

Rev Mr J B Jones

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ERRATA.—Owing to the sickness of the Editor, and sundry changes in the office, our last number was disfigured by a number of typographical and other errors. We deeply regret this, and can sympathise with those of our correspondents whose compositions were thus affected. Every precaution will be taken to prevent a recurrence of such errors. At the same time we must ask our correspondents to furnish us with good copy—legibly written and well punctuated.

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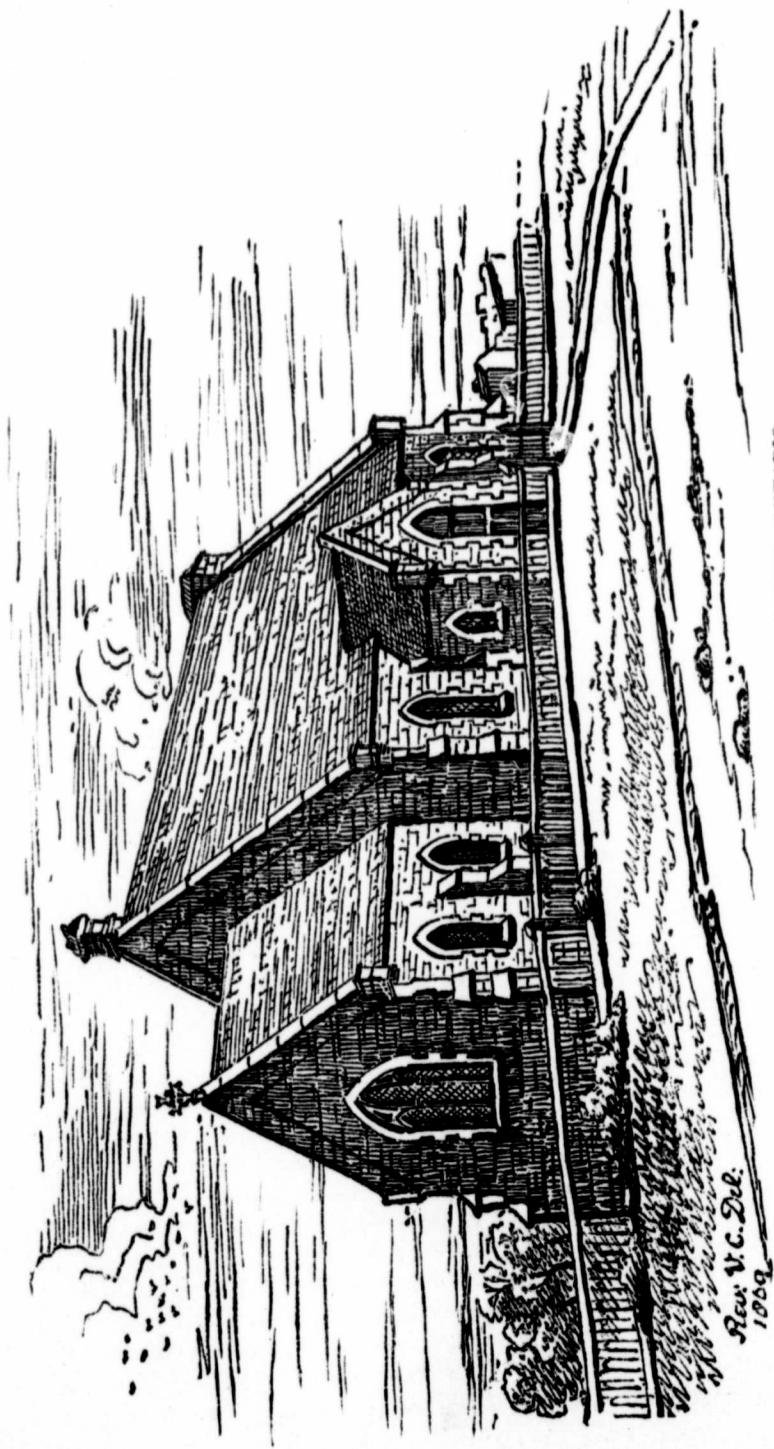
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TALES, ESSAYS, AND REVIEWS.

FAITH AND FAITHFUL.

BY MRS. A. CAMPBELL.

CHAPTER III.

But now we must return to Elsie—Elsie, whose cares and troubles were pressing upon her heavily. As the three months drew to a close she could not help the oft anxiously recurring questions—will he give me up? Will he give me up? What shall I do if he does? She had seen Harry Greaves but twice, and then not to be recognized by him during the whole time. Once she had seen him in the horse cars; he passed with head bent down and brows knitted as if with anxious thought, and she felt pained to see the change from the once bright cheerful Harry she first knew. Yet she was sure she would rather have met him so, than to have seen him gay and laughing. Another time she was in a shop buying some stationery; glancing towards the window she saw him stop before an engraving of faith—an uplifted cross with a young girl standing gazing up at it. Her first impulse was to rush out and speak to him, then she checked herself and he passed on. Insensibly, however, she felt comforted, associating herself with the picture in Harry's mind and in the strength of that feeling she went for a long while. But times of depression would come, as they do to the most exalted of christians when they dread to peep into the future, and unbelief clouds the horizon with a dark curtain, and much cast down she would be ready to sink beneath her troubles and cry out "Save Lord, or I perish." Poverty was pressing her so sore, the sorer because concealed; even Mrs. Davy did not know how hard a struggle

Elsie often had to make both ends meet, and how much self denial she practised that the pressure might not bear upon her sister, and that she might be able to keep her in the country as long as possible.

One day as she was getting ready for town Dolly remarked how pale she looked, and tenderly said, "Elsie, don't go to town to-day, the walk is too much for you, wait till Thursday and drive in with Mrs. Bonley when she goes with the butter."

"I can't dear Dolly, I must not wait, I have some photographs to take home, and I want to try for other work as well; I think I could get texts to illuminate; I saw some for sale the other day, I must seek better paying employment, we need it so; the autumn is coming on and you want warm flannels and clothes and many things, and I have no money to get them; I am going also to the Company's office, to see if they have made any settlement. Oh Dolly! Dolly! life is a hard struggle," and throwing her arms round the neck of the surprised child she burst into a fit of hysterical crying.

"Don't Elsie," soothingly urged the child, "what has come over you, I never saw you so, sit down and I will get you some water."

The drink brought by Dolly seemed somewhat to refresh and restore the unnerved spirits of her sister, who smilingly said: "There now darling, I am better, forgive me, I do not know what made me so foolish. Our Father cares for sparrows and will certainly care for us."

"Certainly," echoed Dolly, "You know the very hairs of our heads are all numbered; but really Elsie you are more fit to lie down than to go out to-day, I can do very well without flannels and things, indeed I don't want them; don't go."

"Yes I must dear, I must see those office people; don't untie my bonnet; I am all right now; the bracing air will revive me, don't fret about me, I shall take the horse cars if I feel the least tired! there now darling will that comfort you—good bye."

"Good bye," said Dolly, "will you try to remember Elsie, the words of the hymn, 'Behind a frowning Providence, He hides a smiling face.'"

"I will my comfort, I will," was Elsie's reply as she closed the gate and ran off. Gradually as she walked on, Dolly's parting words and the fresh morning air did revive her and brace her up, and gradually the sweet dove of peace returned to her bosom, and as promise after promise, like the brilliant links of a chain, flashed into her mind, the color returned to her cheeks and the light to her eye, and she seemed to float along, leaving all trouble as forgotten things, far behind.

Elsie had reached a turn of the road opening into the more populous part of the suburb, when suddenly a dashing pair of carriage horses turning the corner, swerved violently on one side and striking against the young girl threw her to the ground, from which she was lifted insensible. When she recovered consciousness, she found herself upon

a bed in a large handsomely-furnished room, with an elderly lady bending anxiously over her.

"How do you feel my dear young lady? not seriously hurt, I hope!"

"Ah," wearily sighed Elsie, "I don't know! where am I? I am all full of pain; what has happened? Oh, I remember—the horses. Dolly! Dolly!" she plaintively continued "the frowning Providence grows darker, I shall never see the smiling face; and as she spoke she lifted her hand to brush off a wave of hair which had got loose from its fastening; the effort caused a cry of pain. "My arm, my right arm is broken," she exclaimed in answer to the questioning look of her companion. "Oh, what shall I do, what shall I do?" and she buried her face in the pillow and sobbed aloud. "Forgive me" she continued as soon as she had grown calm enough to speak again, "I am childish to-day, I could not help it, my poor right arm is so useful I can ill spare it. It helps to support a young sister who has been a great invalid and the thought of what she is now to do is overpowering, but no doubt this new trial is also for the best. I shall one day see it so though not now. You must please send me to the hospital, I can't go home to be nursed."

"Indeed dear," replied the lady whom Elsie now noticed had a sweet motherly face, and who seemed greatly distressed, "Indeed we shall do no such thing; you shall stay here and be nursed and taken care of, and your sister too as long as you need it; it is the least reparation I can help my husband to make for being the unfortunate cause of your accident; he has gone for the doctor and as soon as they come, and we find out the state of your injuries, which I trust are not more serious than the broken arm, General Greaves himself shall fetch your sister and any one else you wish."

"Who did you say? excitedly asked Elsie lifting her head from the pillow, "General Greaves! oh, this is too much, too much; why am I here? send me home, send me home;" and with a faint moan she sunk back into unconsciousness.

"Harry," said Mrs. Greaves as hearing a step on the passage she moved with a perplexed air to the door, "there has been a sad accident to-day. Your father in trying the new horses, knocked down a lovely young lady and has broken her arm and otherwis injured her, I fear, for she goes from one fainting fit to another; he has gone for the doctor; Emily is out, and I am alone; will you lift her up for me while I try to make her swallow some wine?"

"Certainly mother, I shall do my best, I often help to lift the sick men in the hospital; but they are not ladies, and I may be clumsy. How was it father was so unfortunate? poor girl," and as he spoke he unclasped his sword belt, laid it with his cap upon the table and followed

the old lady into the room. Suddenly his eye seemed to take in the outstretched form and pale almost rigid face lying there, for he sprang forward, and throwing himself by the side of the bed groaned out: "Oh mother! mother this is Elsie—Elsie Evans—my own affianced wife, tell me is she dying? is she dead?"

"My poor dear boy," said the mother with quivering lip, "she is neither dead nor dying; help me to lift her up and bring her to, all the reparation in your father's power is due you now. There now," as she tenderly lifted the girl's head and laid it upon his shoulder, "rest her there Harry, it is a fit place, poor suffering one; how sweet she looks, I understand now the shock I gave her in telling her where she was," and the old lady kissed the white cheek of the still unconscious girl.

Just then General Greaves and the doctor entered the room. "How is she?" continued the former, "much hurt do you think? Harry my boy, you here! you can make but a poor nurse I fancy! better ring for some of the maids to help."

"No sir," said his son sternly, turning his agitated face with something of its old spirit upon his father, "No sir, no servant here: this is my place, and no earthly power shall take me from it, the lady whom you have injured, perhaps killed, is one whom you ought to have known before, she is Elsie Evans, my own gentle patient Elsie, my affianced wife, a thousand times too good for me," and with a heart-felt moan which touched all present, the young man covered his face with his hand vainly trying to hide the not unmanly tears he could not check.

"Harry," said his scarcely less agitated father, "it was an accident my boy, the horses took fright, forgive me. I have suffered enough in the last hour on account of that poor girl to knock the pride out of any one. God knows, don't reproach me; Doctor Skill shall do his best, and if necessary, half-a-dozen other doctors, and with God's blessing she is yours. I can do no more."

"Amen," tenderly responded the mother.

That afternoon saw General Greaves himself driving out to Beach Road for Dolly, to whom he tenderly broke the news of her sister's accident, and his own share in the affair, and before the two had reached Greaves Park, the General had become Dolly's captive, and in his own mind pronounced her the most charming little woman he had ever seen, and wondered why Harry had not waited a few years for the sprightly engaging little creature as she was; he supposed however Harry knew best. And so Harry did.

* * * * *

"Mary," said General Greaves to his wife as he paused from a game of draughts he was playing with Dolly a few days after her sister's accident, "do you remember my old friend Charlton Evans? I had'nt

seen him for years and was wondering what had become of him, when I heard to-day at the Company's office that he was killed upon their railroad; an application had been made by some relatives for damages, and as I am one of the honorary directors it came before me in that way, poor fellow!"

"He was my dear papa," said Dolly with tearful eyes and greiving voice "he was killed nearly two years ago."

"Your father," said the astonished General as he sprang from his chair, "Is it possible? I knew he had children, but never saw them and the name never struck me before; we were college friends. Heavens! little did he think, little did I think that I should be the one to hurt a hair of the head of anything belonging to him; my poor friend Charlton, if he could see me now, how could I meet him."

"It was not your fault," lovingly apologized Dolly, "it was an accident, and neither Elsie nor Harry blame you in the least."

"Yes, but the three months of suffering that preceeded the affair was not an accident," said the self-reproaching old man, "and probably I might have made the suffering a life long one in my pride had not the hand of an overruling Providence stopped me short, and now to think that it was Charlton's child too. I must see your sister my dear," and General Greaves hurriedly left the room.

The Railroad Company was not long in making a settlement and rendering their tardy justice, when the claim was backed by the powerful influence of General Greaves. The whole sum however was invested at once as a marriage portion for Dolly, when she should need it, the General refusing to let Elsie touch a farthing of it, and when six months after, and Elsie blooming and beautiful again, completely restored to health, was given to Harry as his wife, it was General Greaves himself who not only acted as her father in giving her away, but settled a marriage portion upon her as well.

"Dolly!" said Elsie as she folded her arms round her to bid her good bye before stepping into the carriage that was to take her off upon her bridal trip, "do you remember the verse you said to me the morning I was hurt? 'Behind a frowning Providence, He hides a smiling face.' I have so realized it; out of every trial good has come, God has crowned us with loving kindness and tender mercies, and now dearest pray that as he honoured us in the fires, He may keep us faithful in the still more trying time of prosperity."

"Elsie," called out Harry from the steps, "here is Mrs. Bonley come to say good bye to you, be quick dear or we shall loose the train." One great hug in the fat arms of Mrs. Bonley, and the carriage door closed and they were off.

"Well General," said the warm hearted woman as she gave that gentleman's hand one of her heavy shakes, "you are a lucky man, for

you have got two daughters by this wedding instead of one, and I don't know which is the best."

"Yes Mrs. Bonley," was the General's reply as he put his arm round the tight form of Dolly, "my daughter Mrs. Greaves is a good and lovely woman and I am proud of her, but my little girl here, Dolly is my darling, bless her."

And so Dolly remained with her new parents, and found work to do, and became as great a blessing to them as she had formerly been to faithful Mrs. Bonley.

THE CLAIMS OF THE PRESENT LIFE.

—
AN ESSAY IN TWO PARTS.

—
PART I.

