but we are to place in the strongest light those things which the Bible has so placed, that we are to make characteristic features in our discourses of those things which are characteristic features in the Word of God. Such, for example, are the doctrines of human depravity, of justification by faith, and of the Spirit's influence;

and such, in the moral system of the Bible, are the grand principles of love to God and love to our neighbour,—those principles which are not so much in themselves individual virtues, as the germinating grains from which all virtues proceed.

Above all, as ambassadors for Christ, we must have our Master's name continually on our lips. Christ must appear in all our discourses. His name must run through all our exhortations and warnings. It will not do to be mere rhetorical moralists. It will not do to content ourselves with discussions of the beauty of virtue, or arguments in proof of its utility. There have been heathen moralists and infidel moralists; but Christian moralists are in a different position from both of these. Christianity comes to ameliorate the life of man, just by producing reconciliation with God; and while we hold that no preaching which has for its object the salvation of immortal souls can fail to be occupied with that name, by which alone man can be saved, we equally hold that no preaching can be effectual for the inculcation of present duty, save that which makes duty flow from love to Christ and love to God. In good truth, we throw aside the very weapons which the Almighty has put into our hands whereby to contend with the works of the devil, unless we are much conversant with the peculiar doctrines of Christianity; with Jesus Christ and Him crucified, Christ the way—Christ the life—Christ the atonement—Christ the sanctification. If we are addressing sinful men to warn them of their danger, what can give so much emphasis to our words as the cross of Christ? If we are addressing sinful men to bid them repent, what inducement so powerful as this same cross, revealing God's arms of mercy, open to welcome back the prodigal? If we are addressing the children of the kingdom to bid them persevere in the Christian life, how can we do so better than by telling them of Jesus, the author and finisher of their faith? If Christians are to be pure, it is because their bodies are the temples of Christ. If there is to be domestic affection in the dwellings of Christians—here is the model, "as Christ loved the Church." If all the virtues of the life and of the heart are to be cultivated by Christians, it is that they may adorn the doctrine of their God and Saviour. Him, therefore, we preach, "Him first, Him last, Him midst and without end." Him we preach to sinners as their Saviour,—to saints as their example and motive. Him this day, my brethren, would I preach to you, beseeching you in His stead be ye reconciled to God.

But while these duties and responsibilities, along with many others which I have not time to particularize, are incumbent upon us as ambassadors for Christ, suffer me to say that you also, brethren, have your duties and responsibilities. It is your duty, as well as ours, to be students of the Bible, for the Bible is the patrimony of all Christians. When the word of life is proclaimed in your ears, it is your duty to

listen with candor, with reverence, with gratitude, and, above all, with fervent prayer to God, that He would open your hearts to feel and understand the beauty and the power of the glorious gospel. We do not ask you to believe anything, simply because it is stated from the pulpit; we ask you to be inquirers; it is your duty to be inquirers, daily, like the Bereans of old, searching the Scriptures whether these things be so. But while we warn you against a mere inert reception of the truth, against that unthinking faith which is scarcely entitled to the name of faith at all, we would warn you, on the other hand, against the indulgence of too critical a spirit. We do not wish to shift from ourselves any part of the burden we ought justly to bear; but, at the same time, we wish it to be remembered that we have higher ends than to amuse the fancy; that the truths about which we are called to speak, are so serious and so momentous, that they ought to be spoken by us with another feeling than the mere desire of gratifying any man, and heard by you with another feeling, a far deeper and more solemn feeling than can be called forth by human ministrations. Consider that your own souls are concerned in our doctrine, and while you may judge—for in this you have liberty—with what degree of merit the duty of ambassador is discharged, for the sake of your immortal interests, forget not that the message is the message of the Lord.

Specially, my friends, remember that it is your duty to make self-application of the gospel. It will not do to regard Christianity as a system without you, whose end is answered when you have gazed at it with intelligence, when you have explored its parts with care, when you have seen their connexion, and admired their beauty. No doubt Christianity is a system without you, a noble, a divine system, whose magnificence will shine through all the weakness of its expounders; but Christianity is nothing to your salvation unless it be a life within you, unless you breathe it, and feel it, and act under its power. We fear there is too much importance usually attached to the ministers of Christianity, and too little to Christianity itself. Be warned against this, we implore you. Beyond the use of means we can do nothing. Not by the ministrations of the Church, not by any services of ours on Sabbaths or on week days, but by your own faith can you be raised to glory. Had I an angel's tongue, I could not utter a more blessed invitation than that which bids you come to God. But the responsibility of receiving it or rejecting it is your own; your own, even though your teacher should be unfaithful; for if I read that the watchman who is silent when the Lord speaks must give account for the blood of souls, but that the watchman who faithfully takes up the cry shall be held clear at the day of reckoning, equally in both cases, whether the watchman has been at his post or not, the wicked shall die in his own iniquity.

Such, then, my brethren, are some of the duties incumbent upon the ambassadors of Christ. Such, also, are some of the duties incumbent upon you as receiving his embassy. When I look as if from without at the office of a Christian minister, I cannot but feel that he who fills it faithfully, occupies a sublime position. He is a man charged with the message of the Most High God, bearing the glad tidings of life and immortality, commissioned to lift up the standard of truth and goodness in the very forefront of the conflict between God and Belial. He is sent to be the servant of Christ, to speak in the name of Christ, to be a fellow-worker with the Lord of Hosts. But when I look at this same office from the position which I occupy to-day, I can as little help wondering at the counsel of Jehovah, who has thus committed His treasures to earthen vessels. I, a weak and unpractised instrument, have been called to labour in the vineyard of the Lord. You will not surely do me the injustice to suppose that I have undertaken the task without much anxiety. When I think of the well-approved labourers that have gone before me, when I look around me and see so many among you more aged and experienced than myself, when I look above me, and reflect that God has placed me here, and given me my task, oh! brethren, I cannot but be affected by the great, the almost crushing weight I have agreed to take upon me. If I have any hope that the cause of the Redeemer will not take injury in my hands, it is in the promise of Christ Jesus, "Lo, I am with you alway, even unto the end of the world." There is a sweet and precious saying in this book, "My grace is sufficient for thee, for my strength is made perfect in weakness." Oh, these words breath upon the feeble like the light wind upon the smoking flax. That God who spoke them needs not strong instruments. I know He will not abandon His own cause. I know He has sometimes made choice of the weak things of this world to confound the strong. I know He has put the treasure into earthen vessels, that the excellency of the power may be seen to be of Him. To Him, then, first and ever would I look, for without Him no one can do anything.

But, brethren, I would fain look to you also for much. I would look to you for your forbearance, for I feel that I shall need it often. I would look to you for your prayers; I feel that I shall need them always. It is a refreshing thing to think that one is remembered in the supplications of the faithful. It is a strengthening and enlivening thing to have friends at the footstool of the throne of grace. Pray, then, for us, that the word of the Lord may have free course and be glorified; above all, that the Spirit of our Master may be poured out upon us, for the first requisite for profitable ministrations is that they be carried on in something of the Spirit of Christ. And I would look to you also for your co-operation. Godliness always flourishes best in a church whose members work together. Each pious individual ought to be a kind of

radiating centre, whose influences for good diffuse themselves. One may be placed in a wider, another in a narrower sphere, but each in his own sphere ought to be a worker together with Christ. As the sun shining in the firmament sends not his rays straight down into many of our chambers, but only gives illumination by having his light broken and reflected from countless particles of matters, and dispersed in all directions, even so the Sun of righteousness enlightens many places by having His rays reflected into them from neighbouring Christians. Each father in his family, each master in his household, each friend among his friends, may be a preacher of Christ Jesus, and domestic affection may add a sweetness, or personal connexion an authority, or long-trying friendship a sacred influence to this private teaching, which public preaching cannot rival.

J. ROBERTSON, D. D.

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## THE OLD PARISHES.

### CHRIST CHURCH, HAMILTON.

We propose to furnish a series of historic sketches of the Old Canadian Parishes. The materials exist for an interesting history of the Canadian Church; and by collecting together in a condensed form the principal facts in relation to separate parishes, we shall afford a large amount of valuable information, and shall facilitate the labours of a future historian of our Church. The following sketch of Christ Church, Hamilton, has been compiled principally by the Rector of that Parish, Rev. J. G. Geddes, M.A., and is specially interesting at the present moment when an effort is in process for the completion of the Church, and when a new Church is in course of erection in the Parish of St. Thomas, which originally formed part of the old Christ Church Parish.

In November, 1834, (after a three months' Curacy in St. George's Church, Kingston) the present Rector was sent by the late Bishop Stewart to visit Hamilton, which was described as a flourishing place, where the people were desirous of building a Church, and wished to have a resident clergyman among them. At that time occasional Sunday services were performed in the Court House, by the late Rev. John Miller, then Rector of Ancaster, and in his absence by a Divinity student—Mr. James C. Usher—now Rector of Brantford. The only places of worship at that time erected were the old Methodist Chapel at the foot of King Street, and St. Andrew's Church—a small wooden building, both of which are still in existence as mementos of what Hamilton's public edifices were in those primitive days.

A few months after his first visit (in March, 1835) Mr. Geddes was appointed as Missionary to Hamilton and Barton, and parts adjacent, extending from Glanford and Saltfleet in one direction, to Wellington Square in the other. The regular Sunday services were held in Barton Church, and in the Court House, Hamilton, morning and afternoon alternately, and once a fortnight in the evening at Wellington Square. The only Church edifice within the bounds of his mission was old

Barton Church, a dilapidated wooden building, which had been used as a hospital in the time of the American war. This Church was the centre of the mission of Ancaster and Barton, to which the Rev. Ralph Leeming was appointed by the Society for propagating the Gospel, in the year 1819. This venerable clergyman, whose name is much revered in the country where he labored, and who had just been placed on the retired list, is still living in the neighbourhood of Dundas. The nearest clerical neighbours were Rev. Mr. Grout, of Grimsby; the Rev. Messrs. Luggar & Nelles, of Brantford; the Rev. Arthur Palmer, of Guelph; and the Rev. Mr. Magrath, of the Credit.