"Whatsoever thy hand findeth to do, do it with all thy might."—ECCLESIASTES ix, 10.

I. One of the royal Chaplains in Scotland preached some years ago before Her Majesty, an eloquent and able discourse upon the Religion of daily life, in which he endeavoured to set forth, as nearly as I recollect, the limits, or perhaps it would be more correct to say, the unlimited nature of the influence of vital godliness upon the ordinary course of every-day life. In fact, religion being to the individual soul what Christianity is to the world at large, the application of our Lord's parable of the leaven is as appropriate in the one case as in the other. Christianity ought to be, and in God's intention is, and assuredly will be in very truth the leavening principle of the world; and religion must be the same, the like opportunities being supposed, in each individual soul. God's mercies are as infinite as his justice; and, believing that the generations of men which have passed into eternity in a state of heathenism, before the coming and without the offer of a Saviour, will be judged hereafter according to their light, we must believe the same of each particular soul in that vast multitude. And, in cases which come within our own observation of persons dying apparently in unbelief, we must do our utmost in maintaining that charity which "hopeth all things," to think that all may be well with them through the mighty influence of that Spirit which on one occasion at least sanctified the last moments of a crucified malefactor.

So much with regard to our estimate of others; but we are at present concerned not with the dead but with the living, not with others but with ourselves. The text prefixed to this essay presents to us the reverse side of the subject so ably treated of by Mr. Caird in the discourse above referred to, suggesting some thoughts, not so much on the extent to which religion ought to be interwoven with the web of our daily life, as on account of the occupation and engrossment with the affairs of time, which is compatible with a healthy state of the soul in regard to eternity. The overwhelming importance in their own nature of the things unseen and eternal, compared with the seen and temporal, is so clearly laid down in Holy Scripture that it may at first sight appear strange how any question or difficulty can be raised upon the subject; for that, however faulty our practice may be, the theory at least of the

supreme importance of religion is plain enough. And yet, if we look a little farther, there are passages in the Bible itself which do not perhaps exactly suggest difficulties, but at any rate may be made by our faulty interpretation to foster them. On the one hand there is the broad distinction laid down by our blessed Lord himself between the world and His followers—a distinction real and important as it is, which may nevertheless be made, and has been made, the shibboleth of a party, so that to mingle with the world, to take part in its common pursuits, especially those which minister to enjoyment, is in the opinion of many synonymous with that worldly mindedness, or living without God in the world, which is the essence in a Christian age and country of that practical heathenism which is so widely prevalent. On the other hand, it is equally certain that diligence in business and the improvement of talents and opportunities is enjoined on us. Our Lord's parable of the talents improved or unimproved by the diligent and slothful servants respectively is sufficient proof of this, whilst the proportion which the reward of the industrious bears to their original gifts suggests that a similar proportion may be awarded in the life to come. As to the fact, however, that whatever we have to do should be done heartily, the authority of the New Testament is as decisive as that of the Old. For examples, in the latter, of persons eminently marked by the divine favour, and that certainly in some degree owing to their diligence in temporal affairs, the names of Jacob and Joseph may suffice. The only conclusion, as it appears, which is warranted by the comparison, on this subject, of spiritual things with spiritual is that a line of conduct which shall avoid either extreme is the true one, and that that line is not anywhere drawn with unmistakeable precision, (for if all were clear vision what need would there be of faith?), but that our safest course, as long ago remarked by the great master of heathen ethics, is to avoid the extreme we are most inclined to. On which side that lies there can be no question. The adage "out of sight, out of mind," is nowhere truer than in application to our practical forgetfulness, occupied as we are and must be with things of time and sense, that there is anything beyond them. How constant, therefore, is our need in increasing measure of that Faith which "is the substance of things hoped for, the evidence of things not seen."!

Yet as we are placed in this life, surrounded by objects which press their claims for attention irresistibly upon us, and as we cannot, therefore, but believe that this is in itself a part of our Christian probation, it behoves us, not to attempt an adjustment of claims which are in their own nature incommensurable, but to discern by God's help where our practice is at fault, and to seek out—precisely we cannot, but—proximately whereabouts due and lawful regard for temporal concerns gives place to that anxiety and engrossment so emphatically condemned by our Lord, which must check, and if persisted in be fatal to, the growth of the good seed in our hearts. We are concerned, then, with broad principles only, which always admit of an infinite variety of degrees in application; and this observation may, it is hoped, obviate anything like an apparent lack of indulgence towards individual cases, or the imputation of a wish, in dealing with so delicate a subject, to judge one another.

II. My purpose is, therefore, with due regard to the foregoing precautions, to speak shortly of this life and its occupations, with a view to

the partial answering of the question above raised concerning them. Now, the occupations of life,—of *this life* I mean—may be divided into three classes according to the different ends proposed for attainment in each. 1. There are, firstly, *those which have for their immediate object to satisfy our physical wants*. There is no danger of our not giving these a sufficient amount of attention; instinct is enough, and appetite more than enough, to insure this. Eating, drinking, sleeping, and whatever else contributes to supply the wants or to minister to the pleasures of sense; these things assert themselves so strongly as to render ever needful the apostle's example of keeping under the body and having it in subjection, and His precept, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." We may, therefore, exclude this class of occupations, although so large a portion of our time is unavoidably devoted to them, from our present consideration, except in so far as the other two classes have partly the same objects in view.

2. Next comes *business*, a word which may be understood to comprehend every kind of occupation which aims directly or indirectly at *wealth* as its end. And by this word I would wish to express not only riches, but everything which involves employment of mind or body, having for its object the *well being* (which is, by the way, the proper meaning of the word *wealth*,) of the person working, or of others by his instrumentality. Accordingly every grown man and woman, nay every child who has passed the stage of unconscious and helpless infancy, has occupations of this kind. It is necessary to understand this clearly, on account of the great social differences existing amongst us, which are due mainly, to a divine provision we cannot gainsay, to the unequal distribution of the means of procuring the comforts and indulgences of this present life. When, therefore, we speak of persons as being engaged in no business of any kind, and see the fact, so far as it is a fact, proclaimed by their exemption from the necessity laid on most of their neighbours of working hard for the daily necessities of themselves and their families;—when, I say, we speak of persons as disengaged from business in this sense, we must remember that they too have distinct duties to perform, commencing of course with their own immediate circle and extending indefinitely, according to their means, in works of benevolence and usefulness to mankind at large. Such occupations are their *business*. The statesman, the man of science, the explorer of foreign lands, in so far as their proper pursuits are not followed as a means of subsistence, are instances of men who in the proper sense of the term would not be regarded as engaged in any business, but whose occupations nevertheless come within the wider sense in which the word has been used.

3. The third and last kind of occupations comprises those which minister to the recreation of the person engaged in them, with a view certainly, if rightly pursued, to the promotion of his well-being and, therefore, to that extent overlapping occupations of a more serious character, but still having recreation, amusement, relaxation of mind, or (which is sometimes nearly the same,) refreshment of body for their prime object. Employment of this kind may perhaps be represented sufficiently for our present purpose by the word *pleasure*, which properly stands for the state of feeling resulting from them.

III. The main question, then, before us is, how may our energies be devoted, our time be given up, our thoughts centred upon both or either

of these two main objects of pursuit, taken in the wide sense just now indicated as embracing all that we do in our waking moments over and above the direct ministration to our bodily wants? And in this question it must of course be understood that in whatever degree devotion to such temporal objects, however good and desirable, interferes with the direct devotion of heart and life to God's service, in the same degree does it imperil our soul's everlasting happiness.

It would be impossible within present limits to give anything like a satisfactory answer to this question, even supposing it to admit of a general solution other than what every one who is in earnest may after due thought and prayer for divine guidance arrive at, in practice, for himself. But if what has been said should serve to put the question itself more clearly before the minds of any, my purpose will so far have been gained, and I shall take another opportunity of following up the question more closely.

1. I may, however, refer now to a difficulty which meets us at the outset of the enquiry. It is this: The most notable discoveries in science, which have been productive of the greatest benefits to mankind at large, and by promoting civilization have been the instruments of moral and intellectual advancement to our race, and which have therefore, we must believe, contributed directly to the glory of God, such discoveries have been for the most part made by men who have devoted their whole energies of mind and body to the cognate pursuits which lead to them, who have emphatically done what their hand found to do with their might. The world in general applauds them; but it must be confessed that there is a tendency amongst many well meaning, nay decidedly religious, people to feel if not to indulge a doubt as to the lawfulness, consistently with the higher claims of God's direct service, of such intense devotion to every secular object however laudable in itself. And yet such persons must acknowledge that even a master mind might not have been able to bring its great work to perfection had a smaller share of its powers been centred upon its favourite pursuit. A supposed case may make this plainer: Should we be right or wrong in surmising that the mighty genius to which succeeding generations owe the application of a great principle, that of the steam engine for instance, to its present manifold uses, was in any way unduly devoted to the elaboration of its great work, and that it would fare better *now* with the soul of one who has earned by any such discovery the lasting gratitude of posterity, if his extraordinary powers had been less rigidly devoted to the one object with which his name will be forever in this world associated? In reply to this question it is obvious to remark that no one would in charity condemn in any particular case whatever general answer he might incline to, and that for the majority it is enough that the question is not a very practical one. The question has been raised without being more definitely answered here, for the purpose merely of removing prejudice, which exists to a much larger extent than is supposed, and narrows the judgment of the best intentioned persons in dealing with such questions. The whole subject, however, brings home to every one the danger of coming short wilfully, and with open eyes, of the glory of God to a greater extent than even our weak and sinful nature necessitates. "Let him that thinketh he standeth take heed lest he fall."

2. It only remains, before attempting to deal more fully with our

general subject under the two heads above laid down, to give a general caution that in order to arrive at anything like a fair, we dare not say an adequate, conclusion, it is necessary to take into account the different conditions bodily and spiritual to which we are necessarily subject at different periods of life. We must remember that the great Apostle who said, "When I became a man I put away childish things," and did not condemn the latter in their season; that towards the end of his life Paul, the aged, spoke of himself as having finished his course and kept the faith; showing that at the close, no less than earlier in his course, he was always leaving those things which were behind and pressing forward with intense longing to those which were before.

It is proposed to offer in a future paper some hints for the solution of the question proposed in this, under the two heads of Business and Pleasure.

INTRODUCTORY PAPERS ON HYMNOLOGY.

By Rev. C. PELHAM MULVANY, B. A., ex-Scholar Trinity College, Dublin. Acting Chaplain, Provincial Penitentiary, Kingston.

No. II.—THE TRANSITION TO RHYMED POETRY.

The marvelous vitality of Roman civilization kept Italy unbarbarized up to the end of the sixth century. In reading Gibbon's History, few things strike one more than to find how amid all the dreary repetition of invasions, battles and sieges, after the sacking of Rome by three races of aliens, after the repeated change of masters in such colonial centres as Pavia, Verona, Milan or Aquileia, not only did the cities rise from the ashes of each successive conflagration, but the whole fabric of society, the law and the literature, and the tone and the language of refined life continued to be Roman. At least this was so up to the time of the Lombard occupation of North Italy. Then indeed came the deluge, a deluge by which but one complete moiety of the Roman Italy remained unswamped, when the Venetian colony carried the institutions, possessions, and the very marble stones of its buildings over the lagoons of Torcello. But up to this time Roman society in the districts of Italy was much what it had been since the age of Augustus. The invasion of the Goths and Vandals, however deplorable it may seem in the annals of those who witnessed the ruin of great cities, does not seem to have changed the order of things in the provinces. Under Theoderic the laws of Theodosius continued. We meet the names of Roman and Italian magistrates and clergy. In spite of Mosheim's unfavourable verdict as to the sixth century literature, the school cannot have been quite without merit which produced Symmachus and Boetius. On Gibbon's showing the treatment of both those by the Gothic princes contrasted favourably with the amount of notice which Procopius obtained from the Byzantine Emperor of the Romans. Europe still possesses a manuscript of Virgil of that century, corrected by the hand of a Roman Patrician. Mosaics of purely Roman art from Ravenna image to our age the imperial beauties of Faustina and Theodora, and we possess in the various *vers de societe* called forth by the adventurous life of Venetius Fortunatus proof that the classical grace and attic salt, which had given pleasure in the days of Horace and Catullus, could still be appreciated not only by Italian but by Gothic and Frankish ladies.

In these last halcyon days of Italy, Venetius Fortunatus was born in the year 530 at Treviso, but he passed beyond the Alps ere the Lombard invasion came, and sought refuge in Gaul, which, under the rule of the Merovingian Kings, retained the general features of a Roman province. Gaul had been from the time of the first Cæsars the country resort of the Roman *noblesse*; a language identical with Latin was spoken everywhere in Southern Gaul, and the barbarous idiom and manners of the Franks were limited to those who had settled near the Rhine. Throughout the rest of Gaul the Franks had but small military colonies. Venetius Fortunatus came into France the representative of a classical but not dead language. He appears to have possessed the social accomplishments which long afterwards determined the somewhat similar literary career of his countryman, Alfieri, and much of his life was spent in wandering from castle to castle an honoured and welcome inmate, repaying such hospitalities as might have been offered by Messalla and Macænas, with neatly turned compliments in verse, not unworthy of the lyric traditions of Venusia and Verona. The days of Venetius seem to have passed calmly and not uselessly; doubtless his Italian culture enabled him to aid the French Bishops in tranquilizing the discordant elements of a society into whose still recent wounds the Church was pouring her salutary balsam. For though the affectionate and playful spirit of the poet delighted to trifle in occasional verses, his whole heart, the force and fire of his intellect, appears in his hymns; many of which live in the use of the Church at this day. His talents attracted the notice of Queen Rhadegunda, who then lived separated from her husband Clotarie; having on several occasions sought the advice of the Italian exile, she seems to have been so charmed by his society as to have retained him permanently among her retinue. From this time the wanderings of Venetius ceased. He obtained ordination, and was appointed Superior of a religious house founded by Rhadegunda at Poitiers. In the latter years of his life he was raised to the dignity of Bishop of Poitiers, where he died in the repute of much holiness in 609. His name appears among the Saints in the calendar of the French Church. His poetical merits are allowed even by Mosheim and Guizot, (*Civilization en France* 18 me Leçon.) He may be considered as the connecting link not only between Ambrose and Prudentius but between the classical lyrists and the rhymed poetry of the middle ages. Rhyme which had appeared before in the verses of Hilary, of Poitiers, (A. D. 368), and in the hymns of Pope Damasus, (a few years later,) takes its regular place as a metrical principle in Venetius. At the same time he was a master of the classical lyric and elegaic metres. All the selections from his works given by Dr. Trench are of the latter kind. A somewhat more characteristic specimen of the great lyric powers of this poet is the hymn familiar to every branch of the Western Church as a Processional at Passiontide, and rendered in "Hymns Ancient and Modern," by Dr. Neale's version, "The Royal Standards forward go." It was originally written for the consecration of a church at Poitiers. We give it at length with the English. And in doing so we would point attention to the sustained power and rhythmic variety of this noble triumphal ode; in both points it compares well with anything the Augustan poets have left us. There is the same classical felicity of language—not a word too much or too little—which Petronius Arbiter so happily characterized as the *curiosa felicitas* of Horace. Then observe how the poem

divides into strophes of four lines each, yet with all the sameness of metre, and without the relief of rhyme, the ear never tires, the cadence of each line has something fresh. The translation in the "People's Hymnal," (Dr. Neale's), is so great an improvement on that in Hymns A and M, that we quote the former :—

Vexilla Regis prodeunt,
Fulget Crucis mysterium
Quo Carne, carnis conditer,
Suespensus est patibulo.

Quo vulneratus insuper,
Mucrone diræ lanceæ
Ut nos lavaret Crimine
Manavit Unda Sanguine.

Impleta sunt quæ concinit
David fidelis carmine
Dicens; in nationibus
Regnavit a ligno Deus.

Arbor decora et fulgida
Ornata Regis purpura
Electa digno stipite
Tam Sancta Membra tangere.

Te summa Deus Trinitas
Collaudet omnis spiritus
Quos per Crucis mysterium
Salvos, rege per secula.
Amen.

The Royal Banners forward go,
The Cross shines forth in mystic glow
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

When deep for us the spear was dyed,
Life's torrent gushing from his side
To wash us in that precious flood,
Where mingled water flowed and Blood.

Fulfilled is all that David told
In true prophetic song of old;
Amidst the nations, God, saith he,
Hath reigned and triumphed from the Tree.

O! Tree of Beauty, Tree of Light;
O! Tree with royal purple bright,
Elect on whose triumphal breast
Those holy limbs should find their rest.

To the Eternal Three in One
Let homage meet by all be done;
Whom by the Cross Thou dost restore
Preserve and govern evermore.
Amen.

Of the hymn writers of the seventh, eighth and ninth centuries, we are chiefly indebted to the Anglo-Saxon Bede, to Theodulph of Angers, and to the writers of the Court of the Emperor Charles. Bede is the author of the beautiful hymn for Innocents' Day, in Hymns A and M. King Alfred, of England, wrote the original of Hymn 64,—“As with gladness men of old.” To an incident in the life of Theodulph, of Angers, we owe one of the loveliest of all hymns for children, that for Palm Sunday, in Hymns A. and M:

“All glory, laud and honour,
To Thee, Redeemer King,
To whom the lips of children
Made sweet hozannas ring.”

One Palm Sunday the Bishop of Angers lay in prison on a false accusation of treason. The choristers of his Cathedral had waited on their Bishop to ask a blessing for the holy season of Passiontide. Theodulph had instructed them in this hymn, which he had composed for the occasion, and though there was no room for a procession in the prison-chamber where he lay, the children sung the hymn as a Processional, while the people passed by to Church. It chanced the Emperor Louis and his Court passed that way, and hearing the hymn stopped to listen. It is recorded that the Emperor's heart was softened, and that he ordered Theodulph to be released.

One of the Emperor Charlemange's hymns, the “Veni Creator Spiritus,” is translated in the Ordination Office. Dryden has rendered the same hymn into spirited verse, but with less adaptedness to devotional use.

In the ninth century rhyme had become the rule in Latin Hymn-

writing. Of the origin of this ornament much has been said, of which we give the general result in noting that rhyme was not at any given period "introduced" into Latin; at no time was it altogether unknown in Latin poetry. Caudate rhyme, where one line of a couplet rhymes to another, and leonine rhymes, where two portions of the same line rhyme, are both found in Virgil, Horace and Ovid. For instance the pretty leonine line in the latter poet:

Quot cælum stellas, lot habet tua Roma puellas.
Heaven is star-laden, and Rome has many a maiden

Rhyme was a spontaneous growth, not borrowed, as has been argued by so many Celtomaniaes and Orientalists. The history of metrical forms in Sanscrit supplies an exact parallel—an age of epics and dramas scanned by quantity is succeeded by an after-growth of elaborate rhyme. Goethe, in the second part of Faust, makes Helena, the representative of the old Classical culture, when by magic brought to life in the modern world, express her wonder at the rhymed couplets, "one line kissing the other;" but Helena had been asleep in Hades while the Latin language changed and grew. Latin, be it remembered, lived all through the middle ages, and did not die till the Renaissance killed it with a Medæa's promise of renewed youth. The Latin of St. Thomas Aquinas is a living dialect of the Latin of Cicero, though Cicero would have found a chapter of the Summa a harder task than he did the old Romsn dialect of the Augurs' hymns. The Latin of the Lutheran compilers of the Magdeburghi Centuriatores, Cicero would have detected as no genuine out-growth of the Latin stem, from the very contrast of its affected classicisms with its general barbarism.

THREE ANGLICAN BISHOPS.

BISHOP MOUNTAIN.

Mr. Fennings Taylor has at length brought out his biographical volume entitled "*The last three Bishops appointed by the Crown for the Anglican Church of Canada.*" The volume is beautifully got up, and will no doubt prove a welcome addition to the drawing rooms and libraries of many Church families in the Dominion. We are not prepared to endorse with unqualified approbation all the sentiments Mr. Taylor has advanced, or to commend in all cases the style in which he has written. Yet we are bound to say he has assiduously collected and carefully arranged the materials of which the volume is composed, and that on the whole he has produced a work alike creditable to himself, and worthy of the illustrious dead.

The three Anglican divines whose lives and characters are here sketched by Mr. Taylor are Bishop Fulford, Bishop Mountain and Bishop Strachan. We cannot but regret, that with these distinguished men, Mr. Taylor has not included separate notices of our other two Canadian prelates, Bishop Stewart, and the first Bishop Mountain. His volume would thereby have been made more complete as an Epis-

copal biography, and possibly more exceptable to a large class of readers. In former numbers of the *MAGAZINE* we have supplied sketches of Bishops Fulford and Strachan, and now from the pages of Mr. Taylor, we extract a short notice, chiefly as it has appeared in the *Church Herald*, of the second Bishop Mountain.

"Bishop Mountain's family was of French origin, transplanted to England at the time of the revocation of the Edict of Nantes. M. De Montaigne, the original *emigre*, we are informed was a gentleman whose Norman ancestry had already been crossed with Saxon blood, for he was the great grandson of the celebrated French essayist Michel de Montaigne, one of whose parents is said to have been of English descent. Moreover, Mr. Taylor continues in his agreeable way, it may be presumed that he was a gentleman of exact means and of assured condition, who probably had a taste for rural life and some acquaintance with agricultural pursuits, for he avoided the cities and towns, where his countrymen for the most part settled, and purchased a small estate in a quiet part of the County of Norfolk, known as Thwaite Hall.

The first bishop Mountain was consecrated for the see of Quebec in 1793. On All Saints' day in that year, accompanied by his wife and their four children, her two sisters, his elder brother, his wife and their children—thirteen in all—he arrived in Quebec after a voyage of thirteen weeks. On his arrival he was met by the Gallican bishop of the city, who made him welcome with a kiss on both cheeks. The ecclesiastical representatives of the two peoples received one another with the courtesy which, under the circumstances, might have been expected from gentlemen, and prelates, of the churches of England and France. "Your people want you very badly," however observed the Gallican bishop. George Jehoshaphat, the son who ultimately became the second bishop Mountain of Quebec, was sent from Canada to England to finish his education. He there became a graduate of Trinity College, Cambridge. On returning to this Continent he was for three years a rector at Fredrickton. He then removed to Quebec to take a similar position there. In 1825 bishop Stewart succeeded his father in the see of Quebec; and in 1836 he himself succeeded bishop Stewart. Bishop Mountain's great humility of character, combined with his repeatedly expressed preference for the private station, gave rise to an opinion, confined however principally to clergymen, that he was an indifferent administrator. But the narrative of his life, his biographer remarks, does not sustain this opinion, for though sorely tried and adroitly assailed, there is no evidence of his having spoken unadvisedly or acted indiscreetly. Neither can we discover wherein his adversaries triumphed over him. On the contrary the seal of success appears to have been most legibly stamped on his labors. The wisdom of his rule was perhaps more real than apparent, for it was felt rather than seen. At all events he did not govern too much, nor interfere capriciously with either clergy or laity. He was too high bred to use any other language than the language of gentleness, and too well instructed to overlook or to undervalue the apostolic injunction to 'be courteous.' There was breadth as well as depth in his character. His thoughts harmonized with his actions, and both were generous as well as pure. His heart warmed towards goodness, and it was especially sympathetic towards sincerity. Devout men were gladly welcomed and encouraged to work in the

diocese, even though their views on all matters were by no means identical with his own. Then, to his honor be it spoken, he appreciated the freedom of the Anglican Church. He was neither a sectarian nor a political bishop, and hence a man's relation to the Church was never represented by him as in any way dependent on his belonging to a particular school of churchmen, or to a particular coterie of politicians.—The feast of the Epiphany, 1863, was the day of his departure hence in peace. 'It is true,' Mr. Taylor finely and thoughtfully observes, 'all seasons are alike to such as are ready to obey the summons which, sooner or later, death serves upon them; nevertheless to those whose Christian life moves conformably with the chart of the Christian year, each season brings a special, as well as a general lesson. The doctrine of Epiphany, like that of Christmas, is the doctrine of the Incarnation, and it was this doctrine of 'God manifest in the flesh,' that shone so conspicuously in, and formed such an essential part of the Bishop's teaching. The Eastern Star which led the wise men to the cradle of the Saviour, was, we may say so without impiety, the pole-star of the Bishop's life. The 'glittering host' which 'bestud the sky' would have lost their brightness to him, if 'above and beyond the shining train,' his eye of faith could not have rested on 'the star of Bethlehem.' It was the star which lent poetry to his childhood and peace to his age, which cheered him in his wanderings and which lighted him home.'

DIFFERENCES IN THE CHURCH.

Of difference in those points which constitute the one faith I am not speaking, but I do not believe that such difference does to any considerable degree exist among us. Where it does exist, I ask for it within our own body no toleration; but I maintain that, putting all questions about these master truths wholly aside, there is room for large difference of tone, of feeling, and of mode of expressing the common faith amongst those who hold, and hold earnestly, the same word of God, the same tradition of creeds, and the same definiteness of article. The temper of one man's mind leads him to apprehend most readily, and to embody in his own spiritual life most completely, one aspect of a weighty, far-reaching many-sided dogma. This leavens all his own inner being, and all his own teaching, and I venture to say it is well that it should be so—well for him, because what he has thus made his own is the most real; well for the Church, because, first, what he holds most really he can most vividly express and reproduce in others; and, secondly, because by this permitted variance the many sides of the common truth will be most faithfully maintained in themselves, and most readily supplied for the spiritual substance of others. It is easy to say what the Popish enemies of our Church are so fond of saying, that our teachers teach all conflicting theories, whilst theirs speak with one utterance, and therefore give their people what we cannot give ours—a sameness and a certainty of truth. But the taunt proves as false under examination as it is easy in utterance; for, first, they who utter it do not all teach one doctrine; the slightest acquaintance with their writings and their internal action at once dispels the illusion. They, for instance, are far nearer than we to the semi-Pelagian theory of grace. It is the essence of truth that it should be one; it is the essence of a living reception of

Differences in the Church.

that one truth by different souls that it should differ in its mode of acting. All life, because it is life, of necessity has this faculty of diversity of reproduction combined with essential unity. Dead things only can be stamped out with an absolute, ever-recurring identity of shape and proportion. Instead, thereof, of considering this variety within allowed limits as an evil, I hail it as a sign of life, and I would no more make every voice in the diocese speak in exactly the same tone than I would abolish the music of nature by requiring the same note from every free songster in the brake. There are, of course, limits to such license. If the fundamental articles of the Creeds, if the authority of God's revealed Word, if the atonement wrought for us upon the Cross, if the gift of the Holy Ghost and the consequent life of the kingdom of Christ are assailed, all questions of allowance within the Church are at an end. Where the claim for permitted diversity distinctly reaches up to any of these points, there is of course no difficulty in our course. We have but to say in love but with all clearness, "If any man teach any other Gospel than that ye have received, let him be accursed." But there is a vast range of spiritual teaching within these well-defined limits, as to which a minute and tyrannous positiveness savors far more of the narrowness of a sect, than the real breadth of Catholicity, and the modern Papacy as to this exhibits far more exactly the temper of the Donatists than of the ancient Catholics. As to these comparatively open questions, on the other hand, the Church of England has foreborne to exact as the conditions of conformity a mechanical exactness of agreement, and as to these, it has alwas seemed to me that her ministers act freely and generously in her spirit.—*Bishop of Oxford's Farewell Charge.*

DOUBT.—Many a man will say: "This is all very true; there certainly is a great deal of good to be done. Indeed, one is perplexed what to choose as one's point of action; and still more how to begin upon it." To which I would answer: Is there no one service for the great family of man which has yet interested you? Is no work of benevolence brought near to you by the peculiar circumstances of your life? If there is, follow it at once. If not, still you must not wait for something opposite to occur. Take up any subject relating to the welfare of mankind, the first that comes to hand: read about it; think about it; trace it in the world, and see if it will not come to your heart. How listlessly the eye glances over the map of a country on which we have never set foot! On the other hand, with what satisfaction we contemplate the mere outline only of a land we have once travelled over! Think earnestly upon any subject; investigate it sincerely, and you are sure to love it. You will not complain again of not knowing whither to direct your attention. There have been many enthusiasts about heraldry. Many have devoted themselves to chess. Is the welfare of living, thinking, suffering, eternal creatures, less interesting than "azure" and "argent," or than the knight's move and the progress of a pawn?—*Fruits of Leisure.*

PERHAPS the most useful men that the world and the Church have ever known, have rarely been men of eloquence or genius.

THE PULPIT AND THE PARISH.

A HOMILY ON SERMONS.

Is not this an unwise heading? Who will read what follows this word? It is a subject, as I feel, very dangerous to touch, most difficult to handle. On the side of both preachers and hearers it is hedged in with thorns: and both contribute mutual help to mutual error. Perhaps the words of one who has thought not a little on the subject may not be without some worth to both preachers and hearers.

There can be no doubt that English-speaking people throughout the world love Sermons. The enormous multitude of published ones is irresistible proof; while on the North American Continent, the desire to hear "Speakers" on all subjects, is a perfect passion, and the impossibility of doing anything without public talks is well-known. For good or for evil all this is fact, and to set it at naught in contemplating the Church's work, would be the sheerest folly—nay, a sinful disowning of the conditions of the work which Providence has appointed for us. It must then be turned to account in the work of religion; and how to do this best is no insignificant question. The question, too, acquires *some* additional consequence from the outcry made of late years about the assumed deterioration of the quality of sermons; though the weight of the charge is in no small degree lessened by remembering whence it chiefly comes—from literary publications, which treat religion very cavalieri, while the high critics are but too surely improved upon by the of vulgar scribblers. It gives the poor brain-fag of a common sheet a tribe pleasing sense of dignity to act the critic over so large and sacred a circle as the Pulpit, and to mate its exemptions and freedom with the equal privileges of the Press, and before a still larger audience.