Very soon after the arrival of their minister the people began to take steps for the erection of a Church. On the 13th June 1835, the first public meeting was held at the office of John Law, Esq., "for the purpose of furthering the erection of a Protestant Episcopal Church." One site was offered as a gift by George Hamilton, Esq., on upper John Street, a second by Mr. Nathaniel Hughson, on the East side of James Street, and a third by Allan N. MacNab, Esq., the last was the identical spot on which St. Mary's (Romish) Cathedral is now erected. After many meetings and much discussion, the latter site was chosen, and a building committee was appointed, consisting of the following gentlemen: George Hamilton, Edmund Ritchie, Daniel C. Gunn, Miles O'Reilly, and Allan N. MacNab. Mr. Wetherall, the architect, furnished the design, and the work was commenced. Kenny Fitzpatrick, the father of the present respected Alderman, contracted for the stone work, and Jonathan Simpson for the carpenter work.

The building was prosecuted under many and great difficulties during the years 1836, '37 and '38, and it was not until the 21st July, 1839, that it was opened for public worship. The late Rev. R. D. Cartwright, of Kingston, preached the opening sermon. The public journals of the day gave a long and interesting account of the ceremony, and "congratulated the people of Hamilton upon possessing one of the handsomest churches in British North America,—a lasting credit to their piety and liberality. To show the light in which the old building of Christ Church was regarded in those early days, the Rev. Alexander Gale, at that time the respected pastor of St. Andrew's Church, while paying a friendly visit to the Rector, was shown a very neat model of Christ Church, and when told the dimensions 100 by 66, he exclaimed at the enormous size of the building, and thought the committee must have certainly intended it for a "Cathedral." It was not consecrated until the 2nd October, 1842, by the late Venerable Bishop of Toronto, under the Churchwardenship of Samuel Mills and Richard Duggan. At this time the tower and spire were still unfinished, but the ladies having made a strenuous effort, and raised the sum of \$1,000, a fresh stimulus was given to the work, and it was completed without further delay. Two liberal grants were obtained from the two great Church Societies in England, the S. P. C. K., and the S. P. G. This Church in the course of a few years, not more than seven or eight, being found too small for the congregation, a project was formed for rebuilding it of larger dimensions and more durable materials. Plans and specifications were obtained at considerable cost, but the scheme was eventually abandoned, and it was resolved instead to erect another church at the south side of the town, for the accommodation of the members of the Church of England resident in that quarter. Accordingly a

site was purchased by that generous friend of the Church, Richard Juson, Esq., and presented as a gift, and by the year 1851, the Church of the Ascension, one of the prettiest churches in the Diocese, was erected on the very site offered by Mr. Hamilton, in 1835.

This accommodation sufficed but a short time to meet the increasing wants of the Church population, and in the year 1852 it was thought necessary to enlarge Christ Church by the erection of a new chancel, and a portion of the nave, to "form the commencement of a handsome and commodious church, which might last for generations, and in point of style and dimensions be somewhat in keeping with the population, wealth and prosperity of the city." The corner stone was laid, in the absence of the Bishop, by the Rector, at the request of the members of the Building Committee, consisting of the following gentlemen: Thos. Stinson, Samuel Mills, Peter Carroll, Henry McKinstry, Thos. Blakeney and the Rector.

In connection with this movement, an address was issued to the public of Canada, and the Church at Home, appealing for help. The late Bishop of Toronto accompanied that appeal with a letter, which we insert entire. A few extracts from the addresses will not be inappropriate:—

"The City of Hamilton, in Canada West, is situated at the head of the waters of Lake Ontario, and is separated from them by a narrow neck or sand-bar, several miles in length, forming a beautiful harbour called Burlington Bay, which has been greatly admired by travellers, and has been compared to that of Naples. On the Western side of this bay is situated a thriving Commercial Town, which now contains fifteen thousand inhabitants: altho' about five and twenty years ago, it was but a rude collection of very miserable houses, and ten years before that time consisted of nothing but a few farm houses at great distances from each other,—one tavern and one shop. The opening of a Canal thro' the sand-bar which originally formed a complete Lake, gave vessels access to the hitherto obscure and inland village; and from that time it rose from one degree of importance to another, till it became a rival to its sister City of Toronto, altho' entirely devoid of any of those accessory advantages which the latter place, as the seat of Government, naturally possessed. The populous part of Hamilton, lies at the foot of a high ridge of land called the *Mountain*, which is nothing more or less than a continuation of the Queenstone Heights, over which the Niagara River pours its tremendous cataract, and these are but an extension into Canada of the Alleghany Mountains. This elevated ridge completely embraces the Town of Hamilton, forming a noble amphitheatre, and from its summit is commanded a magnificent view unequalled by any in Canada, except perhaps the far-famed scenery of Quebec.—Within a short distance of the Town, is Dundurn, the seat of Sir Allan MacNab; and on the sloping sides of the mountain within the last few years several beautiful villas and gentlemen's seats have been erected. Owing to its geographical position, at the head of the navigation, Hamilton receives every year a large number of Emigrants from the Mother Country, and as multitudes of these have for several years past been paupers,—landed in a state of utter destitution on their shores, the inhabitants have been heavily burdened for their relief and maintenance.

"The population is divided into many religious denominations, among

which the Church of England holds a prominent place—about one-third belonging to her Communion, that is nearly five thousand souls.

“The present Rector was appointed to the charge of the Parish eighteen years ago. On his arrival he found a Congregation of *thirty* persons assembled in the Jail or Court-House, as there was no Church to worship in. These increased in number from time to time, till a handsome Church was erected capable of holding eight hundred persons, at a cost of upwards of five thousand pounds. The sum was raised entirely by the enterprising inhabitants, with the exception of two handsome grants from the Venerable Societies in England, the one “for Promoting Christian Knowledge,” the other for “Propagating the Gospel in Foreign Parts.”

“A few years ago this Church, owing to the rapid growth of the place, was found too small, and another sacred edifice was erected of free-stone, in handsome Gothic style, in a different part of the Town, at an expense of upwards of two thousand pounds, one third of the seats in which are free to the poor. In this a respectable congregation worships, who entirely maintain a clergyman of their own.

“The still increasing population which has received a great stimulus from the Great Western Railway,—a noble work which is progressing fast towards completion, and which when finished, will form the great thoroughfare for travellers to the far West, has now rendered it necessary to provide further Church accommodation, and it has been resolved to build a large addition to the Mother Church capable of accommodating six or seven hundred persons more. A beautiful design has been obtained, and the work is in progress. It consists of a Chancel and two compartments of the nave of the Church: which is in early English style, of cut stone, with isles and clere-story, and the estimated cost of which is about three thousand pounds. This addition is to be regarded as the actual commencement of an entirely new Church,—the old one being of wood, and of an exceptionable character as to style of architecture. It will be used *with* the new erection for the present, but it will eventually be removed and replaced by a more substantial and enduring edifice, and one more correct in point of taste and style.”

The following is the letter of the late Bishop Strachan, and is quite characteristic of the man:—

“TORONTO, 13th December, 1852.

“THESE are to certify, that when the REV. JOHN GAMBLE GEDDES, A.B., Rector of Hamilton, one of my most respectable Presbyters, and a Clergyman of great Pastoral energy, zeal and piety, was appointed to that Parish about 18 years ago, it was little more than a mere hamlet.

“It has become a flourishing City, and the population from natural causes and rapid emigration may be reckoned about fifteen thousand, of which nearly one-third belong to the Church of England.

“The Rector has striven with the most laudable ardour and perseverance in the face of many difficulties to provide Church accommodation for the increasing number of his people. For this purpose about two years ago, aided by the active benevolence of his people, a beautiful Chapel of Ease was erected, which it was hoped would furnish Church room for some years to come: but already the Chapel is full, and the want of Church accommodation seems as great as ever. To meet such want, fresh exertions are required, and accordingly the Old Parish

Church is to be renewed, and very much enlarged, so as to form a Mother Church. But altho' the Church people are numerous, most of them are in straitened circumstances, and lately arrived in the country; and while doing all they jointly can, they feel the undertaking beyond their means to complete,—hence they are compelled to solicit the aid of their Christian brethren beyond their own locality.

"Their case is one of pressing importance, and I willingly recommend it to the favourable considerations of the Members of our Holy Catholic Church. The exertions of the worthy Rector and his Congregation, are above all praise, and highly deserving of aid and encouragement.

*(Signed)*

"JOHN TORONTO."