It does seem that common sense and common modesty, its near neighbour, might moderate the tone of objurgatory scorn so often indulged against the pulpit in general. Speaking of our own Church, every priest or deacon is expected to preach at least *twice every Sunday*; and setting aside the silliness of expecting so large a body of men to be orators, or possessed of even unusual aptitude for public speaking, is it not unreasonable to demand that they shall produce each week, amidst a great variety of laborious, distracting, and often painful duties, two discourses which shall be not only useful and edifying to ordinary Christians, but capable of gratifying the ear of literary culture, and enduring the sharpeness of criticism as works of rhetorical art and dialectic castle-buildings? Notwithstanding all the countless blessings of which the "parochial system" has been the instrument for many centuries to Christendom, it may easily enough be seen to have some

disadvantages, and to have wrought some mischiefs, which need to be remedied by other agencies. Especially must be mentioned the false idea ingrained in our Church, that every priest must be a preacher, and that if a man cannot be this, he can have no place or duties in the priesthood. Undoubtedly, the tendency of the Anglican System is in regard of preaching, to produce a dull mediocrity. It is not too much to say, that we need an *Order of Preachers*, who should supplement the inevitable deficiencies of our Parochial Clergy; and perhaps it is not extravagant to hope that we shall at no wildly distant period be allowed to reap the advantages of such a plan—especially as in England “Missions” or special services, for which popular and able preachers are secured, are in growing use and favour. The Methodists, by their itinerancy, and the full use they make of any oratorical skill among them, make the nearest approach among Protestants to my Order of Preachers, while they sadly miss the advantages of our Parochial plan of work. After all, may we not with an honest boldness challenge the carping critics to show anything in the secular departments of life, so far beyond all reasonable expectation, as the *success* of the clergy in that very thing in which they are censured? It is undeniable that the clergy, as a body, have a far larger number of fairly-accomplished speakers, than any other learned profession; and in the last and highest contention of downright eloquence, they are not often left behind. But such comparisons are not complete or exhaustive. There is, alas, a consideration in the back-ground enough to cast a sad shadow on any page which exhibits this subject—we may be humble and serious in its presence,—it is the indisposition of men to hear aright of sacred themes! Pure and simple they are distasteful: to make them palatable, how large an admixture of secularity is often felt to be necessary! What would be the reception or the renown of many Lecturers, Politicians and Lawyers, if they found deep-seated in the human breast as many obstacles to success as the word of Christ finds in our poor sinful hearts!

While, however, I am willing to say all I fairly can in behalf of the Order to which I belong, I do feel most keenly that there are serious grounds for fault-finding with the preaching of the time. By indicating the mistakes, the remedies are more than half discovered; and perhaps my readers may be the more disposed to give me a fair hearing, when I say that I write with the experience of twenty years' preaching.

I should certainly begin by objecting to *reading sermons*, if I had not been anticipated in your magazine by one who has written very justly on the unnatural practice. It is little wonder that this, with its usual accompaniments,—coldness of manner, lack of gesture, a drudging eye, and bookish style, should have reduced preaching to a state of comparative degradation. It is little wonder that the richest matter arrayed in such manner should but produce drowsiness, while the merest rant,

securing at least a modicum of attention, should be popularly preferred. I leave to your other contributor the full discussion of the *manner* of preaching, and proceed to speak of its *substance*.

I was about to say what might seem a truism, viz: that this is the *substantial* part of the question, but unfortunately the *want of substance* is the most serious charge to be brought against sermons. Look, e. g., at many published ones, which are not presumably the worst, and how painfully evident is this slimness! Very little indeed is to be found in them to awaken or arrest reflection; and of how much larger a number of preached ones is the same true—only, as a make-weight, it is to be considered that the circumstances under which they are delivered always tell for something,—that the day and place and devotional acts must have some influence in disposing the hearers to a more apt and receptive frame than the mere reader is likely to have.

Altogether apart from the question of suitable training for the future preacher, the want of which is widely felt and often complained of in our Church—my own deep conviction is, that the grand error which has been for so long injuriously affecting the pulpit, as one of the great instrumentalities of the Church, is the habit of preaching from *single texts*. The preacher's Text, as is well known, is often nothing more than half a sentence, a word or two, a remote allusion; and this is made the centre of a string of common places, loosely gathered round it, instead of being the germ of a real tree growing out of it. Or if the preacher be what is called "popular," then we get pretentious platitudes dressed up in sounding rhetoric, all devised with the utmost nicety to pass through the mind with the greatest ease to the ordinary hearer, and leaving as the chief result to a thoughtful one, a feeling of annoyance at having been engaged no more profitably than in hearing cymbals clash. The whole thing seems studiously rounded to the exclusion of anything like a *point*. Certainly one need not fear to be *bitten* by such preachers, though they can by no means be called "*dumb dogs*." The hearer may be confidently assured beforehand, that not a sharp word will pierce either his *conscience* or his *understanding*. Nor is it likely to be very different so long as ordinary priests, with the usual amount of imagination, knowledge and skill, cramp themselves, and place their powers at the greatest possible disadvantage, by circling round (literally) the fragment of an idea. It is the worst possible way of turning to account the preaching powers of ordinary men; and it is only to be fairly expected that "twenty minutes" of such preaching are enough for the patience of any but the stolidest hearers, while even with this measure "a leaning to the side of mercy" is generally recommended. Surely a great reproach, a great shame lies at some door—preachers' or hearers'—that Christians cannot hear with interest as well as patience for thirty or forty minutes, the dearest, nearest, and most blessed themes dwelt upon! "There is verily a fault."

But let us rise a step higher—let us take, not the *best*, but *fair* examples of sermons. In them we shall find perhaps a respectable acquaintance with Theology as a science, more or less of ingenious argument, justness of expression, strong individualities of opinion,—perhaps all the more acceptable for this—much commendable employment of physical or metaphysical learning; all deeply tinged with worthy and even exalted sentiment. Now such sermons could not, for very shame, be lightly regarded by the most disdainful critics; and yet were it possible that such preaching should be general, what thoughtful Christian man would wish it? Would it—it is an important query—would it naturally produce a taste for Evangelical religion; would it lead men to “desire the unadulterated milk of the Word?” Nay, is there not too good reason to suspect the opposite—that men’s taste for the holy truths of the Christian creed would be corrupted, that they would relish no gospel feast that was not well spiced with other elements, that the favour of the Divine Word would still more largely cease to allure? Alas, there is little need to speculate as to the possible results—the Church is not without numerous actual cases which have left us the legacy of their solemn warning. Of the class of preachers now described no one can doubt that the late Rev. F.W. Robertson, was a distinguished ornament. I will take the liberty of quoting his testimony. Speaking of what are called “impressive” discourses, he says:—“I see what rhetoric does, and what it seems to do, and I thoroughly despise it. I think it makes people worse instead of better.” Referring to his own ministry, he says:—“To spend life, and waste all strength of nerve and heart upon it, seems like a duty of sowing the sea-sand. Some good is done, but much less than people think.” I agree with him, *i. e.*, in reference to the “text sermons” I am now deprecating; and I think I can explain the *causes*.

There is generally an absence of *system* in such preaching; it is often in the highest degree fragmentary; and consequently a congregation so taught have, in the nature of things, but a loose hold of the Christian Creed, either as a whole, or perhaps even in parts; while any just appreciation of the Sacred Scriptures in their plan and continuity, so far as the pulpit is depended upon, is all but impossible. To all this must be added the most startling fact of all—that the silent tendency of this preaching is very largely to put the Scriptures themselves out of our field of view. How can it be doubted when they furnish to the sermon no more than its text, and having done this, are relegated to the pulpit cushion, giving place to the dulness or the fancy of the preacher.

For these evils, the *remedy* I propose is—*a return to the practice of Homiletic preaching*, by which I mean the continuous exposition of Holy Scripture. I will state my reasons as clearly and as briefly as I can.

1st. The Holy Scriptures are the great foundation of dogma, and the great store-house of Christian instruction, and they should be presented as much and as constantly as possible in this light before the people; and, without controversy, this is not so likely to be done in text sermons as in continuous exposition, which is perforce bound to the very track of the sacred Word.

2nd. It is equally clear that in no way can the Scriptures, as a whole, be so properly or effectually understood. Suppose a preacher, e. g., were to read nothing but sermons, even the very best, omitting the critical, continuous investigation of the several books of the Bible, I think that his learned and unlearned hearers would alike be apt to distrust his competency. It is to be feared that many preachers go no farther in their studies of preparation, but they would by no means like to acknowledge it. And just so certainly as the preacher who should pursue such a meagre plan of study, would himself become mentally chaotic; so certainly—nay, more certainly, will he make his hearers so. But where the people are instructed in the exact plan of a Biblical history, or prophecy, or biography, or moral treatise, or spiritual song, or high argument of Christian mysteries; where they obtain a coherent view of its contents, and have the subordinate parts expounded in order; there is greater likelihood of awakening interest, and assuredly there is most chance of permanent remembrance.

3rd. Again, a preacher of but slender accomplishments is not absolutely thrown upon his powers of imagination and expression; nor if he be seriously deficient, will his deficiencies be so injuriously felt by the people, if he will but simply follow in exposition the sacred text. In this case abundance of healthful food will always be presented for all—there could not be the starvation which, it is to be feared, may often be complained of under the other system.

4th. Homiletic preaching is also more calculated to protect the Faith. In the spasmodic efforts often made to evolve something from a text which does not at all express the sacred writer's mind, and in the circumscriptions of an undisciplined fancy around it, we need not wonder that many an unorthodox as well as unedifying sentiment should find expression. Indeed there is a shrewd suspicion that this extensive spinning of brain-threads from a single text, has not a small part to play in the corrupting of gospel truth, just as the division of the Bible into verses (in spite of its great convenience) has had, and still has, much to do with perverting its meaning, and misleading the common mass of readers. But in Homiletic exposition there is not so much temptation to run after the *ignes fatui* of the imagination—the context continually draws back the wanderers, suggesting anew the train of thought, and serving as a hedge against the tendency to diverge. Then, too, the people seeing the instruction which they receive, plainly and immediately derived

from the Sacred Fountains, receive it with the more confidence, and grow in reverential regard for those Divine Oracles which stand prominently forward as the rich source of spiritual illumination. Thus, by unfolding the treasures hid in the Word, are the faith and esteem of Christians more effectually secured for it against all unbelieving assaults, than by the more violent efforts made at intervals in periods of polemic excitement. The Scriptures would thus be the unsetting sun in the Church's firmament, instead of a light in a dark lantern, which for one moment casts a glimmering ray, and is the next utterly obscured.

5th. By this means, too, a far *greater variety* of matter is enjoyed, and this if no mean help in awakening and retaining interest. It is notorious that "text" preachers, where they do not happen to be men of intellectual force, have an unhappy knack of repeating themselves, of going over the same ground continually. Whatever their "text" may be, they soon get into the old groove, and just say the same things for the thousandth time. With so narrow a circle of religious ideas, it is impossible that they can permanently interest, or much profit their hearers. But though Homiletic preaching will not give a preacher brains, or freshness of imagination, or learning; there can be no doubt that it presents a happy obstacle to that "fatal facility" for saying nothing which flourishes most under the "text" system, and that it makes it *well nigh* impossible for the most empty to be entirely unedifying. And—though it is not a *triumphant* conclusion—this is something in the present argument. Homiletics *help* excellently to put aside the preachers favorite hobbies—to expand his, perchance, narrow creed into the largeness and liberality of revelation itself, by bringing all its parts successively in review. There is also thus secured an amount of *freshness* which will be proof against all the hackneyed platitudes of the most common-place preacher. And "the whole counsel of God" will be known! It is only in this way (I feel convinced) that the mass of the Clergy are likely to be "preachers" indeed—*Kerukes*—men who proclaim fully and purely God's message to His people, without any considerable alloy of human fancy or error.

6th. And lastly, it may well recommend expository preaching to us, to know its all but exclusive prevalence in the primitive church, and even in centuries when eloquence was too ambitiously regarded by Christians. Justin Martyr, (A.D. 140,) in the first post-apostolic account of a Sunday Service, tells us that the sermon was an exhortation founded on some passage of Scripture read in the services. A century later the greatest name is Origen. He was distinguished as a preacher, and his sermons were expository "Homilies." For the most part so were Augustine's and Chrysostom's, which require but little change to be delivered with certainty of interest in almost any pulpit now-a-days. And yet so exact are St. Chrysostom's expositions that they furnish

invaluable help, ever more and more valued, to the critical and learned expositor of the Greek text in the present day. (Vid. Bishop Ellicott's Pref. to Com. in Gal.)

In saying a few concluding words respecting the difficulties and encouragements which this innovation on common practice presents, I speak altogether from experience, and so may be depended on.

The *difficulties* are (1) in regard of the Old Testament, the exceptional knowledge of Hebrew—which every young clergyman should by all means endeavour to acquire, at least in some moderate degree. Its want is a grievous obstacle to the exposition of many of the most deeply interesting parts of the Old Testament; and unfortunately there are but very few means of supplying this want accessible to English students. Still Bishop Wordsworth's commentaries on the Old Testament, Dr. Pusey's most admirable one on the minor Prophets, and the volumes published in Clarke's Foreign and Theological Library, leave without excuse the pulpit neglectors of Old Testament exposition. (2.) A second difficulty to be encountered is the *want of models*. Many, doubtless, would feel this very much. Those who can, would profitably consult the Oxford translation of St. Chrysostom and St. Augustine, and Archbishop Leighton on St. Peter. And after all, *imitation* in Homiletics is no better than in text sermons. The *matter* once furnished, let every preacher be master and originator of his own manner. The *want of practice* will be the most awkward obstacle at first; but that will give way before no very long time, and I would have no one discouraged at it.

The *encouragements* are mainly to be inferred from the body of the preceding discussion; but one immediate encouragement lies in the fact that there are most ample helps at hand for anyone who can read the Greek text of the New Testament, in the commentaries of Alford, Wordsworth, and Ellicott, and in the several expository works of Archbishop Trench. With such aids at hand, no one need feel poor in materials for pulpit exposition; and happy are the people who have such treasures conscientiously unfolded to them Sunday after Sunday. I would not for a moment be supposed to deny "text" sermons a permanent place in the pulpit—of course not. Everyone may see where and when they are absolutely necessary. Only let them not shut out their elder brother, the Homily. Let those who have but a single service in one church divide the pulpit fairly between them, and those who have two services, give the morning to the Text and the evening to the Homily; and, if I may speak from some years' experience, their people will be not only more profited but more pleased. I am very far from having said all that my own experience suggests to me on this topic, but space forbids me to go on. I would, in conclusion, exhort my lay readers to encourage and press their clergy to this mode of preaching—remembering that some kind forbearance may at first be necessary.

J. C.

THE BEATIFIC VISION.

"Now we see through a glass, darkly, but then face to face."—*Col.* xiii, 12.

With respect to revealed truths we are at present in the condition, as it were, of children, and can only speak and understand as children; but, though God is thus pleased to cause our present knowledge to be incomplete, and to set limits to our investigations into high and holy mysteries, yet, he has graciously condescended to make known to us, as a ground of hope and source of consolation, in this state of childhood, that we shall not always remain in this comparative ignorance, and that, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, our present knowledge, with respect to God and the designs of his providence, "shall vanish away," or in other words, that it shall be swallowed up, as a thing of small value, in the abundance of the revelation which we shall then possess; for, as the Apostle says, "when that which is perfect is come, then that which is in part shall be done away." By that which is in part, is meant faith and hope, which shall cease, when, having our minds directly irradiated from the fountain of light, we shall no longer walk by faith but by sight. As when we become men, we put away childish things, so when we shall be admitted to the vision of the heavenly glory, where the mysterious depths of the divine council, will be fully displayed, all the knowledge of our earthly condition will be lost and forgotten as the imperfect conceptions of childhood; as it is written, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him."

Now this change is to be effected by the way of holiness, without which no man shall see the Lord. We must "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, unto perfect men, unto the measure of the stature of the fulness of Christ;" we must grow from one degree of grace to another till it comes to its perfection in eternal glory. This is what the Apostle inculcates in his Epistle to the Romans, where addressing those who had been servants of sin but where now become the servants of God, he says "ye have your fruit unto holiness and the end everlasting life;" that is, their fruit unto holiness in this life was a pledge and earnest of everlasting life in the world to come. But the life itself of which holiness is the pledge and earnest, is treasured up in Christ and will not be bestowed till "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, even by the spirit of the Lord."—*2 Cor.* III. 13. In the meantime "our life, as to the manner and circumstances of it, is hid with Christ in God, and when Christ, who is our life shall appear, then shall we who have lived a life of grace here, "appear with him in glory."—*Col.* III. 3. Till therefore we see him in glory, we cannot be truly said to see ourselves, or that life of glory which is treasured up in him for us. This sight is reserved until his appearing, when it will become a perfect reality. "Now we see through a glass darkly," that is indistinctly, "but then," that is "when that which is perfect is come, we shall see face to face." "Now," says the Apostle speaking of himself and from his own experience, "I know in part, but then shall I know, even as also I am known."—This mystery is more fully described by *St. John* in his first epistle. "Beloved, now are we the sons of God,

and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

From all these passages of scripture we learn that the fulness of our joy and happiness arises from our sight and vision of God in Christ, which on this account has been called the "beatific vision," or the vision which makes us happy; and the reason why it makes us happy is because we become like him who is most happy and blessed, who is blessedness itself.

The school divines of the thirteenth and fourteenth centuries indulged in many strange fancies with respect to the beatific vision. The general opinion among them was, that it consisted in constantly beholding God, and in contemplating the divine essence and perfections, in which as in a clear mirror, they supposed men to see and know all other things. But, to limit the beatific vision simply to this, was to make the happiness of heaven to consist in that which they themselves took most delight in; and was somewhat akin to the ideas of the heathens who imagined gods after their own image and likeness, and of like passions and inclinations with themselves; and such a heaven as was most agreeable to their own gross conceptions of pleasure and happiness and described by crystal streams, pleasant fields and shady walks. But that something more than mere contemplation, something more than a mere intuitive knowledge of the divine essence, is to be understood by the sight of God is evident if we reflect that the expressions "to see" and "to know" are often put for and comprehend those affections and effects, which *seeing* and *knowing* are apt to produce in us. Thus for a man to say, "I know him, and keepeth not his commandments is to make himself a liar. When it is said that "the Lord knoweth them that are his," his knowing them implies the whole happiness of man. "To see the goodness of the Lord," is to enjoy the mercy and blessing which God has promised. To "see God" comprehends all the glory, joy and happiness which flow from his presence. We are not to suppose that God will be seen with our bodily eyes; for being a pure spirit, he cannot be the object of any corporeal sense, but we shall have such a sight of him as a pure spirit is capable of. Our sight of him will be spiritual and intellectual; we shall see him with the eyes of our mind and understanding. In this sense we, in some degree see God in this life, but it is only darkly, and as it were through a glass—through a long train of consequences gradually ascending from effects to the cause, from things that are made to the invisible, things of the Maker, "even his eternal power and Godhead." But in the glorified state, our understandings, being exalted and purified, will attain to such strength and perfection that we shall know him in a more perfect manner than we are capable of in this state of mortality; not that we shall be able absolutely to comprehend the infinite nature and perfection of God, for all created understanding being finite, it cannot comprehend what is infinite. There may be a clear and apprehensive, though not a full and comprehensive knowledge of God; and this clear and apprehensive knowledge of him, together with the happy effects of it, those affections which it excites and the blessed enjoyment of that chief good which we are not able to express, constitutes that sight of God called by the Apostle "seeing face to face," and which, according to our Saviour's promise, belongs exclusively to the pure in heart, and they who have in them this hope of seeing God, are required "to sanctify the Lord

God in their heart," and "to purify themselves even as he is pure." This intellectual heart, this spirit and soul of man is the fountain and source of action. This is that which sees with the eyes and hears with the ears those "things which God hath prepared for them that love him. This is that which understands, and loves, and wills, and hates; here are all the springs and power of life and activity; here is the terminations of all outward impressions, and from this central point are derived all the lines of action and motion, even as all the arteries and veins are derived from the natural heart, and thence dispersed and diffused throughout the body, causing pulsations in every part. Hence that exhortation of the prophet, "keep thy heart with all diligence, for out of it are the issues of life," and that observation of Mercus Antoninus, "Look within, for within is the fountain of life."

"Now we see through a glass darkly, but then we shall see face to face," *in a glass*. This seems to be the Apostle's meaning, on which we may further remark that our understanding or intellectual faculty is as a glass in which this vision is represented. It has been well observed by an ancient philosopher that "the understanding is as a glass adapted to receive impressions of all things intelligible, but that *it* can never be perfected—can never understand its own nature aright, till it is made all things, that is, till it has received the impression of all things." Hence the more men know, the more they desire to know. The knowledge of many things only excites our inbred desire to know more. Now to know all things one after another is utterly impossible, on account of the brevity of human life, and because much time is required to gain a true knowledge of any one single art or science. "There is no end," says Solomon, "of writing books, and much reading," or much seeking after knowledge, "is a weariness to the bones."

But supposing we could succeed in gaining a knowledge of the nature of everything we see, or hear, or read about; supposing we were as well versed and as perfect in this visible book of nature as we are in the first elements of the easiest book that ever was written; suppose we knew the nature of heaven and earth and every creature in them as distinctly as we know one letter from another, yet such knowledge will never make us happy. For these things, however perfectly we may know them, can infuse no new life into us, nor make us partakers of any greater joy or goodness than they have in themselves. But in the life of glory our souls become living, polished glasses in which the divine nature, Christ, God, and man may be seen as he is—as he is truth itself, life itself, and goodness itself; we ourselves at the same time being turned into the similitude of all these attributes, or as the Apostles expresses it, "renewed in knowledge after the image of Him that created us." No artist can delineate the colour and proportion of a man's body as exactly as they express themselves in a true glass. A glass receives the image or similitude of any visible object, not only more easily, but more exactly than wax receives the impression of the seal; for the wax receives merely the form and figure, but the glass receives also the colour as well as the figure; but neither glass nor wax express any real quality. But the eye, which is a kind of living glass, receives some impression, not only of the shape and colour, but of other real qualities or properties of things seen; nor is the effect of visible objects terminated in the eye, but extends to the internal faculties—to the very seat and centre of the affections.

But the eye is not more capable of receiving these impressions of visible objects, than man at his first creation was of receiving the image or likeness of his Creator, who has no form or shape by which He may be visibly represented; yet the similitude of His goodness or righteousness, in which happiness consists, was truly represented in the first man; for he was created just and holy, and nothing was wanting to complete his happiness except perseverance in that righteousness in which he was created. But he polluted his soul with sin, and, as far as it was polluted with sin, it had a greater tendency to take the impression of satan than the clearest glass to take the image, proportion and colour of those who look into it—more prone to receive the impression of his evil qualities than the eye to receive the impression of the qualities of any object presented to it.

But as “the first Adam was made a living soul,” so “the last Adam was made a quickening spirit”—a spirit of life to receive the relicts of God’s image in men’s souls, and by reviving them, to blot out the impression of satan’s image in them. This He does in part even in this life, in those who love and fear him. It is in this reviving of God’s image and blotting out the image of satan, or as the Apostle expresses it, “putting off the old man with his deeds and putting on the new man, that our regeneration consists. And by the spirit of regeneration, or by being renewed in the spirit of our minds, we see in part and know God in part, but after that which is perfect is come;” that is, when Christ shall appear in glory and we ourselves are changed from glory to glory, then shall “that which is imperfect be done away; then shall our souls be as a glass clear and polished, fitted and prepared to receive the image of God, in which we were created, in a far better manner than our first parent was in his integrity. In this life we know God by the hearing of the ear, or by tracing the footsteps of His infinite power and wisdom, but we see Him not, or if we see Him in his word and works, yet it is only like the sight of things afar off—it makes too little impression on our souls, and works too small an alteration in our affections; in truth, our sight is not rendered effectual until it grows into a sort of divine relish for the doctrines and promises of the Gospel; until by inward and experimental knowledge “we can take and see how gracious the Lord is.”

Adam was indued with life, with knowledge, and with righteousness; but his life, his knowledge, and his righteousness were subject to change. But the life itself, which is the light of the world, is in the Son of God, and “dwelleth bodily in Christ, who is God and man.” And when He who is our life shall appear, then shall we also appear with Him in unchangeable and never-ending glory. By our union with Him and by the light of his countenance beaming upon our souls we shall see Him in his divine nature as he is; as he is our life and illumination, the object and perfection of our intellect, the light we see and the light we see by, or in the words of the Psalmist, “in thy light shall we see light;” and our knowledge and happiness derived from this vision of Him will be as he is without possibility of change, decay, or diminution. Then shall we be privileged as Moses was in the Mount, when “the Lord spake unto him face to face, as a man speaketh with his friend.” Then “will He speak with us mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall we behold.” Then shall we walk with God as Adam did before the fall, and be permitted

to contemplate, serve, and adore the Father of Spirits in his immediate presence, where "is fulness of joy and at whose right hand are pleasures forevermore." Then shall those prophecies of Isaiah and visions of St. John, which relate to that happy period of Christ's church militant here on earth, "when the world shall be filled with the knowledge of the Lord as the waters cover the sea," have a further and complete fulfilment in that state of heavenly happiness to which the true and faithful servants of the living God shall be advanced, when their trials and sufferings in this life shall be ended; when "the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously," even "in that great city" which the Apostle saw "descending out of heaven from God, having the glory of God, which hath no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof; and his saints shall serve Him, and they shall see His face, and His name shall be in their foreheads, and they shall reign with Him forever and ever." They shall forever have a full, clear and intellectual knowledge of God and his glorious perfections and works, and a thorough and instantaneous apprehension of Truth in its relations and consequences, which we are now compelled to arrive at by the tedious process of reasoning. They will see the origin of all good, and be able to trace true happiness to its source along that pure river of life proceeding "from the Throne of God and the Lamb," from which are distributed all the streams of pleasure to water and refresh the mystical Eden—the intellectual garden of God.

"O! Lord, the well of life so pure
Doth ever flow from thee,
And in thy light the saints are sure
Eternal light to see."

X. Y. Z.

ANGLICAN CHURCHES IN THE VILLAGE OF LAKEFIELD, NORTH DOURO, DIOCESE OF TORONTO.

THE OLD CHURCH.

"Remove not the Old Landmark.—Prov. xxiii, 10.

On the margin of the beautiful river Otonabee, the river of "The Eagle Tribe," nine miles north of the town of Peterborough, lies the picturesque and thriving village of Lakefield.

It was here that, in the year 1831, my much-esteemed friend, the late Lieut.-Col. Strickland, took up his final residence, and it was here that, chiefly through his influence and energy, what is now called our Old Church was erected. The *Old Church*! and yet but fifteen brief years have passed away since that church was built; *Old*, and yet how young as compared with many churches even in this Province! how inconceivably modern when its years are measured by the centuries during which many of the sacred Fanes "at home" have stood!

In 1854 that church, a stone building, capable of accommodating one hundred worshippers, was the "Landmark" separating—not the members of our communion from such as do not worship at our altar, for it was then the *only* church north of the town of Peterboro'—but separating those who, whatever their religious opinions, assembled themselves

together for the purpose of offering up public prayer and praise to the Almighty from those who refused or neglected to do so.

From the belfry of that church—for as yet we have been unable to complete the tower of our new Church—is still heard the summons to Divine Worship to be celebrated in the more recent building. Within that Church still assemble the children who attend the Sunday School. There, too, all Vestry and other Parochial Meetings are held. And, finally, within those walls may yet, at times, be heard—for surrounding them is the Cemetery of our communion—the awful words, yet words how full of comfort! selected from the writings of King David and S. Paul, that precede the committal to the cold, dark, silent grave of the remains of our departed friends.

It cannot, then, be cause for wonder that, although the voices of those who for twelve years worshipped within the walls of that old church no longer thence arise before the Almighty's Throne in adoration, in thanksgiving, in deprecation, we in this secluded village cease not to recollect that there was a time when all of public worship celebrated to the north of the County Town was celebrated upon that consecrated spot. First of all the churches now standing in this neighbourhood it was looked upon with pride as well as reverence. May the latter feeling never be obliterated from our breasts! After the first all-glorious Temple, built by Solomon, had been destroyed, sacrifices were still offered up upon the very site whereon it erstwhile stood—still for years was that site called "The Temple of the Lord." Such be ever our reverence for our first church! Never to be profaned, never to be converted to any merely secular purpose,—still may we regard it with affection and with respect. Long may it remain our "Landmark"! For it is still "none other but the House of God," it may be still "the gate of Heaven."

We "sought His Church in love, He met" us "in His power."—KEBLE.

THE NEW CHURCH.

"The work is great, for the palace is not for man, but for the Lord God."—1 CHON. XXIX, 1.

As time passed on, and as the population of the neighbourhood increased, the Old Building, a really Church-like fabric, became too circumscribed for the requirements of those worshipping, or desiring to worship, within its walls. It was resolved, then, some six years since, to endeavour to raise a fund adequate to the erection of a more commodious Fane, and, with large assistance from friends in England, the consummation was achieved, and a second and more capacious and more beautiful Church was dedicated, on the sixteenth day of October, 1866, by the present Lord Bishop of the Diocese, to the service of the Most High, and is now occupied by a more numerous congregation.