On the occasion of the ceremony, the Rector in the course of his address to the assembled parishioners, remarked; "It is not often that it falls to the lot of a Clergyman to witness a third time the laying of the corner-stone of a new church within the bounds of the same parish, unless perhaps it be the result of fire or some other providential calamity. That we have thus far been exempt from disaster, and that with us the frequency of the ceremony has been the result of prosperity and increase, is a just cause of devout thankfulness to Almighty God, which I trust we are all desirous to appreciate. It is now seventeen years since many of you who are here present, and many more who are now sleeping in their graves around us witnessed on this spot the laying of the corner stone of Christ Church, where you have so often united in the sublime language of the Liturgy; listened to the preaching of God's Holy Word and participated in His blessed sacraments. You have witnessed our numbers increasing till it became necessary to provide further accommodation by the erection of a second Church. The old hive sent forth a young and industrious swarm, the parent stem a healthy and vigorous shoot. The mother Church, I rejoice to say, has reason to be proud of her daughter, the father of his child, and although for a time the parent may have felt jealous of the daughter's affections, and deemed her in two great haste to escape from parental authority, I am happy to say that all such feeling has passed away, and that every unkind reflection is buried in oblivion." "It is time for us then, my, friends to commence a more solid and enduring structure than the one we at present enjoy. When everything around us indicates activity, growth, and rapid improvement, the Church of God must not stand still, places much smaller in extent and population possess handsomer and more costly Churches, and it would be a reproach to us if in the City of Hamilton, occupying so prominent a position in the Province, the head of the waters of Lake Ontario (with a population of 15,000 souls, nearly one-third of whom are members of the Church of England), the key of the London and Western Districts, and the chief commercial emporium of the Western section of Canada, among whom there exists a pressing demand for further Church accommodation; it would be a reproach to us, I say, if the Church of England should not present an external aspect somewhat commensurate with its importance in a secular point of view. You are aware it is proposed to erect at present a handsome Church and two compartments of the nave and aisles of a new Church in cut-stone, to form an addition at present, but eventually the commencement of an entirely new Church, the contemplated cost of which is about £10,000. The style is that known as the early decorated

Gothic, it will be of imposing dimensions, and calculated when completed to prove one of the greatest ornaments to the Diocese.

In undertaking this arduous work, we have been greatly aided and encouraged by the ladies of the congregation, whose praiseworthy exertions demand our grateful acknowledgments, having realized a sum little short of £600 or \$2,400. We have my christian friends, undertaken a great work—let us not be slack in completing it,—it is for the glory of God; it is for the salvation of souls—give then to Him according to your ability, and rest not till you see a solid, permanent, and beautiful temple complete in all its requirements, set apart from all common uses dedicated and consecrated to the worship of Almighty God.”

Such were the words in which the present Rector addressed his people more than 18 years ago, and they apply surely with vastly greater force at the present day. Two years after the completion of the present new part of the Church, St. Thomas' was built, and in 1857 it was constituted a separate Parish, and during the previous year 1856, a Chapel of Ease was opened at the west end, a building having been kindly provided by a worthy member of the church, the late John Mills, Esq., in which the services of the church and an efficient Sunday School have been conducted with very little interruption, and without cost (so far as Christ's Church is concerned) till the present day. The question has lately been discussed, whether as the old part of the edifice requires extensive repairs—any money should be expended on it—or whether a strenuous and immediate effort should not be made to finish the new part of the church. Many were of opinion that the growth of the town east, west and south has rendered the present site inconvenient to a large number of the congregation, and that difficulty might be experienced in raising the necessary funds for its completion, as well as difficulty in maintaining it, when completed, seeing that many people of substance are removing to the south and west. A proposal was made to select some more central spot, and to remove the new portion of the church and re-erect it in a more convenient situation. The old Church, in this case, would have been made good, and have been left to meet the wants of the church people residing in its vicinity. This question was one of vital importance, and to many, especially to the older members of the church, and to the Rector himself, one of peculiar interest, because within the walls of the edifice old and new, had most of his public acts been performed. A brief enumeration of these may not be without interest. First then connected with the Church and Church-yard, the whole number of persons baptized (infants and adults) has been 4,203. There have been solemnized 992 marriages; about 600 young persons have been confirmed, and 2,246 have been consigned to the grave. Three churches have been built at a cost of between £12,000 and £13,000. His ministry has been exercised in times of varied public calamity, viz: two seasons of Asiatic cholera, one of ship-fever, one of rebellion, and one of foreign invasion. Out of 75 heads of families, who were enrolled as members of the church at the organization of the Parish, 9 only survive; and out of the first list of communicants who were enrolled at that time, numbering 35, there are 5 only at present to be found. These interesting reminiscences and associations connected with the old church no doubt had their weight when the Vestry met to decide the question as to removing the church or finishing it on its present site, and a vote was passed by a large majority in favor of the

latter alternative. The work will now, it is trusted, be vigorously prosecuted.

The subject of completing the Church has long been under consideration, and it is now resolved that an effort shall be made to accomplish this most desirable object. A Building Committee has been appointed to superintend the arrangements, and a canvass is now going on for subscriptions. It is estimated that about \$22,000 will complete the building, with the tower as high as the roof, while for a much less sum the main body of the Church can be finished. If the Committee can see their way clear to ten or twelve thousand dollars, the work may be at once begun. Already a near approach has been made to that sum, and it is hoped and believed that the work so long needed will be completed in the space of about two years, and that then Hamilton may boast of a Church second to none in the Province in elegance and size.

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## GERMS OF THOUGHT.

### CHRISTIAN WORK.

JOHN IX, 4.—“I must work the works of Him that sent me while it is day; the night cometh when no man can work.”

The character of Christ deserves attention, as His example was worthy of imitation. His activity and energy in labour, as conspicuous as His fortitude and patience in suffering. This passage, suggestive of the principle on which His life was framed, and of the spirit with which He worked and suffered. There were other occasions on which the same purpose was avowed, the same sentiment expressed. See Luke ii, 49, and John iv, 34. There is implied here an individuality of object, a oneness of aim; upon this He concentrated all His power; towards this He rendered subservient all His life. In this respect Christ is a subject for study, and a model for imitation.

1. The text has a two-fold bearing: *first*, as it applies to Christ; and *second*, as it is, or should be, illustrated by His followers. 1st. What was the work Christ had to perform? As explained by Himself, it had a double aspect and relation, pertaining both to God and man. It was to unfold the divine character and will, and to offer an expiatory sacrifice for human guilt. This brings into distinct view the actual condition of man, and the real object of Christ's mission. Pourtray the moral state of mankind as one of ignorance, superstition, pollution, misery; proved equally by the statements of Scripture, and the history of ancient nations. Christ came to give light—to impart knowledge—to shew mercy—to make atonement—to inspire peace. Hence He was called the “light of the world,” “the way, the truth, the life.” These objects, distinct in nature, yet united in effect—only as both were accomplished, could either prove of saving benefit. Atonement implied a true knowledge of God in His paternal character, and governmental relation. Christ combined the two objects in His mission, as He united the divine and human natures in one person. The first He accomplished by His ministry; the second by His death. In His discourses He communicated the knowledge of God; by His sufferings He atoned for sin.

2nd. There was a limited period for the performance of Christ's work. His ministry could extend over but a few months or years; His death would be consummated in a few moments. “Day” and “night,” rela-

tive terms, indicating the actual time and opportunity Christ had for the fulfilment of His mission. Every act of His life was subordinate to this, from His advent to His crucifixion. Silent preparation in youth; actual labour and suffering in manhood. He *taught*—notice discourses; He *laboured*—see miracles; He *suffered*—consider agony and death, His exclamation on Calvary—"It is finished," meant something more than the cessation of animal life: there was included in it the completion of the great purpose which had been planned in the counsels of eternity, which had been prefigured by sacrifices, and foretold by prophets, and which was necessary alike for the honour of God and the life of man. In the entire process of this work Christ manifested activity and energy, patience and fortitude, love and power, the attributes of humanity and the perfections of the Godhead.

II. As thus illustrated in and by Christ, the words apply equally to his followers. 1st, We are made for activity and work. Work, the condition of success. No happiness without toil. But the work here mentioned is, *first*, the work of personal salvation; and *second*, the moral enlightenment and regeneration of mankind. Explain the nature, and urge the necessity of each. In the performance of this work, there are general means, and a special application of them. By the power of the Gospel, attended with the Holy Spirit, the desired change must be produced. All the agencies of the Church; and all the energy of individual Christians, required. The Ministry; the Sunday School; the Visiting Society, &c., are needed. Education, wealth, social distinction, literary ability, political influence, even poverty itself, may supply means for this great work. Each is responsible for it according to the measure of his ability and opportunity. No one can evade the demand, or shrink from the responsibility without neglect and sin; and just in proportion as each one applies himself vigorously and faithfully to his own individual part and duty, the great work will be performed and the general result realized.

2nd. As with Christ himself, so with His followers the period for the performance of this mighty work, both of *personal* and of *universal* salvation, is the present moment. *This* is the day, whilst power, opportunity &c., continue; as soon as these are withdrawn or man prevented using them, the "night" comes. The night does not refer exclusively to death. The day of active effort, of generous contribution, &c., may cease long before death shall come. Physical debility, mental derangement, domestic afflictions, commercial embarrassments, political connections, &c., may each one or all occur to interfere with the due performance of this work; and so soon as that is the case the day has closed, and the night has come; and if while the day lasted there was not activity, energy, generosity, zeal, &c., in proportion to the claims of mankind, and the demands of God, and the opportunity of the christian himself, his responsibility will be so much heavier, and his account so much more painful. Wealth should be given, talent should be exerted, effort should be made now, in the present actual time, as the existing day, and this must continue so long as the necessity itself shall last, or the ability shall be possessed.

Have we a distinct perception of this work? Have we tried faithfully to perform it? Can we give and do more in the future than in the past for its accomplishment? The example of Christ must be our model. The Spirit of Christ must actuate our plans. The glory of Christ must inspire our zeal.

## THE SCHOOL AND THE MISSION.

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### THE MISSION FUND.

#### CAN WE INCREASE IT?

There is need of a large augmentation of the Mission Funds of our several dioceses. This necessity arises from the rapid growth of our population, and from the consequent increase of our spiritual necessities. For several months past a tide of emigration has been flowing into the Dominion, by which some thousands of adult persons are added to the population. Many of these have settled in towns and villages where the ministrations of the Church are already provided; but the majority of them will probably take up their home eventually in new districts of country, where at present we have neither church, school, nor clergyman. In the Muskoka Territory large tracts of land have been apportioned by the Government for free grants; and both there, and in other counties, east and west,—not to mention the opening up of the Great North West, in virtue of the recent stipulation with the Imperial Government, and the Hudson's Bay Company,—we may reasonably calculate in a very short time upon seeing thriving farms, comfortable homesteads, and a daily increasing population, partly Canadian, and partly English, Irish, Scotch, and German.