The Church is an exceedingly substantial edifice, of the early English style of architecture, and is composed of Nave and Chancel, with Porch and Vestry on either side. The Belfry, not yet completed, is situated at the south-west, (the form of the Lot precluding the possibility of a strict regard to Orientation,) and is supported by the end wall and by a relieving projection of stone work.

The walls, which are fifteen feet in height, with buttresses at the sides and angles, are built of split granite-boulders, laid in irregular courses, and relieved by cut lime-stone. The Chancel-gable is surmounted by the most ancient form of cross found in the Old Country, the Cross of Iona.

The roof is open-timbered and of a high pitch, and is composed of arched ribs, principals, queen-posts, and hammer-beams resting on the

walls and corbels; the wood work is of white pine stained and varnished.

The Chancel is 15 × 18 feet, with triplet windows facing north-east; there are four smaller windows, two on either side, surmounted by illuminated legends. The Nave is 51 × 31 feet, sufficiently large for the accommodation of two hundred worshippers. The Choir is placed, at present, in the Nave close to the prayer-desk, but will, at some future time, occupy the Chancel in which are seats arranged stall-wise. The pulpit and prayer-desk, are placed on either side the Chancel-arch, and are precisely similar in size, octagonal in shape, and panelled. The Altar stands upon a footpace: one of its cloths is of crimson silk with gold embroidery, the other of blue cloth with the monogram I.H.S. There are Flagon, Chalice, Paten and two Alms-Basins. The stone Font occupies its proper place near the entrance-door. The seats are doorless and sufficiently roomy to admit of kneeling without discomfort. The interior of the walls is plastered and marked off in imitation of plain ashler-work. The Church was consecrated by the Lord Bishop on the 26th day of May, 1869. It is dedicated to St. John Baptist.

There may be those who, in perusing this description of our New Church, will object to the ornamentation to which we have had recourse; let such read the account—dictated, be it remembered by the Holy Spirit—of the erection of the Tabernacle and of the building of either Temple. Let them bear in mind the confession made to the Prophet Nathan by the “man after God’s own heart,” that he could not tolerate the idea that while himself was occupying “an house of cedar,” “the Ark of the Lord” should remain “under curtains,” *i. e.*, simply in a tent. And we know that He whose habitation is unbounded space, whose Temple is the Universe, condescended to express His approval of His servant’s desire to erect a “Palace,” as the word is translated, in some degree worthy of Him in whose honour it was to be reared. The earth was ransacked of her richest treasures to furnish forth the materials of which that sumptuous Edifice was constructed; “the gold,” “the silver,” the copper, (“brass” it is somewhat unaccountably termed), “the iron,” “onyx stones,” “glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance” were torn from their dark hiding places to aid in the decoration of the Lord’s House. So, too, with regard to the timbers,—“the glory of Lebanon,” “the fir tree, the pine tree, and the box” were ordered, by the same voice that, “in the beginning,” commanded and *they were*, to be drawn from the mountain and from the forest to “beautify,” as Isaiah expresses it, “the place of” God’s “Sanctuary.”

No doubt then can be consistently entertained that it is the pleasure of the Almighty, that the buildings dedicated to His worship should be elaborately and even gorgeously embellished; and we, in our contracted sphere, and with our limited means, have endeavoured, in all humility, as far as in us lies, to act in some small conformity to that pleasure.

“Ask why of old the favoured king
Enquired the Temple’s price,
Not bearing to his Lord to bring
An *unbought sacrifice*.”

Yea, lowly fall, and of thy Lord
In silence ask and dread,
Why praised He Mary’s ointment, poured
Upon His Sacred Head.”—KEBLE.

B. A.

LAKEFIELD, NORTH DOURO, JANUARY, 1870.

THE SCHOOL AND THE MISSION.

TRINITY COLLEGE.

A correspondent informs us that a proposition is likely to be made to affiliate Trinity College with the University of Toronto. We hope such a reproach will never be allowed to fall upon the Church. The proposition, if seriously meditated by any responsible authority, should be resisted to the last by every graduate of Trinity, and by every member of the Church. It implies a sense of weakness; it would be a proclamation of failure. Surely it has not come to this that we cannot sustain our own University on the distinctive principles on which it was founded. Is there not now a greater need for a Church University than there was twenty years ago? Is there not now more ability in the Church to support it, if that ability were rightly called forth? and, after the mountain of difficulty which has been surmounted, and the storm of prejudice through which the College has passed, is it not too late in the day to talk of sacrificing its essential character, and of succumbing to the pressure of its foes?

Rather than this, will it not be more honourable to the Church, and more serviceable to the country, to adopt means for increasing the revenues and graduates of the College, and thereby extending its influence for good? Is it not possible to raise a sustentation fund for the College of \$100,000? We believe it is. Is it not possible to secure a hundred instead of only forty or fifty students in a year? We believe it is. And if this were done, would there remain even the shadow of a reason for affiliating Trinity with another University? There would not. Why then is not the effort made? Are not the old graduates of the College sufficiently interested in their *Alma Mater* to induce them to give each a generous subscription for the commencement of a sustentation fund? And are we not yet as a Church sufficiently alive to the importance of a broad, liberal, comprehensive education, to constrain us to furnish the means, and to adopt the plans which are necessary for increasing the number of our professors, and enlarging the basis and subjects of our teaching? To be sure there is still a groundless, senseless prejudice against Trinity in the minds of those who are but imperfectly informed of its real character and tendency; and this will continue, if it does not grow, if the friends of the College take no steps for its removal. There is no earthly reason why this prejudice should remain; there is not even the semblance of a justification for the proposed act of affiliation; there is nothing to prevent an immediate effort to raise the fund we have indicated, and upon which the

future of Trinity very much depends. Our appeal is primarily to the graduates of Trinity themselves, now scattered through every part of the Dominion, and with them to the rising, active spirits of the Church who must prepare for the work and battles of the future when their fathers are removed. It is for them to say whether Trinity shall lose its prestige and power, and through its decline the Church be injured, and an undeserved reproach be cast upon the memory of our late venerable Bishop. Men of Trinity! What are you doing? Will you not rally to the standard, and by decisive action proclaim to the Church and the country that the institution of your sympathy and love, shall never suffer dishonour or defeat?

TEACHERS' MEETING.

Notwithstanding all that has been said and written in favor of Sunday-school teachers' meetings, the stubborn fact still exists that only in a comparatively few places are they successfully maintained. Whether the fault is in the principle itself, or in the meeting as conducted, must be decided by each Sunday-school laborer for himself; but it is our opinion that the whole fault lies in the manner in which these meetings are managed. The principle is the same as that of conventions or institutes; and every one whose acquaintance with such an organized system as that of the Sunday-school may be, even though quite limited, must acknowledge that there can be no harmony of action or purpose, and no hope of real success, without stated assemblies for mutual counsel and encouragement of those who conduct the system. By these gatherings the ambition and zeal of each worker is aroused; his old and defective methods improved by suggestions and examples given by his fellow-workers, and each one receives actual training for the position which he fills. The importance cannot be estimated of a frequent conference of those engaged in the same work in different fields, or even in the same field. Such meetings furnish occasions for deliberate thought, and suggestions resulting from observation and mature experience. Each one will not have the same mode of teaching; and even the commonest mind may contain some thought suggestive and valuable to the more cultivated. If there were no other object in view, it would be worth while to meet just for prayer; but conference is so closely associated with prayer in the nature of them both, that at the same time while receiving lessons of wisdom and holiness from heaven, each one present may find an occasion for the contribution of thoughts and plans pertaining to the same great lesson, and its application to the work which they have in hand; for the whole of the Sunday-school work is but an attempt to teach children "the way of life," and this is the lesson which we are ourselves studying and learning all along our Christian way.

A regular meeting, then, at stated intervals, of all the officers and teachers of a Sunday-school is an indispensable necessity, and each teacher should attend from a sense of duty if for no other reason.

These meetings may be made attractive and interesting, or they may

be a burden to every one connected with them. Unless there is felt in the first place a proper zeal and enthusiasm on the part of every one, and especially by the Superintendent, and especially by the Superintendent, the expediency of holding such meetings is questionable; but it seems impossible that those same individuals who are self-sacrificing and devoted enough to do everything else in their power for the Sunday-school, will not have sufficient enthusiasm to sustain teachers' meetings if they are once persuaded of their practical benefit. It is not enough that the meeting be conducted in a formal and thoroughly systematic manner every time; in fact it is just this which destroys in a great measure the good effect of the meeting. The sympathetic feeling should be more indulged. Opportunity should be given for social and religious intercourse, and the forming of acquaintances as teachers, and each other's opinion and experience duly credited by the rest.

Probably every school has made the attempt at some time to hold regular teachers' meetings, and nine-tenths of them have failed. The Superintendent does not succeed in conducting the meeting in a way to interest the teachers, and they consider the time spent there but little better than wasted, for they see no practical benefit to be derived. In fact, nobody is in earnest, and so the regular meeting is abandoned. Is this right? When we have such a sure means of securing an advantage in our labours, is it right for us to neglect it? We should rather study and pray to learn the way and acquire the true spirit which will lead us to success.

S. R. W.

AN APPEAL FOR MISSIONS.

The annual appeal in aid of the Mission fund of our several dioceses is now being made, both by public meetings and by private applications. We desire to urge upon all our readers, and upon Churchmen throughout the Dominion, the importance of a generous response to this appeal. This is needful on the broad principle of preaching the gospel to every creature, on which all our missionary operations are based; it is at this moment specially urgent upon us, owing to the peculiar circumstances in which both our Church and Country are placed. There is undoubtedly a large population in Canada for which as yet no adequate religious accommodation has been provided. This population is now rapidly increasing, both by births and emigration. A vast portion of land has been assigned for free grants and colonization purposes, and the most active efforts are again to be made to induce a free emigration to our shores. The Special Commissioner appointed by the Ontario Government to visit Great Britain during the last summer, is about to proceed there again on the same mission. In several of the larger cities of Europe emigration agents have been appointed; and by benevolent persons and properly organized societies in London and elsewhere, the funds are being raised, and arrangements made to assist the poorer families in coming to the "New World." We may, therefore, expect during the next season a rapid growth of our population. Some thousands of additional persons have come amongst us since our last annual mission appeal; before the next it is probable that the number will be doubled or trebled. These persons will belong chiefly to the agricultural and mechanical classes, and will locate for the most

part in the new districts which are being formed, and in towns and villages which are already settled and thriving. The Muskoka territory must absorb a great number, while in the Counties of Victoria and Peterboro', up the valley of the Ottawa, and in numerous places in the Provinces of Quebec and Nova Scotia, and New Brunswick—to say nothing of the North-west—there are wide openings and strong inducements for settlement.

Now leaving out of sight our present settled population, which is not by any means sufficiently provided for in schools and churches—these new comers will require provision to be made for their education and worship. They leave parishes at Home where they have had all the advantages of pastoral supervision, parish schools, and free churches. It will, therefore, be a mournful change for them if when they come here they should be deprived of these things. They may bring with them their Prayer Books and Bibles, and many a kind remembrance from the clergyman and friends they have left behind, but these will not avail them much in the absence of the living ministry and divine ordinances of the Church, and of the other educational and spiritual apparatus of a parish. We are as much bound to provide for the religious wants of our people as we are to find them employment and homes. In every new district there should be the proper organization of a parish or mission, with clergyman, church, school, visitation, &c.; and if we neglect to supply these things we fail in a most important part of social and Christian duty, and shall commit a grievous mistake for the future of our land. If the education and religion of the people be neglected, they will necessarily grow up in ignorance and sin, and in suffering and misery as the result; and apart from the baneful effects upon their own character and condition, the influence upon the country will be something serious.

We do not care to discuss the question whether the Government should appropriate any lands or funds for strictly religious purposes, or whether the great Missionary Societies at Home should not send out means to help us to supply the necessities of the people whose removal from England does much to lighten the burden of parishes there. No doubt a great deal can be said on both sides as an abstract question; but the truth is we have now got beyond its discussion. The Church here is thrown upon its own resources. It has a free and independent existence. We must boldly recognize the fact that as a free Church, it must be supported by the voluntary contributions of the people. There is no good to be done by sighing after the "flesh pots of Egypt," and mourning over the secularization of the Clergy Reserves, or any other supposed advantage we have lost. The Church is better without State pay, and consequently State control, than it could be with it; and if we apply ourselves manfully to this mission work we can meet the necessities of the people without difficulty. We do not think there is a single parish in the country which cannot be well sustained if the right means be adopted; and we do not think there is any district where a missionary is needed which may not in proper time be supplied. In the first place, the right men are wanted; and this is a matter to which more attention must be directed. But in the second place, the requisite funds are needed. At the present time we ought to have at least double the amount which is contributed for mission work. No one diocese—hardly any one parish—does its duty in this respect. Our

people do not feel sufficiently the importance of the work, and consequently they do not contribute with sufficient generosity. Now what we want is a settled conviction of the duty of supporting the Missions of the Church, and then the adoption of some systematic plan in doing this. We do not think this single annual appeal is enough. The subject ought to be kept constantly before the minds of our people, and either by the weekly offertory in the Church, or by weekly, or monthly, or quarterly contributions, to collectors duly appointed, the funds should be accumulated during the year. A great deal of money is lost for want of this. Whatever disadvantages, however, there may be connected with a single annual appeal, that appeal is now being made. In all our parishes public meetings are being held, at which collections are made, and these will be followed by applications from collectors appointed or authorized by the clergymen. Now, therefore, is the time for producing an impression, and for making a generous offering. We are sure that in many cases the collections and subscriptions may be doubled. No effort should be wanting to secure this result. Let the necessities of the country, and the duty of the Church be boldly stated; and let the people come forward with willing hearts and open hands.

MISSIONS IN CHINA.

One of the most flourishing missions in China is that of the English Church Missionary Society at Fuchau, and the two out-stations of Ping-nang and Lo-nguong. At the last named city, on the night of the 20th of June (Sunday), a large number of the Yamun police and soldiers, accompanied and led on by a good many of the gentry and literati, proceeded to the substantial Mission Church in the city near the South gate, deliberately and wantonly tore it to the ground, destroying every particle of Mission property which it contained, plundered the Catechist of all that he possessed, and was very near taking away his life also. The chapel was worth over 4,000 dollars. Having completed the destruction of the church, the destroying party, with their swords, spears and other instruments, went off to the house of a wealthy member of the church, where they arrived about midnight, broke down the walls and doors of his house, and destroyed and plundered every vestige of property which it contained. The old man himself was not at home on the occasion, and it was most providential that he was not, for had he been he would probably have been murdered, as their hate had been concentrated on him for being the first to embrace Christianity, and the most zealous in preaching it to others and in maintaining it with his substance. Others of the Christians were severely beaten, and despoiled of their goods. Writing concerning this untoward affair, one of the missionaries says:—

“This affair at Lo-nguong is a gross violation of the plain language of the treaty, which gives full toleration to Christianity, and secures protection to the native Christians in the exercise of their religion. We do not so much complain of this, that Christians should be called on to suffer persecution for the truth's sake. What we complain of is this, that a solemn treaty between two nations, securing liberty of worship to native Christians, should have been wantonly violated with impunity

by one of the contracting parties, and the whole set at nought, as if no such treaty had ever existed. I do not desire, and I do not believe there is a single Protestant Missionary who desires to see the Chinese forced to embrace Christianity, or receive missionaries amongst them against their will. We do, however, desire, when the people willingly receive us and listen to our doctrines, and allow us to build churches and schools, and many of them embrace the truth, that a bigoted and dominant class shall not be allowed to turn us out with a high hand, pull down our chapels, and persecute the Christians, and deprive them of rights solemnly granted to them by the treaty between England and China."

But the present British Minister in China is opposed to Christian Missions, having avowed his opposition in his book on Japan while Minister there, and in his published despatches home since he has been Minister to China, which despatches were the occasion of the recent attack on Christian Missions in the House of Lords. The Missionaries, therefore, instead of being able to get any redress for the mission property destroyed, or any assurance that the treaty shall be observed, are told by the Consul at Fuchau, that before the year is out they may have to give up all the out-stations, and to cease extending the area of the Mission! Unhappily, this is not the first time that members of Parliament at home, and English officials abroad, have placed themselves in opposition to the beneficent labors of their countrymen in the East.

CONVERSION IN MADAGASCAR.

A remarkable religious revolution has taken place in Madagascar. The Queen has had the royal idols publicly burned, she and her aristocracy have embraced Christianity, and the whole province of Imerina, in which the Capital is situated, has followed the example of the Government. The Queen embraced Christianity early in the spring, and has all summer been building a chapel royal. Meanwhile, the wooden fence around the temple of the great national idol had been pulled down, and the priests assumed a threatening aspect, even hinting that their god had medicine which would avenge him on the heretic sovereign. On the 8th of September they came in force to the Capital to claim their rights as nobles. A council was called, and it was decided to send the Chief Secretary of State and other high officials, to the sacred village seven miles from the Capital, and burn the idol before the keepers returned. The people looked on in wonder, and when the process was over, seeing now that they had no gods to worship, they sent to the Queen to ask what they were to worship in the future. The Government thereupon appealed to the native Christians to send Christian teachers, and they at once responded. It was found that of 280 towns and villages in Imerina, 120 had already Christian churches, and teachers were at once found for all the rest,

A correspondent of the *Colonial Church Chronicle* says that the form of Christianity they have is very imperfect; but that there is great desire at the Capital that a Bishop should be sent out from England, and that as soon as the banner of the Church of England is set up multitudes will flock to it.

POETRY AND MISCELLANEOUS.

SNOW.

BY MRS. A. CAMPBELL.

The giant pines are groaning,
And the spruce are bending low,
Beneath the heavy burden
Of the softly falling snow ;
And the withered, shattered maples
Lie blasted and shivering so.

The smooth green fields are sinking
So softly, richly green !
Beneath the whitest carpet
Of silver'd crystal sheen ;
And the dark brown thorny hedges
Crouch, scarcely to be seen.

Oh, snow ! so white and lovely !
And yet so cold and dead ;
The fairest thing to look upon,
The saddest for one's bed —
Refore thy wintry coming
The sweetest things have fled.

O ! emblem true of death,
Beneath thy icy hold
The precious things of life
Lie stiff, and mute, and cold,
As neath a winding sheet
Thou dost them all enfold.

Yet lesson too of faith !
That what lies hidden deep
Beneath that death-like covering,
Rests but in slumber deep ;
And our nature's waking morning
Shall joyful spring from sleep.

PATIENCE, LIFE'S SECRET.

I.

O ! wedded love, thou mystery of God !
Sought oft yet found not, and, again, bestowed
In guerdon of true service on the man,
Who self-forgetting, works through morning hours
Until his sun has reached its noonday calm,
Which mists of doubt and storms of passion dimmed
Perchance, like mine, at breaking of the day.

II.

We count him happy who endures—to wait,
 Hopeful, not eager, for his well earned rest
 Of topmost mountain prospect, whence to look
 Back in fond memory o'er the shadowy past,
 Up which, God helping, he hath bravely climbed,—
 Rugged in parts, steep always,—to the cone
 And consummation of life's earthly bliss.

III.

Here rest awhile ; though here ye must not stay ;
 For down the slope of years that are to be
 Gleam vales of an unearthly Paradise,
 Watered by life's own river, shimmering
 In distant haze of glory, which invite
 Pilgrim's of hope—*this* day's brief journey done,—
 Your footsteps onward to the westering sun.

O. M.

TRUTH.

Ah ! what is Truth?—the mighty wand
 That points from heaven to this land,
 To guide poor mortals here—
 Their compass, lamp and polar star—
 Bright sun-beams glancing from afar,
 Their God to bring them near.

Truth?—yea and nay, not more nor less—
 The bond of peace which God does bless,
 When man to truth is wed ;
 'Tis bold, 'tis bright as burnish'd gold ;
 It crowned with light the saints of old,
 And these to heaven it led.

Yea ! truth is mighty and prevails
 'Gainst error ; and when sin assails
 The children of this earth,
 Cling they to truth, they need not fear
 The wrath of devils far or near,
 For God will own their worth.

Truth is the way ; the rule of life
 'Tween man and man to banish strife.
 Its nature is three-fold—
 It walks by faith—it lives in love—
 It works the work of Him above
 Whose crown is Truth of old.

A. E. O.

THE PAPAL COUNCIL.—The Papal Council does not appear to be very unanimous, and little good will arise from it.

THE CANADIAN ZOUAVES in the Papal Guard return about April to Canada, their term of enlistment having expired.

THE American Papal Bishops are said to be opposed to the declaration of the dogma of infallibility, because such a step would hinder the gaining of converts from Protestantism.

THE Marquis of Bute lately converted to Romanism from Presbyterianism, is said to be on the point of abjuring Romanism, experience of their system having disgusted him.

CLERGYMEN'S WIVES.

What is the position of a clergyman's wife? Has she any portion of his orders laid upon her? Is this acquired through the operation of the marriage service? What are her parochial duties? What canons must she obey? These points are all indeterminate as yet. So far we know. We ask a broader question that may cover the whole ground. It is this: Has the clergyman's wife, as such, any duties towards her husband's parish? If so, what rights has she against the parish? As to him, the case is clear. He has a *duty*, viz: to give his best service as freely as he can to the parish; he has a *right* to the best support they can give him. He owes them conscientious and faithful teaching; they owe him loyal obedience and trust.

But these duties are mutual, and can be fairly adjusted. How is it with his wife and the parish? Why should she take a class in the Sunday-school, head the Sewing society, do this, and do that, which other ladies find it inconvenient to do?

We wish to put this matter where it belongs. No parish has any shadow of right of any sort whatsoever toward the wife of their clergyman, except in so far as she is one of the ladies of the parish. Unless she can claim precedence and exact deference, she has her simple position as a lady. Her *husband* may have claims upon her. He may feel that she ought to help him in his work. *He*—nobody else—has the right to say how. If he prefer that she make his home comfortable and his children a good mother, he has a right to that. If he wishes her to share his studies and visiting, well and good; be it so, but the parishioners have nothing to say. They might just as well insist that she should sweep out the church, light the fires, or play the organ. But it is said "she ought to be an example." If that means she should be a Christian gentlewoman, we admit that she should be, for her husband's sake, and because she is a member of a Christian household and of the Church. If it mean that the parish has any right to look to her, then we deny it, unless they admit the reciprocal duty of copying her example. If for the Church's sake she may *follow* the fashions, then for the people's sake they are bound to let her *set* the fashions.

In almost every parish there are sundry ladies who are always spoken of as "being admirably adapted for a clergyman's wife." Sometimes the person is meek and lamb-like, easily snubbed, and with a tendency to the plaintive and drearily pathetic style. Sometimes it is a sharply bustling, busy woman, who is more ready to snub than to be snubbed, and who can rap sharply the heads of inattentive Sunday scholars. Unfortunately the clergy marry early, and are not prone to take wives to themselves in whom the above gifts and graces are as yet undeveloped. Perhaps they are quite as happy.

But to be plain. We insist upon the clergyman's wife's right to her simple position as a Christian lady. She gives up much. She has an arduous post, for she must sympathise more nearly with her husband than does any other wife. The doctor does not bring home his patients, the lawyer his clients, or the merchant his customers with him. But the parish cares and the parish griefs will come to the pastor's fire-side. They lie too near his heart for her not to feel them. He never comes home *from* his work: he lives *in* it. She must give up him, or help to bear his burdens. And so, too, she is obliged to stand back and hold the second place, because the exigencies of his work know no de-

lay or choice. Other men labour for their families, care for them, plan their pleasures and provide for their future. The clergyman's wife is commonly endowed with a life-long poverty when she receives the wedding ring upon her finger. More than this, and most of all, while he bears the trial and the struggle, it is at least actively; he has the "rapture of the strife" with the evil, the reward and the glory as well as the anxiety and toil. She must bear, and bear silently, the weight, the weariness, the discouragement which make strong men early old, but which for the women, are as the iron which eats into the soul. No, she has no *claim* upon the parish, as the parish has none upon her; but has she no deservings? Are not sympathy and kindness, and thoughtful consideration more her due, because wanting these she is poor indeed.—*Hartford Churchman.*

FELLOW-LABORERS WITH GOD.—Walked by moonlight in the grounds, reflecting on the mission. My soul was at first sore tried by desponding thoughts; but God wonderfully assisted me to trust Him for the wisdom of His dispensations. Truly, therefore, will I say again, 'Who art thou, O great mountain? before Zerubbabel thou shalt become a plain.' How easy for God to do it! and it shall be done in good time; and even if I never should see a native converted, God may design by my patience and continuance in the work to encourage future missionaries. But what surprises me is the change of views I have here from what I had in England. There, my heart expanded with hope and joy at the prospect of the speedy conversion of the heathen! but here, the sight of the apparent impossibility requires a strong faith to support the spirits.—*H. Martyn.*

GUARD AGAINST VULGARITY.—'We would guard the young against the use of every word that is not perfectly proper. Use no profane expressions—allude to no sentence that will put to blush the most sensitive. You know not the tendency of habitually using indecent and profane language. It may never be obliterated from your heart. When you grow up, you will find at your tongue's end some expression which you would not use for any money. It was one you learned when you were quite young. By being careful, you will save yourself a great deal of mortification and sorrow. Good men have been taken sick, and become delirious. In these moments they used the most vile and indecent language imaginable. When informed of it, after restoration to health, they had no idea of the pain they had given their friends, and stated that they had learned and repeated the expressions in childhood, and, though years had passed since they had spoken a bad word, they had been indelibly stamped upon the heart. Think of this, ye who are tempted to use improper language, and never disgrace yourselves.'

DEFINITION OF BIBLE TERMS.—A day's journey was thirty-three and one-fifth miles. A Sabbath day's journey was about an English mile. Ezekiel's reed was eleven feet, nearly. A cubit is twenty-two inches, nearly. A hand's breadth is equal to three and five-eighth inches. A finger's breadth is equal to one inch. A shekel of silver was about fifty cents. A shekel of gold was \$8.90. A talent of silver was \$538.32. A talent of gold was \$13,809. A piece of silver, or a penny, was thirteen cents. A farthing was three cents. A gerah was one cent. An epha, or bath, contains seven gallons and five pints. A hin was one gallon and two pints. A firkin was seven pints. An omer was six pints. A cab was three pints.

ROCKS.—Most of our rock seems to have been formed from a sediment, coming from the northeast or the direction of Greenland, to the southwest towards the Gulf of Mexico. To the north, these rocks are computed to have had once a total thickness or height of about 30,000 feet; while in the southwest they did not exceed 3,000 feet in thickness. At the north the large boulders are found; at the south the fine sediment is deposited, and the coral and shell-formed limestones show more quiet seas. There has, therefore, been a great ocean current from the northeast to the southwest. To it, in part, we owe the North American Continent. It not only built up, but it freakishly denuded and broke down again glacier and iceberg, and it crushed down and tore away the rock.

ANIMALS.—Animals are undoubtedly intelligent. Old animals are more cunning than young ones. A young bird's nest is often found badly made and injudiciously placed—which errors are corrected by experience. Birds of prey, and even beasts, are gradually trained to hunt skillfully; and migratory birds are taught by short and repeated evolutions in troops for their long flights. The cunning of bugs in climbing to the ceiling of a room directly over a sleeper, and then dropping down upon him, illustrates their reasoning faculties. The tricks of a cat in opening and closing doors, and in stealing tit-bits, is to the same purpose; and particularly the care with which they vary their methods of stealing, so that they may not be caught.

WIDE SPHERES.—Let them think what boundless occupations there are before us all. Consider the masses of human beings in our manufacturing towns and crowded cities, left to their own devices; the destitute peasantry of our sister-land—the general aspect of the common people—the prevailing want of education—the fallacies and falsehoods which are left, unchecked, to accomplish all the mischief that is in them—the many legal and executive reforms not likely to meet with much popular impulse, and requiring on that account, the more diligence from those who have any insight into such matters. By employing himself upon any one of the above subjects, a man is likely to do some good. If he only ascertains what has been done and what is doing in any of these matters, he may be of great service. A man of real information becomes a centre of opinion, and therefore of action — *Fruits of Leisure.*

RECIPT FOR A HAPPY HOME.—Six things, says Hamilton, are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and brighting in fresh salubrity day by day; while over all, a protecting canopy of glory, and nothing will suffice except the blessing of God.

POLITENESS.—Innate politness and nobility of character show themselves in every gesture, in every accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on those high qualities, though it be clad in purple and gold, and housed in a palace.

ARGUE not with a man whom you know to be of an obstinate temper, for when he is once contradicted, his mind is barred up against all light and information. Arguments though ever so well grounded, do but provoke and make him even afraid to be convinced of the truth.

Two things, well considered, would prevent many quarrels; first, to have it well ascertained whether we are disputing about terms rather than things; and, secondly, to examine whether that on which we differ, is worth contending about.

TEMPTATION.—To resist temptation once is no sufficient proof of honesty. If a servant, indeed, were to resist the continued temptation of silver laying in a window, as some people let it lie, when he is sure his master does not know how much there is of it, he would give a strong proof of honesty. But this is a proof to which you have no right to put a man. You know, humanly speaking, there is a certain degree of temptation which will overcome any virtue. Now, in so far as you approach temptation to a man, you do him an injury; and if he is overcome, you share his guilt.