Are we, then, to provide these districts and people with the means of education, and the ordinances of religion, with the word of life, and the comforts of grace? Or shall we leave them, as we fear many of them are at present, perishing for lack of knowledge, ignorant of God, and neglectful alike of His word and house? There can be but one answer to this question. That answer is comprised in the words of the blessed Saviour, when he commanded his disciples to "go into all the world, and preach the gospel to every creature." There must be a universality in the offer of salvation, as there is in the condemnation of sin. No one nation under heaven should be left without the written or verbal revelation of that gospel by which Christ hath brought life and immortality to light; and not a single individual in the great human family should ever be empowered to say, in extenuation of his unbelief or superstition, that the way of righteousness had never been pointed out to him; that he had never seen the messenger of peace, or heard the glad tidings of great joy.

The province of the Christian Church is to make this spiritual provision, and to carry forward these evangelistic labours. It has been especially

the duty, and the honor of our own branch of the universal Church, to inaugurate missionary operations among the heathen population of the world. In almost every nation our missionaries are to be found, and our churches to be seen; and when we take in the aggregate all that is raised for the Church Missionary Society, the Society for the Propagation of the Gospel in Foreign parts, and various other Societies for the support of missions at Home, in the Colonies, and among the Jews, then a larger amount of money is contributed by the Church of England for purely missionary purposes, than by any other branch of the Church of Christ. Yet it is not enough. The demand is greater than the supply. From India, Africa, China, and almost every part of the inhabited world, the Macedonian cry is heard, "Come over and help us!" There are numbers of young men in our colleges and churches, who are willing to consecrate themselves upon the altar of missionary sacrifice, and to go forth to instruct and evangelize these untutored heathen. But the funds are wanting for the work; and because the Church does not yet sufficiently realize its responsibility, or with an overflowing benevolence contribute of their substance to the treasury of the Lord, the good work is impeded, and the Redeemer does not see, as he should do, of the travail of his soul, that he may be satisfied.

In a pre-eminent degree this appears to be true of the Church in Canada. We are under equal obligation with the Church at Home, and with the Church of England in the United States, to labour for the conversion of the heathen world. It may be that our primary duty is with the heathen of our own Continent—with the spiritually destitute around us here, and with the Indians in the vast forests which are contiguous to us, and subject to our control. But while these may first claim our sympathy and prayers, we are bound also by the laws of the Church, and the nature of the holy gospel, to extend into the regions beyond; and there to join our exertions with others in making wise unto salvation those who are now living without God and without hope in the world. It would be well for us to inquire how far in the past we have attempted the fulfilment of this obligation. There is some reason to fear that our contributions and labours have been upon a scale much below the extent of our ability and opportunity, and that, in consequence, we have failed to realize that spiritual success, and to perform that moral good, which are unquestionably the privilege of the Church. What has the Canadian Church really done for heathen missions? It has not one single station or missionary in a heathen land. What has the Canadian Church done for Indian missions? It has simply two or three stations and missionaries in the whole of the Indian territory, widely scattered and feebly sustained; and at the last meeting of the Provincial Synod, twelve months ago, a proposition virtually failed for the appointment of a travelling Indian Bishop. What has the Canadian

Church done, or, more properly, what is it now doing for the evangelization of the population with which we are here, in every part of Canada, surrounded? It is easy to point to the records of the past, and to adduce evidence of activity and progress in the many beautiful churches and schools which now adorn the Dominion, and stand as monuments of the liberality of the Church. But are these so numerous as they should be? Has our advancement been in proportion to the growth and claims of the population, and to the increase of dissenting churches around us? Have we opened as many stations, employed as many missionaries, contributed as much money, as might have been expected from our position, our influence, and our wealth? The record will hardly bear scrutiny; and as we now look upon the position of our Church, and upon the necessities of our land, we cannot avoid the conclusion that something greater must be done, if we are faithfully to perform our duty to God and the world.

In a very large degree the whole question resolves itself into one of money. It might not be difficult to obtain suitable men for the work, if the funds were forthcoming to sustain them. Many devoted and educated persons have held back, because they knew the authorities of the Church were not in a position to employ them. Our Bishops have often had to refuse applications for missionaries, because if the men were at hand, there has been no prospect of providing them a salary. In many cases existing missionaries have had to suffer a diminution of their income, because the Missionary Committees have already been involved in debt. And why is this? Does it not arise from the fact that the contributions of the Churches are so small as to prove utterly inadequate for the demands which are made upon them, and as to render the missionary labours of the Church limited and inefficient in a painful degree? What is the amount of money contributed for the Mission fund in all the dioceses of the Canadian Church? It does not average more than a few thousand pounds. This is very much below the average contributions of the Methodists and Presbyterians; and it is small, indeed, when compared with the money expended upon the luxuries and amusements of life.

Why is this? Does it arise from the want of a clear perception of duty? or from pure indifference to the claims of God, and the necessities of the people? or from the non-employment of suitable means to obtain contributions? There is probably something of each in the matter. Our people do not think sufficiently on the subject, and, therefore, they do not feel and act as they should do. Giving for this, as for other Church matters, is too much a matter of impulse; whereas it should be done upon principle, and in development of the true offertory plan as laid down in the Book of Common Prayer.

How then can the deficiency be supplied? We want, at least, double

or treble the amount now contributed; and with that we shall hardly be able to do all that is required. A large increase, we are persuaded is practicable; and with that view we offer the following suggestions:—

1st. Our Bishops and Clergy should more frequently preach and appeal on the subject of missions, shewing their importance and urging their support.

2nd. Missionary notices and letters should be more widely circulated among the people, and were frequently inserted in the public journals.

3rd. Monthly or quarterly meetings should be held for missionary addresses, reading missionary reports, and united prayer for missionary success.

4th. Conventions and public meetings should be more generally held for the discussion of missions, and held at suitable seasons of the year.

5th. Missionary collectors should be appointed in each parish, who should make systematic visitations, and receive weekly, or monthly, or quarterly, the offerings of the poor and rich alike; which should be duly recorded in books prepared for that purpose, and reported at the monthly or quarterly meeting. The contribution of one cent per week would soon more than double our income.

6th. A Juvenile Missionary Society should be formed in connection with each Sunday-school, which should have its missionary boxes, missionary meetings, &c., and the aim of which should be to engage the sympathies of all our young people.

By the adoption of these plans something more may be raised. In many places they have been tried with success. Why not here? If any of our readers can suggest anything more practicable, by all means let them do so. Anything to save us from the reproach of inactivity, and to prove worthy of our character as a Missionary Church.

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## CHURCH SCHOOLS.

### THE BISHOP STRACHAN SCHOOL, &c.

It is the boast of our public men that, regard being had to wealth and population, no country in the world has done so much for education as Canada. Now, however this may be, there can be no doubt that enormous sums have been expended, and wonderful results achieved, as contrasted with the state of things that prevailed before the present school system was inaugurated. The improvement in the mode of teaching, and in the attainment of the pupils, is such as cannot well be estimated by any who have not had experience in the practical working of both systems. While, however, we gladly bear this testimony to the good that has been done, we cannot join with those who laud our

public school system as being well nigh perfect. We feel that, regarded as a system of education, it has one great defect, we mean the absence of religious teaching. To educate means, according to its etymology, to lead or draw out, to unfold. The word seems to have been used to describe the process of education, because every right system of teaching is thus an education. An education not merely in the modern sense of sharpening the intellectual powers; but a training of the whole inner character—an unfolding in their due proportion of all the faculties and affections of the human soul, until the measure of the stature of Christ, the perfect and the pattern man, shall, according to the gifts and capacities of each individual, have been attained. It is idle to maintain that this can, in any full measure, be accomplished, so long as the teacher cannot set before the pupils a higher aim than mere earthly prosperity; so long, at least, as he cannot press upon them those laws of conduct and those incentives to duty, which are based upon revealed truth, and which appeal perhaps more to the emotions of the heart than to the convictions of the head. We are indeed driven to the conclusion that the real motive power of action—of religious action at least—is emotion; and that an intellectual perception of the truth is only valuable in so far as it awakens emotion, and as a means of directing it when awakened into right channels of action. Now it is the absence of any appliance that appeals to the purer emotions of our nature, and the utter exclusion of that truth which could give proper direction to those emotions, if they even should be stirred,—that makes us feel that our otherwise excellent system of education is still imperfect. The one object of educational enactments seems to be the *intellectual* development of the young. All energies are directed towards the one end of making them clever and successful men and women of the present world. The very fact of a spiritual nature, the very existence of any purer life than this for which we are put here to prepare ourselves, is practically lost sight of. And that this neglect of God's truth, this disregard of His higher gifts to man, is nurturing amongst us a character not lovely—a character that is not reverential, not devout, not spiritually-minded—is, alas! no longer a mere theory, but a melancholy fact.

Now for this reason, among others, we rejoice in the efforts now being made to establish in our midst Schools, both for boys and girls, in which the highest education shall be imparted, based upon the principles of Holy Scripture. We refer more especially to the establishment of a Girls' School in Toronto; to the arrangements in progress for a similar School in London; to the commencement of an effort in the same direction in Ottawa; and to the proposition for a branch institution of the Bishop Strachan School in Hamilton. All these are movements in the right direction, indicating life, and showing progress in the Church; and by which the Church will be enabled more effectually to counteract the teaching of error, and to maintain its character as the educator of the young.

In this notice of our educational establishments, we wish to call attention specially to the Bishop Strachan School in Toronto. It was commenced about two years ago by a few devoted and earnest men, amidst strong discouragements, with limited means, and in the face of many prognostications of failure. At the opening, in September, 1867,

there were only 10 boarders; but at its close during the past month, it had 51 boarders. In September, 1867, it had only 26 pupils in all; in July 1869, it numbered 86. And there is little doubt that this number can be almost indefinitely increased. The careful, systematic, and thorough administration of the present Lady Principal, has won golden opinions; whilst the entire staff is thoroughly efficient. We find amongst them, the names of four masters at least, who in the departments which they severally represent, occupy the very first position in the Dominion; while the large experience in school work, and the known moderation (theologically) of the Rev. J. Langtry, who has control of the religious instruction, furnish a further guarantee of the literary efficiency of the school, and give an assurance that no extreme views on the one hand or the other will be inculcated.

The Council, we are glad to hear, are so assured of success that they have lately purchased Wyckham Lodge, the residence of the late Sir James McCauly, situated in the very centre of the city, and surrounded by one of the most beautiful groves in the country, covering an area of about four acres. They are now engaged in erecting large additions to the original house which will make it capable of accommodating 140 boarders. They appeal to the Church for ten thousand dollars to ensure the permanent success of the school; we have every confidence they will obtain it; and that the faith and energy which have triumphed over so many difficulties in the past, will carry to a successful issue this work of paramount importance to the whole Canadian Church.

We have only another word to say. Many persons, we are aware, feel no interest in the success of such an undertaking, because as they say, "they do not approve of school education for girls." We are not going to discuss this question, but would just remind them that the objection is altogether under the mark. It is a positive fact, which meets us everywhere, that rightly or wrongly, many parents do and will continue to send their daughters to school to be educated, and the practical question that presents itself to us is this:—Shall the Church provide schools in which her own children may be educated, or shall she leave them to be trained by others who certainly will not build them up in their most holy faith? This is the practical way of looking at the matter. And we are convinced that all who have become aware of the fact that, the Protestant pupils attending the Convents average, as we are informed, about 7 to 1 Roman Catholic, and that the perversions that are brought about in this way may be counted well nigh by hundreds, while the faith of others is weakened, and their loyal attachment to the Church of their Fathers greatly shaken,—all we say who have become aware of this, will feel with us, that we owe a debt of gratitude to those who first roused the Canadian Church to a practical recognition of this danger, and who in spite of opposition and calumny have worked on quietly till a remedy has been found. While giving prominence to this, as the only institution yet established amongst us, we are equally interested in the movements at London and Ottawa; and we cannot close without expressing a hope that so soon as the building has been completed and paid for in Toronto, the Council will aid in an effort to open a School in Hamilton.

POETRY AND MISCELLANEOUS.

"HE WAS A LEPER."

2 KINGS, v. 1.

Of all the scourges God hath sent,  
From time to time, in punishment  
Of breach of His express command,  
None ever fell with weight so dread,  
On sinful man's rebellious head,  
As leprosy's foul brand.

There stood before Elisha's gate,  
Clad in rich panoply of state,  
Attended by a princely train,  
The Syrian captain, he whose fame  
Was stainless, idolized his name,  
Great, gracious, valorous, esteemed,  
Happy beyond his compeers deemed,  
Save that the leper's loathsome scale,  
Scarce hidden by his coat-of-mail,  
Caused ever-gnawing pain.

'Go, wash in Jordan's healing tide  
Seven times', the holy Prophet cried,  
'So shall thy flesh be purified.'

When thus the wrathful Damascene—  
'Is there not virtue in thine hand  
To cure me? In mine own fair land  
Are rivers better, brighter far,  
As Pharpar and as Abāna,  
Than any in Samaria;  
May I not lave in those clear streams,  
And, realizing hopeful dreams,  
From these fell scales be clean?'

So, when the leprosy of sin  
Makes us impure without, within,  
Too oft we seek a remedy  
Other than that ordained on High  
By Him, our ever-gracious God.  
We try the muddy pools of earth,  
Invoke all aids of worldly birth,  
And, as too simple, scorn the cure  
Offered by Him, so swift, so sure,  
The Fount of Jesus' blood.<sup>1</sup>

B. A.

LAKEFIELD, NORTH DOURO, July, 1869.

<sup>1</sup> "In that day there shall be a fountain opened—for sin and uncleanness."  
ZECH. xiii. 1.

By bestowing blessings upon others, we entail them on ourselves.

THE active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy.

WE have no faith in terror disassociated from tenderness. We trust more to the process of drawing than driving men to Jesus.

SAMSON'S great strength lay in his hair. Shorn of that, he was like other men. The Christian's great strength lies in his love.

## RELIGIOUS REVIEW.

THE religious events of the month have been on the whole satisfactory and encouraging. There are growing indications of life and activity in the Church. By well devised schemes, by devoted labours, and by generous contributions, the Church is manfully arousing itself to the fulfilment of its mission, and is producing a great moral effect upon the world. A violent struggle is waging in some places between truth and error, between a dead formalism and a living devotion. But despite the contentions of parties, and the obstructing influence of prejudice and unbelief, the Church is making progress, alike in its material and spiritual condition. We want throughout the Church a spirit of greater unity and love, a more intense piety, and a more earnest effort. The Church in Canada, as in Great Britain, America, and the Colonies, is capable of great exertion; and if it rise to the full height of its divine character, and go forth in all its majesty and strength, it will indeed be made a praise in the earth.

## CANADA

Presents for record a few interesting facts. Foremost amongst these is the meeting of the various SYNODS. We have here realized the true idea of Synodical action; and admitting that inconveniences are sometimes attendant on the practical working out of that idea, these are more than counterbalanced by the advantages which accrue to the Church in its quickened life, and more harmonious action, as the result of the free and independent discussions which take place. Nearly all the Synods have apparently met together; and certainly all have been characterized by the best feeling, and the most useful legislation. We have thus to record the meeting of Toronto, Ontario, Huron, Quebec, New Brunswick, and Nova Scotia Synods. In each case the Bishop of the Diocese presided, and opened the proceedings with an appropriate address. The general routine business was transacted, and in some cases matters of special importance engaged attention. This was remarkably the case in the Toronto Synod, where the Church Society became incorporated with the Synod, and where able and lengthy discussions were held on the administration of the Commutation Trust Fund, and the right of presentation to vacant rectories. In some instances we have deplored the want of gentlemanly courtesy and christian forbearance; and in all we think a larger amount of good would be done if more efficient religious services and public meetings were held in connection with the Synod, and if more practical subjects received a larger share of consideration, such, for example, as Dr. Lett's resolutions on the Increase of the Episcopate, and which at the last hour were withdrawn. Without attempting an analysis of Synodical proceedings, we

are convinced that many necessary and useful things have been done, and that during the year the fruits will be seen in enlarged funds, and more extended success.

THE BUILDING OF NEW CHURCHES, is, or should be, a sign of prosperity, both material and spiritual. We have several such instances to record. At Cornwall, the foundation stone of a Memorial Church to the late Bishop Strachan was laid on June 24th by the Bishop of Ontario, in presence of a large concourse of people, and with appropriate religious services. The church will be a handsome structure. On the ground an offertory was made, amounting to \$125. On the 1st July, the ceremony of laying the foundation stone of a new church in the parish of St. Thomas, Hamilton, was laid by the Grand Master of the Masonic fraternity, preceded by religious exercises and addresses in the old church and on the ground. In these the Venerable Archdeacon Fuller, Rural Dean Geddes, Dr. Neville, Rev. G. A. Bull, Rev. T. S. Cartwright, and others, took part. An immense crowd of people witnessed the ceremony. The church will be a substantial building of stone, and will cost about \$8,000. Another foundation stone was laid on July 2nd, at Rockton, in the Mission of Beverly, at present in charge of Rev. R. Harrison, M. A. Under the devoted and energetic labours of the present incumbent, the Mission has become encouragingly prosperous. A new church at Rockton is one of the first fruits. The church is to be dedicated to the British protomartyr, St. Alban; to be built of limestone, with freestone dressing (both native to the township); gothic and cruciform; with chancel, choir, North and South transepts, porch, vestry and baptistery (in transepts respectively); bellcote under spirelet, surmounted by cross of Iona; windows of obscure and stained glass, quarried in lead; accommodation for 150 to 200 people. The ceremony of laying the foundation stone was preceded by a public service in the Town Hall, when the Rev. A. J. Alexander, of Guelph, read prayers, and the Rev. Rural Dean Geddes preached an appropriate sermon. A procession was formed from the building to the site of the new church, singing hymns 160 and 164. The stone was laid by the Rev. Dr. Boomer, of Galt; addresses were delivered by the Doctor, R. A. Harrison, Esq., Q. C. of Toronto, and Rev. T. S. Cartwright. Prayers were offered and hymns sung; and at the close a sumptuous refreshment was given to the crowd of spectators. All were delighted with the proceedings, and, as our correspondent says, "It was a perfect gala day for Beverly." In Lakefield a beautiful new church has recently been erected and consecrated, under the ministry of the Rev. V. Clementi; and in Waterford, Diocese of Huron, the same fact has taken place. These are gratifying instances. We hope the number of them will increase; and in every case where a new church is to be erected, we trust every effort will be made to adopt a correct style of architecture, and to secure it free of debt. We do not want churches like common barns; we do not want churches heavily burdened with debt.

THE SCHOOL is perhaps next in importance to the Church; and from the Reports which have reached us of the closing exercises of Ontario College, Picton; Trinity College School, Port Hope; Weston School, Toronto; Hellmuth School, London, and the Bishop Strachan School, Toronto, we are pleased to note the efficiency of their management, and the success of their labours. They deserve support.—Through the School the Church must work upon the rising mind of the country and the world.

THE RITE OF CONFIRMATION is being administered with more regularity and devotion. A very large number of persons have lately been admitted to this sacred service. Among these, we are pleased to observe, some adults. As soon as possible the rite of Confirmation should be followed by the Holy Communion; and would it not be well if our clergy more frequently urged the importance and advantage of Confirmation, especially in Sunday Schools?

TESTIMONIALS OF ESTEEM TO CLERGYMEN are always grateful. Several such have lately occurred; among the recipients of which we note the Revs. Dr. Beaven, J. B. Worrall, J. Fletcher and W. Belt. With some things to mourn over, the Church in Canada presents many elements of vitality, and is preparing itself for more vigorous action in the propagation of the truth than has hitherto characterized its history. As we have shown in a separate article, we need, and must have, a more missionising spirit.

#### GREAT BRITAIN

Is the centre of religious life; and the Church of England there is verily "a city set upon a hill." With all the disputes about doctrine and ritual which at present agitate its members, with all the sneers of Mr. Froude at its assumed indifference to the moral condition of the masses, and with all the obstructions which are thrown in its way by dissent, by popery, by infidelity, and by parliament, it is exerting an influence, and performing a work, the like of which was never seen before. There is no part of the habitable world where its voice is not heard; there is no enterprise for the benefit of humanity in which it does not take a part. It is simply impossible to chronicle in detail all its services and doings. In every diocese in the kingdom new churches are being erected; and in almost every parish fresh effort is made to improve the services, to increase the funds, and to extend the labours of the Church. The Bishop of London has made a fresh appeal for contributions towards the fund of a £1,000,000 his predecessor began to raise. The Bishop of Lichfield proposes to raise £500,000 in his diocese for church purposes. The Bishop of Lincoln is advocating a division of his large diocese; and others are appealing for an increase of the Home Episcopate. In the recent Convocation of the Province of Canterbury, there were petitions and discussions on the Athanasian Creed, Church Hymnals, the Rubric on Ornaments, Convocation for the Irish Church, Intemperance, &c. The Royal Commission on the Prayer Book have recommended some alterations in the Calendar. The Rev. Mr. Voysey is being prosecuted for heresy contained in his publication entitled "The Sling and the Stone." Three new Colonial Bishops have been consecrated; and everywhere, there are the most satisfactory indications that the Church is equal to the crisis, and is performing its work with an unexampled zeal.

#### THE COLONIES.

Have had nothing of special moment in any of the Churches during the month. Several of the Colonial Bishops are at present on leave of absence in England, while others are retiring from their work on the ground of advanced age or broken health. The Colonial Church must suffer for this want of Episcopal supervision; and some arrangement should be made before the consecration of a Bishop, that he should not,

except under absolute necessity, resign his charge within a specified period, and upon certain conditions. The work of a Bishop is too momentous to be so summarily interrupted. Our own Metropolitan elect will be with us in a short time. His election has given general satisfaction to all parties in the church at home. Dr. Jenner, the newly consecrated Bishop of Dunedin, in New Zealand, is still in an unpleasant position. A majority of the clergy are in favour of his recognition; but they are swamped by the lay vote. In such a case it is an unwise thing that Dr. Jenner should be obtruded upon the Church, although we are persuaded he would make a most admirable bishop, if he had fair play. The Privy Council, in England, have decided in favor of Dr. Colenso's retaining the cathedral church at Petiermaritzburg. They could hardly give another decision, considering the terms of his Letters Patent. It is lamentable that a man who has been pronounced a heretic, and as such is canonically deposed, should still retain power over any portion of Church property. Why is not his Patent withdrawn? The whole thing has too long been a disgrace to the Church. But a new Bishop has been consecrated, in the person of Dr. Macrorie, and the wounded and scattered diocese is again under pastoral direction and spiritual aid. The question of a NATIVE MINISTRY has been virtually settled by the Bishop of Madras; for at a recent ordination, 32 out of 34 persons who were ordained priests or deacons were natives. There is a wide field, and there are powerful incentives to missionary labour in the Colonies. We want, however, more Bishops and more clergy; and in order to these, we must have larger funds.

## THE UNITED STATES

Churches are beginning in several places to suffer disquietude on the ritual question. But, on the whole, great energy is displayed in the practical work of the Church, and encouraging progress is made. Many new Churches are being built, and many signal tokens of prosperity are enjoyed. The following statement appears in a Baptist newspaper, published in Tennessee, and the fact stated is as true of other States as of that of Tennessee: "Presbyterianism is on the wane. Baptists are at a stand-still. Episcopacy is taking the day in this community and throughout the State. They have recently established a Church—"the Church"—in Lexington, and all men are pressing into it. They have accessions from the families of Presbyterians, and also of Baptists. Every six months the Bishop confirms quite a number of all sorts. They are trying to proselyte everybody, and they are succeeding wonderfully, not only here but all over Mississippi. According to numbers, they are gathering in communicants faster than all denominations together. Since the war, there is a great tendency in the South to Episcopacy." In Bolton, on Lake George, has lately been erected, at a cost of \$5,000, a beautiful Episcopal Church, called St. Sacrament, (the old French name of that lovely lake); and the accomplishment of the task is due to the single-handed exertions of one zealous young girl during the last eight years. We need more of this individual effort. A most successful inroad upon Mormonism has been made by Protestant Episcopal Missionaries, under the energetic Bishop of that territory. They are also looking to aggression upon the Chinese in the Pacific coast of America, of whom there are already 100,000 settled there, and the numbers rapidly increasing. Bishop Huntingdon, of Central New

York, proposes to found a Diocesan Library for the Clergy, and is asking for memoranda of the annals of all the parishes in his Diocese to be laid up there. S. B. Harman, Esq., Registrar of Toronto Diocese, at one time tried to induce the Clergy to furnish him with similar memoranda, but seems not to have succeeded in his attempt.

MISCELLANEOUS

Religious news, including all denominations of Christians, is very plentiful. Among Presbyterians there is a growing desire for the union of their different parties; among the Methodists strenuous exertions are made to build handsome chapels, to obtain an attractive service, and to extend their missionary operations. In many dissenting congregations there is far more ritualism of worship than in the Church of England. It is a hopeful sign of the times that many of the most thoughtful and intelligent of the various sects in the United States are engaged in a lively discussion of the question, whether the evils connected with Sectarianism could be better prevented by practical disregard of the Sectarian differences, or by actual resolution of the various sects into one organization. They seem to be honestly feeling their way, and may ultimately come to the better conclusion.

The Eastern Patriarchs (the Eastern Church is essentially Protestant in its character) have lately administered a well deserved rebuke to the presumptuous messengers of the Pope, inviting the Patriarchs to the "Ecumenical Council" to be held at Rome. They reject the letter for three principal reasons, viz:—because the Pope assumes an unauthorized and uncatholic Supremacy, because he centralizes Christianity and the scheme of salvation as dependent at Rome, and because he has assented without authority the dogma of the immaculate conception.

The English dissenters are adopting what is called the "Conventual" System of organizing religious women (unmarried and unengaged) into societies or houses for the conduct of "Church work." They are to wear a dark uniform dress with white caps and aprons; to live in common; to be known as "Sisters;" age between seventeen and thirty-five years; under the direction of a Pastor and a Lady Superior. There is to be a novitiate or probation of one year, to be succeeded by a promise of five years permanent resident membership. Good; but if for dissenters, why not for the Church?

The Emperor of Russia has just ratified the regulations of a Russian Biblical Society, composed of 40 ordinary members and an unlimited number of collaborators. The object of this association is to propagate among the people the two Testaments in the Russian language. Up to this time the Slave Bible has been almost exclusively used. As the old Slavonic dialect is but little known among the people, the Synod has had a Russian translation made, and the work, it is said, has met with great success.

One indication of the progress evangelical truth is making in Germany appears in the fact that the University of Heidelberg—the nursery and centre of the rationalism that has prevailed so extensively among the German scholars—now contains but 45 pupils, notwithstanding the scientific abilities of its faculty; while the University of Halle, where the truths of Evangelical Christianity are taught, numbers more than 300 students.

There is a tremendous rush for Bibles distributed by the Protestant societies in Spain.

## LITERARY REVIEW.

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SCRIPTURE HISTORY.—A proper knowledge of the History of the Old and New Testaments is of the highest importance; and few men are so well qualified for compiling such a History as Dr. William Smith, the well known author and editor of so many classical, biographical, and historical works. We have long felt, and pointed out, the need of a more popular and reliable compendium of Scripture History for our public schools, both day and Sunday. That want Dr. Smith has endeavoured to supply in two handsome volumes, respectively on the OLD TESTAMENT HISTORY and the NEW TESTAMENT HISTORY, published by HARPER AND BROTHERS, of New York, on a plan similar to that he has adopted in his compendiums of classical history. Dr. Smith has arranged the history of the two books into distinct periods, and has narrated in proper order and form the events occurring in each period. The Old Testament History is divided into six books, with separate appendixes and notes. The first book embraces the period from Adam to Abraham; the second from Abraham to Joseph; the third from Moses to Joshua; the fourth from Joshua to Saul; the fifth is on the single Monarchy, and the sixth on the divided Monarchy of Israel. In addition to these books, there are separate dissertations on the books of the Old Testament; Chronological tables; tables of weights and measures; Genealogical tables; maps and illustrations, &c. In like manner, the New Testament History is divided into three books or parts, with appendixes, notes, maps, illustrations, and tables. The First Book gives the connection between Old and New Testament History, including the relations of the Holy Land to Persia, Egypt and Syria; and the narrative sets forth the main facts of the general history of the East during what is called the "Hellenistic age." The Second Book contains the Gospel History, and is designed to present a clear, harmonized account of our Lord's Ministry, as related by the Four Evangelists, and illustrated by all needful collateral information, without speculative discussions. In this Book great pains have been taken to exhibit the different chronological accounts of the highest authorities; while the appendix contains a discussion of the great question respecting the origin of the Gospels, and a table of the Gospel Harmony. In the Third Book we have the Apostolic History in a form of completeness which has not been previously attempted, and on a plan similar to that of Paley in his *Horæ Paulineæ*. The work in both volumes is ably written, and admirably arranged; while the literary and artistic parts of the volumes are creditable in the extreme to the enterprising publishers. We can strongly recommend the work for use in private families and public schools. Dr. Smith is unquestionably one of the ablest of English scholars and writers. His works have an enduring fame. We might occasionally dissent from his views, but we always admire his candour and learning. The present volumes will add to his reputation as a careful and clever historian; and believing the more widely such works are circulated the better, we shall be glad to see them in the hands of a large class of readers.

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THE BOOK OF PSALMS.—No portion of Holy Scripture is more frequently and profitably read by devout christians than this. It both supplies information, and stirs up devotion. Yet few books require, in some cases, a more critical and explanatory commentary, in order that its historical allusions may be rightly understood, and its doctrinal principles carefully evolved. Such a commentary has been supplied by the Rev. Albert Barnes, and is now published by HARPER AND BROTHERS, of New York,

under the title of NOTES, CRITICAL, EXPLANATORY AND PRACTICAL, ON THE BOOK OF PSALMS. Few commentators have acquired a more world-wide celebrity than Mr. Barnes. His "Notes" are universally circulated, and are everywhere highly prized. With the learning of a scholar, he combines the piety of a christian. We may sometimes take exceptions to his opinions; his criticisms are not always sound; his reasoning is often faulty; and his style in places is far from perfect. But we never fail to derive information from his works; and in the plain, practical interpretation of Scripture, he has done as much as any living divine, in either Europe or the States. His "NOTES" on the Psalms occupy three volumes; and in point of interest and instruction, they are fully equal to his former works. Commenced about twelve years ago, they have been prosecuted at intervals, amidst other laborious duties, until he is now enabled to offer them as a legacy to the Church; and with these, he informs us, he completes his endeavour to explain and illustrate the Sacred Text. We are sure many of his admirers will appreciate the present work all the more highly for the reason thus given; nor will they be disappointed when they examine the volumes. The Book of Psalms is, in many respects a difficult book to interpret. Mr. Barnes has tried to do justice to his theme. He has made the most careful references, and has furnished the most copious notes. The volumes are at once critical and practical; and few can sit down to their perusal without deriving from them instruction and profit. These added to his former "Notes" will furnish a monument of piety and learning; and without committing ourselves to an approval of every interpretation, we honestly wish for them as wide a circulation as the Notes on the Gospels.

THE DODGE CLUB.—"The Dodge Club; or Italy in 1859," is a capitally-written tale by James De Mille, and published by HARPER AND BROTHERS of New York. It is intended to narrate in serio-comic style, somewhat after the fashion of the Pickwick Papers, a series of events connected with Italy, France, Austria, and other European nations, during the unsettled years of 1859 and 1860. A large number of characters figure upon the scene, while the descriptions throughout are very well done. Some of the artistic illustrations are cleverly drawn, worthy of *Punch*, even in his palmiest days. It is a book which contains a good deal of nonsense, but nonsense to make a man laugh; and after all we must have an occasional outburst of merriment amidst the dull monotony of the world. We expect "THE DODGE CLUB," will become a popular favourite with the reading public, of a certain class at least.

CORD AND CREESE.—The clever and comical author of "The Dodge Club" has favored us with another excellent tale, entitled "Cord and Creese," and also published by the Messrs. HARPER AND BROTHERS. It is admirably written and beautifully illustrated. There is no lack of interest in the story; and when once begun, the reader is drawn onward by a fascinating charm to the close. "Cord and Creese" is a valuable addition to our Novel Literature.

A MEMORIAL OF FRIENDSHIP.—"A brief memoir and obituary of the late Rev. J. W. Jones, B. A." formerly of Lennoxville College, and latterly Rector of St. Luke's Church, Altoona, is a grateful tribute of admiration and love, to one who possessed great power for usefulness, who had endeared himself to his friends and flock, and who has been prematurely cut down in the midst of active and useful work. But he being dead, yet speaketh.

NEW BOOKS.—A number of other new works are to hand, published by Harper and Brothers, of New York, which will receive due notice in our next

## CORRESPONDENCE.

We have received the following letter from an esteemed Correspondent in reply to the query in our first number on the SIN AGAINST THE HOLY GHOST:—

I.—A correspondent who in the first number of your Magazine asks for an explanation of the "Sin against the Holy Ghost," will find many excellent observations on this subject in a discourse by Whitby, appended to his commentary on the gospel of St. Matthew, but should he not have that work at hand, I submit a few remarks for his consideration:

This sin cannot be any special sin more offensive against the person of the Holy Ghost than against the person of the Father or the Son—for the godhead of the Father, of the Son, and of the Holy Ghost, is all one—the glory equal, and the Majesty coeternal. Nor is it any one sin specifically distinct from other sins, as murder is from theft, but rather a combination of many heinous sins, and always presupposes an obstinate and long continued contempt of God's special favour and gifts. It is unpardonable not because it is peculiarly committed against the person of the Holy Ghost, but because it comprises a determined opposition to that indispensable law of justice and goodness, which, God the Father, Son and Holy Ghost essentially are. The persons whom our Saviour forewarns as being on the very verge of this unpardonable sin, were, as St. Mark tells us, iii, 22, "Scribes that came down from Jerusalem," and St. Matthew adds, xii, 24, "Pharisees." Both of them had seen our Saviour's miracles which were so convincing that they could not deny the truth of them. The particular miracle which was the occasion of this discourse of our Saviour, was the healing of one possessed of a devil, "inasmuch that being blind and deaf before, he both spake and saw, and all the people were amazed and said—Is not this the son of David?" And when the Pharisees and the Scribes that came down from Jerusalem heard it they said—"This fellow doth not cast out devils but by Beelzebub the prince of devils," and St. Mark tells us that our Saviour was led to warn them against this dangerous sin, "because they said he hath an unclean spirit." Now though our Saviour forewarns those Scribes and Pharisees against this dangerous sin, we are not to infer that they were as yet guilty of it or that it could be committed before the Holy Ghost was sent down upon the Apostles on the day of Pentecost. The question then arises, if those Scribes and Pharisees could not fall into this sin, why does our Saviour forewarn them against it? His design was to deter them from going on from blaspheming the Son of Man, and the spirit by which he wrought his miracles to the blaspheming of that dispensation of the Holy Ghost which was about to be introduced and which was to be the last that ever would be granted for repentance and remission of sins. This sin does not consist in the denial of Christ's miracles, or of any thing said or done by him or his Apostles before the descent of the Holy Ghost, but in the abuse of those gifts and graces which were then and afterward to be conferred upon the Church. Much perplexity with respect to this sin has been caused from not duly distinguishing between the extraordinary operations of the spirit, such as the casting out devils, healing the sick, and raising the dead, and the gifts of the Holy Ghost, such as the gifts of wisdom, knowledge, prophecy, tongues and the interpretation of tongues, gifts by which the understanding was enlightened to perform those things which by nature it could not do without the immediate operation of the Holy Ghost. No man falls into the sin against the Holy Ghost, who has not had the gifts and graces of the spirit in some measure bestowed upon him and has fallen from them. Thus we find it was to those Hebrew converts who had been instructed in the first principles of the gospel which are repentance from dead works and faith towards God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead and eternal judgment, that the Apostle addresses this warning and admonition, Heb. vi, 4, "It is impossible (he says) for those who were once enlightened and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God, afresh, and put him to open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns is nigh unto cursing, whose end is to be

burned;" or as it is expressed by St. Mark, with respect to this sin, "is in danger of eternal damnation." But are we hence to conclude that every one who has tasted the good Word of God, and of the powers of the world to come, and for a time loses that taste, thereby falls into the sin against the Holy Ghost? In such a conclusion we are not warranted, for it is not every falling away from these gifts and graces, but a falling from them into Apostacy, that constitutes this unpardonable sin. It is not every sin against the Holy Ghost, but the sin of blaspheming against the Holy Ghost which is unpardonable; and blasphemy against the Holy Ghost implies a slanderous disposition against the ways of truth—a renunciation of Christ as their Redeemer, and a relapse into Atheism, Judaism, or Heathenish idolatry. Many who live a dissolute and ungodly life, do not slander the way of truth, nor even desire to be atheists or infidels, but rather to be accounted the disciples of Christ. Nor do all who slander Christ and his profession fall into this unpardonable sin, but only such as have *tasted* of His goodness, and have afterwards fallen from Him, and spoken and thought contemptuously of Him and His doctrine. This is forcibly illustrated in the case of those men who were excluded by oath from the land of Canaan, Numbers xiv, 20, "And the Lord said, I have pardoned this people according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all these men which have seen my glory, and my miracles which I did in the land of Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice; surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it." The whole host of Israel, some few excepted, murmured against the Lord and against His servant, Moses; yet all that murmured were not cut off from seeing that good land, but only those who had seen His wonders in Egypt, at the Red Sea, and in the Wilderness, and who, being twenty years old and upward, that is old enough to lay them to heart and had provoked Him ten times, or in other words as often as they had seen them. And as the exclusion of those murmuring Israelites from the land of Canaan was a type of those, whom, from their offending in like manner against Christ, we call reprobates, yet the case of those spies who were sent to search the promised land, were a still more lively type of the sin against the Holy Ghost, Numbers xiv, 36, "And the men which Moses sent to search the land, who returned and made all the congregation to murmur against him, by bringing a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of the men that went to search the land, lived still." These men, after they had seen this good and pleasant land—after they had tasted the fruits of it, brought back a malicious report, stating that it was a land which eat up its own inhabitants; that it was not worth the pains and danger which they would have to undergo in encountering the Anakims and others who were much stronger than they, and who could not be dispossessed of their land without much fighting and bloodshed—In this manner if any man after God has endowed him with the heavenly gift and with the taste of the powers of the life to come, shall so far fall away from Christ, as to think the promises of that blessed life are not worth the spiritual warfare without which it can never be obtained—not worth the practice of that holiness without which no man shall see the Lord, and if he persists in this determination and forsakes the Church of God, and does despite to the spirit of grace, he, by so doing falls into the "sin against the Holy Ghost, which shall not be forgiven him, neither in this world nor the world to come."

You will observe that I have not touched upon the passage of St. John to which your correspondent alludes. Added to what I have sent you it would occupy too much space—The question seems to be whether death in that passage means temporal death, which is most probable, or death eternal, in which case it would not differ much from the sin against the Holy Ghost.

Yours respectfully,

X. Y. Z.

N. E.—A second letter on the above subject is in type, but deferred for want of room.

QUERY ON THE HOLY EUCHARIST.—"J. W. R." asks the meaning of the phrases "Holy Eucharist" and "Real Presence"; and a correct interpretation of the words "This is My body" and "This is My blood."

ERRATA.—Page 16, third line from bottom, for "Ram's Head" read "Stemless Lady's Slipper."

## LITERARY NOTICES.

The following are a few of the notices which have come to hand of the first number, from which the general character of the Magazine may be inferred:

The object of this publication is to aid in supplying a healthy literature for the Church, and in promoting the general interests of the Church. We cordially bid it welcome, and earnestly wish it success. We can assure our readers that they will not be disappointed with either the appearance or character of the Magazine. We hope, therefore, to hear that a large number of subscribers have been obtained.—*Church Herald.*

It is printed with neatness and edited with ability, and while its object is to disseminate religious truth among all classes of Christians, it is intended more particularly for those who are in connection or sympathy with the Church of England.—*English Mercury.*

The number before us exhibits a degree of talent, freshness, and originality, which we have not seen elsewhere in any religious publication. We feel warranted in commending it not only to members of the Church of England, but to the public generally, and wish it abundant success.—*St. Catherine's Times.*

The contents are well worthy a perusal. It contains tales, essays, and reviews, and general church intelligence. There is also a very good biographical sketch of the late Dr. Fulford, Bishop of Montreal and Metropolitan.—*Ingersoll Chronicle.*

We certainly prefer Monthly Magazines to Weekly Newspapers as organs of religious bodies, and hope that the present enterprise will meet with a successful issue. We present it with much interest, and hope that it will be successful. It affords the promise of being a most interesting and valuable addition to the religious literature of the day, and to the name of the class.—*Peterborough Review.*

A review of its contents suffices us that it is well worthy the attention of those whose views it represents. The Magazine embraces a variety of topics, which are presented in a manner that cannot fail to command attention. The publication will fill a want that has been felt in the religious literature of the country.—*Simcoe Canadian.*

From its creditable appearance and the ability of its articles we predict for it a large circulation amongst the members of the Church of England. Those however, who expect a Magazine in the interests of a party, will be disappointed. \$2 a year in advance, should secure it in every family belonging to the Episcopal Church in the Province.—*Victoria Herald.*

The appearance of this number is highly creditable.—*Kingsdon News.*

Of course it is designed more particularly for the members and adherents of the Church of England, but it contains matter that may be read with advantage by Christians of every name. Taking into consideration the large number of persons identified with the Episcopal Church in the Dominion, it ought to have a very large circulation.—*Christian Advocate.*

Like everything else got out from their establishment, it is very neatly printed, and its general appearance is such as to create a favorable impression. We have no doubt there is a large field of usefulness open to such a publication, and should its teachings be free from the extraneous tendencies condemned by a great majority in the Church, we have no doubt it will receive a hearty support.—*Canada Star.*

It is neatly printed and ably edited, and while devoted generally to the dissemination of religious truth, it is also a vehicle of biblical and doctrinal discussions. The Churchman is more specially intended for those who are connected by membership or sympathy of sentiment with the Anglican Church; hence to them it must be an everwelcome visitor.—*Hamilton Times.*

It gives promise of being a valuable Magazine for the times. If the Editor continues to give his readers such a palatable bill of fare "as the contents of the present number show, THE CHURCHMAN'S MAGAZINE may become a welcome guest in every Churchman's family.—*St. Catharines Advocate.*

The various departments present a great variety of contents, especially all that are calculated to make a pleasant and profitable reading to churchmen's family. We wish this new enterprise abundant success.—*Ottawa Times.*

It gives promise of being a superior periodical, and should have a wide circulation. In all respects the set-up is admirable, reflecting great credit upon both editor and publisher. No Church family in the Dominion should be without it.—*Canadian Statesman.*

It is just the book that the churchmen of Canada need, and we sincerely hope it will be well supplied. Amongst its contributors will be found the names of many of the most learned writers in this country and Europe, and its issue is well calculated to place it within the reach of every one.—*Windsor Record.*

This magazine is intended more particularly for members of the Church of England, and will, as we understand it, occupy a neutral ground as between High and Low Churchmen. The magazine is well printed, and contains 48 pages of excellent reading matter.—*Fredericton Review.*

It is well printed upon good paper, and the contents seem to be of an interesting and appropriate character. We commend this work to the notice of all members of the Church of England in Canada, who will certainly be pleased with it; and we hope that many of our Christian nonmembers will also join with members of other Christian denominations in finding which can be deemed objectionable; for while the Magazine upholds the doctrines of the Church of England free from all innovations, there is a liberal spirit displayed in its mode of dealing with religious subjects, which we most heartily commend.—*Montreal Daily News.*

This is the first number of a new religious periodical, which most seem find its way into the family of every churchman, provided it maintains a high literary quality, with which it starts on the career.—*Quebec Mercury.*

It is a neatly printed pamphlet of 48 pages, and contains a large amount of information in matters connected with the Church of England.—*Keimbroke Observer.*

Its clear typography, freedom from clerical errors, and general "get up," is a credit to the Canadian press. This new competitor for the favor of the religious world, is a magazine of 48 pages, is published monthly, and is the property of Messrs. C. Smith and Co. of Montreal. It is devoted to all matters of Catholic and free-from error, studied sectarianism in their spirit and to of general interest to all denominations of professing christians.—*British Canadian.*

It is a neat, well-printed pamphlet of forty-eight pages. The contents are varied, and highly interesting. The original articles appear to be racy and well-written. The tone of the Magazine is undoubtly Episcopalian, judging from the first number. It is firm, unflinching, and sound, and at the same time, evangelical in the true sense of the word. THE CHURCHMAN'S MAGAZINE bids fair to be very successful. Such a work has long been wanted in this country.—*Brunswick Courier.*

To judge by the sterling worth of the articles it contains—the material and the excellence of its typographical appearance—that it will command a large circulation.—*Brunswick Times.*

It is an octavo volume of 48 pages, neatly printed on original and superior paper. The contents embrace original as well as selected articles, and are from the pens of able and distinguished writers. With the advantages which the publishers possess, and taking the present number as a sample of its character, we have no doubt the Magazine will have an extensive circulation throughout the Dominion.—*Belleville Intelligence.*

Forty-eight octavo pages of original and selected matter offer an incentive to the members of the Church of England to invest their two dollars per annum, or to raise a fund for a dollar and a half each. We find it in need to advertise.—*Brace Review.*

It is altogether a very good number.—*St. John's (N. B.) Journal.*

It is a very neatly printed pamphlet of forty-eight pages, and is devoted to the publication of original and selected matter of half-a-million churchmen in the Dominion. Whether or not there is any prospect of making a single magazine generally acceptable to the different classes of Churchmen is more than we can say. The journal before us is an effort in that direction. All the articles are more or less interesting.—*St. John's (N. B.) Globe.*

It is intended as an organ of the Church of England in Canada. The appearance of this number is highly creditable to the publishers, Messrs. W. White & Hamilton. The terms of subscription are \$2 a year in advance. For one copy \$5; 10 copies \$45.—*Quebec Chronicle.*

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25	\$18 10	\$9 40	\$4 80	\$16 50	\$ 8 50	\$ 4 30	25
30	21 20	11 00	5 70	19 10	9 80	5 10	30
35	24 50	12 60	6 50	22 10	11 40	5 80	35
40	29 00	14 90	7 60	26 10	13 30	6 90	40
45	34 20	17 50	9 00	30 40	15 60	8 00	45
50	40 50	20 80	10 60	37 10	19 00	9 70	50
55	51 30	26 20	13 30	47 50	24 30	12 40	55

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25	\$34 40	\$17 70	\$ 9 10	\$30 60	\$15 70	\$ 8 00	25
30	39 40	20 30	10 40	35 00	18 00	9 20	30
35	44 40	22 80	11 60	39 50	20 30	10 40	35
40	51 10	26 30	13 40	45 50	23 30	11 90	40
45	57 40	29 50	15 10	51 10	26 30	13 40	45
50	66 50	34 20	17 40	59 10	30 40	15 50	50

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**A. G. RAMSAY,**  
Manager.

Hamilton, July, 1869.

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