DOCTRINE OF THE TRINITY.—He that goes about to speak of the mysteries of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, &c., may amuse himself, and build a tabernacle in his head, and talk something, he knows not what; but the good man, who feels the power of the Father, and to whom the Son has become wisdom, and sanctification, and redemption, in whose heart the Spirit of God is shed abroad—this man, though he understands nothing of what is unintelligible, yet he alone understands the doctrine of the Trinity.—*Jeremy Taylor.*

BEAUTIFUL ALLUSION.—The parents of Lamartine were married at the very commencement of the revolution. They loved each other devotedly; and in the quiet of love and domestic seclusion, they ceased to regard the thunder-cloud that hovered over them. They were not aware of their danger, and of the train of miseries that awaited them. In allusion to their situation and feelings, the son in his "Confidence," eloquently says—"I remember once to have seen the branch of the willow which had been torn by the tempest's hand from the parent trunk, floating in the morning light upon the angry surges of the overflowing Saone. On it a female nightingale still covered her nest, as it drifted down the foaming stream; and the male on the wing followed the wreck, which was bearing away the objects of his love."

POVERTY.—The man who has food to eat and raiment to put on, is not poor because his diet is plain and his apparel homely; but he is truly poor whose means of substance are insufficient for his proper place in society, as determined by the general complication of his circumstances,—by his birth, his education, his bodily strength, and his mental endowments. By the means of subsistence, I understand not the means of superfluous gratifications; but that present competency which every individual must possess in order to be in a capacity to derive a support from his industry in the proper business of his calling. In every condition of life, something more is wanting to a man's support, than that he should earn by his industry from day to day, the price of lodging, food and raiment, for himself and for his family.—Without something of a previous competency, it is evident, that in every rank of life, the individual's industry will be insufficient to his support. The want of this previous competency is poverty; which, with respect to the whole, is indeed, to a certain sense, no evil. It is the necessary result of that instability of the individual's prosperity which is so far from an evil, that it is essential to the general good.—*Bishop Horsley.*

RELIGIOUS REVIEW.

The religious events of the month do not furnish much matter for comment. In Canada the most noteworthy fact is the announcement that the Bishop of Ontario intends to apply to the next Synod of his Diocese for the appointment of a Suffragan Bishop. He is thus worthily following the example of the Bishop of Lincoln, England, and is taking the first step towards solving the difficulty we feel in Canada of obtaining increased Episcopal supervision without any large and immediate increase of our pecuniary demands. No one can doubt that our dioceses are far too extensive to be worked efficiently by our present staff of bishops, however active and energetic they may be. If a division could be made, and several new Sees at once created, it would be to the advantage of the Church. There may be practical difficulties to prevent this for some time to come; and as the next best arrangement that could be made we strongly urge the plan now proposed by the Bishop of Ontario. It will secure an immediate increase of the Episcopate, and will gradually prepare the way for the division of dioceses which is so necessary, and which must be made sooner or later. In the United States the Church still seems aglow with life and zeal; while in Great Britain the great diversity of opinion which prevails, and the legal complications which arise, have a tendency to prevent that unity and progress which are so much to be desired. In some cases the excesses of ceremonialism are simply outrageous, while, on the other hand, the uncharitableness of evangelicalism is much to be deplored. What a pity we cannot give each other credit for honesty in our belief and conduct, however much we might differ in opinion! and what a pity we are not content to follow the plain directions of the Prayer Book without seeking to obtrude into the services of the Church forms and observances which have no warrant in Holy Scripture, no authority in the formularies of the Church, and no sanction from the dictates of common sense, or without ignoring the proper service and teaching of the Church in a fancied abhorrence of superstition. A revolution is secretly working in the English Church. We can foresee an inevitable rupture between the parties into which that Church is now divided. The result will be the wider spread of a true faith and a pure worship. We have need to pray much and to labour more.

CANADA.

REVEREND CANON LOOSEMOORE, MONTREAL.—We have been requested to publish the following Address and Reply in connection with the presentation to the Reverend Canon Loosemore of a purse of \$1,400 on the occasion of his retirement from Christ Church

Cathedral. It is foreign to our purpose to enter into any of the disputes which have arisen on the subject. We sympathise with the Rev. Mr. Toosemore in the position in which he has been placed; and we cannot but regret, for the Church's sake, many of the proceedings which seem to have taken place—proceedings that have been un-church like and unchristian.

"To the Reverend Philip Wood Loosemore, M.A., Senior Canon of Christ Church Cathedral, Examining and Domestic Chaplain and Secretary to the Most Reverend the Metropolitan of Canada.

"We, the undersigned members of the Cathedral congregation, and others, members of the Church of England, recently deprived of your valuable services, desire to place on record our unanimous and heartfelt regret at the loss we have sustained by your removal from the Cathedral.

"Time and intimacy have only ripened and augmented our esteem for your personal character, and our conviction that you have taught us our duty, and in all respects set before us an edifying example.

"It is not for us to pass judgment upon your ministerial duties; at the same time we wish to express our thankful recognition of your sound teaching, your readiness to help, often at the cost of much personal labor, in any good work, and of your unselfish willingness to spend and be spent in our Master's service.

"The tie that binds a clergyman to his people ought to be a very sacred and affectionate one, and the severance of that tie involves much pain. That pain is in this case intensified by the circumstances which have brought about your departure from among us. Be assured of our cordial sympathy and our unabated respect and esteem.

"Wherever your lot may be cast, we are sure that you will labor unflinchingly for the cause of our Church. We pray that God's blessing may be with you, and that a full measure of earthly happiness may be bestowed upon yourself, Mrs. Loosemore and your children.

"We ask, in conclusion, for your acceptance of the accompanying purse, and we hope that we shall still find a place in your thoughts and prayers, as you will ever be remembered by

Yours respectfully and sincerely, &c., &c."

The Rev. Canon Loosemore could scarcely give utterance to a few words expressive of his feelings, and the scene depicted in the room, he declared would never be effaced from his memory. He then read the following reply:

"To the members of the Cathedral Congregation, and other Members of the Church of England in Montreal:

"MY DEAR FRIENDS,—Your kind address with its expressions of regret at my departure, and sympathy with me under the causes and circumstances which have led to the dissolution of the tie which has so long existed between us, is most encouraging to me at the present time.

"The assurance that time, during my sojourn amongst you, has served to strengthen the bond of union, is most invigorating to my spirit, and now to feel that in trying to do my own duty, I have, as you tell me, taught your yours, is an incitement to go on our way 'rejoicing in hope,' and if, in God's discipline of my own life, He had led you to observe anything worthy of imitation as an example, it is a happiness to know that it is the same Teacher who as thus been teaching pastor and people.

"The favorable view you have been pleased to take of the discharge of my ministerial duties is full of consolation, at that period of a minister's life when, in leaving his field of labor, the mind is loaded with a depressing sense of so much left undone, and an anxiety, spreading itself all over the past, to have done so much more than was placed in his power to accomplish.

"If the teaching, according to the spirit and tenor of the church, has fed and satisfied your souls hitherto, continuing the same principle of growth and progress, 'let us go on unto perfection.'

"My mission in Montreal, it seems, is fulfilled. By circumstances alone, sometimes, we are to determine the leadings of God's Providence concerning us. And when those circumstances are marked, they become clear as a voice from heaven. I may here say that I waited patiently and long for Him who controls all circumstances, to speak to me by them. That the course which I pursued throughout a protracted period of difficulty to the Church, and the course which under no ordinary pressure, I deemed it incumbent on me, by the voice of conscience, to maintain to the last, have met with your hearty approval, is the occasion of more lasting joy to my soul than I can possibly express in words.

"The pain of parting is a peculiar pain; unlike all other sense of pain. It is a special pang when the spiritual life is by it, for discipline's sake, involved; as must always be the case, more or less, when a clergyman bids farewell to his people.

"For the assurance that I have been a welcome minister among you, that I have ministered acceptably and profitably to you, publicly and privately, that you part from me with regret, I must 'thank God,' and in doing so, 'take courage.'

"I am glad, with you, to recognise the sacredness and the affectionate nature of the tie which has held us together. Many acts of kindness, from the day of my coming to my departure, testify that this is not merely the expression of your feelings at the last, but a full and cordial proof of the spirit which has existed all along.

"Be assured that I most heartily reciprocate all your expressions of good feeling and beg to return you my warmest thanks.

"I now go to another part of the vineyard not knowing the things that shall befall me there, but believing that your prayers will be answered and your good wishes fulfilled.

"Your kind wishes towards Mrs. Loosemore and our children are highly prized, and I am joined by Mrs. Loosemore in returning you our united best thanks.

"I thank you most sincerely, for their sakes as well as for my own, for the Purse, which contains a full and most generous supply for all our present wants, and is, at the same time, no small token of the generosity of your hearts and the sincerity of your words.

"And now, my dear friends, I bid you farewell! May God be with you and all yours! May He pour upon you the riches of His grace, and give you a crown of life.

"I need no request to keep you in remembrance. But I gladly give you the assurance that my memory will ever be faithful and true, and begging you always to give me a prominent place amongst those 'who have spoken unto you the Word of God,' and rightly and duly administered Christ's Holy Sacraments, and otherwise 'ministered unto you in spiritual things'

"I remain my dear friends, with sincere thanks,

"Yours in ever affectionate sincerity,

PHILIP WOOD LOOSEMORE.'

Montreal, 13th January, 1870.

RURAL DEANERY OF SIMCOE.—The Rural Deanery of Simcoe in the diocese of Toronto, having become vacant by the lamented death of the Rev. S. B. Ardagh, late Rector of Barrie, the Bishop of Toronto has been pleased to sanction the division of the said Rural Deanery into two,—to be designated the "East and West Simcoe Rural Deaneries." The former will be composed of the Townships of Vespra, Flos, Tiny, Oro, Medonto, Tay, Orillia, North Orillia, and Matchedash, and also the Townships of Thorah, Mara, and Rama, in the County of Ontario, together with the Muskoka Territory. The latter will be composed of the Townships of Sunnidale, Fottawasaga, Mulmur, Mono, Tosorontio, Adjala, Tecumseh, Essa, Gwillimbury, and Innisfil, together with the Parry Sound Territory. The Lord Bishop has further been pleased to appoint the Rev. Stephen Lett, LL.D., Incumbent of Collingwood, to be Rural Dean of the West Simcoe Rural Deanery; and the Reverend Alexander Stewart, M. A., Missionary at Orillia, to be Rural Dean of the East Simcoe Rural Deanery.

MISSIONS.—A large missionary meeting was recently held in the City of Ottawa, over which the Governor-General presided, and at which earnest addresses were delivered by the Bishop of Ontario and a number of his clergy. The amount raised for the Mission fund of the Ontario Diocese during the last year was 9,000 dollars, of which 2,700 dollars were contributed by the Society for the Propagation of the Gospel.

CHRISTMAS GIFTS.—We are glad to see that a large number of the clergy throughout the different dioceses were favoured by their parishioners at Christmas with suitable donations of money, and other gifts. It is a pleasing way of testifying regard for the clergy; but we do not like the idea that these Christmas gifts should be made to convey an impression of poverty in the condition of the clergy, or that they should take the place of providing a proper and regular income for the clergy during the year. Every clergyman is entitled to an adequate remuneration for his services, which he should receive in proper form according to agreement; and if in addition his parishioners will testify their esteem by sundry Christmas gifts, so much the better.

FREE CHURCHES.—The Bishop of Ontario recently preached a sermon at the Sunday afternoon choral service of the Church of St. James the Apostle, Montreal, in which he eloquently pleaded for free churches and the offertory. We are glad to see that this service keeps up its interest and attraction; and we rejoice to know that in Canada the "free church" movement is spreading.

CHURCH MOVEMENTS.—We perceive numerous indications of progress in different parts of the Church, especially in the adoption of plans for raising money to build churches, parsonages, &c. Concerts, lectures, penny-readings, &c., are dreadfully popular. There is no legitimate ground to object to them, except that they tend to assimilate the Church too much to the world, and to engender amongst us a thirst for amusement which may take the place of the more devotional exercises of the Church. There is also a possibility that these *special* means may interfere with the proper Church and Scriptural method of raising funds for supporting the Church, in the general adoption of the offertory. We would like to see all the money we need contributed every Sunday as a sacred offering to God,—rich and poor alike uniting their gifts. The admirable charge of Archdeacon Fuller on the Offertory should be well circulated and read.

A SUFFRAGAN BISHOP.—A proposal will be brought before the Synod in June to appoint a Suffragan Bishop; the whole diocese will as before be in that event under the present Lord Bishop of Ontario, but Kingston Churchmen have reason to fear that his residence will be removed to Ottawa. The Suffragan Bishop will no doubt be Archdeacon Patton, who appears to be a favourite with the clergy of the diocese. Dr. Patton is not what is considered a High-Churchman, but he has shewn himself able and hard-working, and will probably appreciate the same qualities in others quite apart from party considerations. We highly commend this movement, and hope it will be followed in other dioceses.

A MONTHLY Choral Litany is held at St. Thomas Mission Church, Williamsville. This service seems to be a special favourite with the congregation, most of whom previous to the establishment of the mission were Dissenters. A monthly service for children is also held in this Church.

A BAZAAR and Concert in aid of the Rev. Mr. Wilson's new Church at Waterloo, Ontario diocese, has been successful. The site of this Church in the cemetery is one of the prettiest imaginable: Style, early pointed.

GREAT BRITAIN.

THE BLACK GOWN was declared an authorized vestment by the judge in the late trial of Mr. Purchass of Brighton.

REV. LUKE RIVINGTON, son of the well-known London publisher, and himself well-known as the Preacher at All Saints', Margaret Street, is founding a society of preachers to be called "The Brotherhood of the Holy Ghost," and to be located at Stoke in Staffordshire.

THE Twelve days mission in London has proved one fact most completely, viz: that a revival among the masses of city population can be conducted with more skill and success by the ritualist High Church clergymen than by any body of ministers of any denomination who have yet attempted it.

BISHOP TEMPLE, notwithstanding his obstinate silence upon the subject of his connection with the "Essays and Reviews," seems likely to retrieve his good name by the conscientious exercise of his Episcopal office.

ANOTHER English bishop is dead, Dr. Lee of Manchester. We see two or three names mentioned for the vacant see.

UNITED STATES.

T. K. BEECHER ON THE CHURCH.—Mrs. H. B. Stowe and another sister of Henry Ward Beecher, long since joined the Protestant Episcopal Church. Henry Ward Beecher himself has payed some beautiful tributes to the Church in his "Star Papers," but the most appreciative opinion of the Church that we have seen for a long time, is to be found in a sermon of T. K. Beecher's, just published. Among many other things he says: "Of all Protestant Churches, the Episcopal best deserves the name *Reformed*. All other Protestant Churches seem revolutionary rather than reformed. The Athanasian Creed is long and true. One hundred and fifty years before Luther was heard of as a revolutionary reformer, (1518,) the leaven of Bible reading and private thinking was at work among the English people. In English there is no religious Form Book that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the twofold quality of richness and age. And, brethren of every name, I certify you that you rarely hear in any church a prayer spoken in English that is not indebted to the Prayer Book for some of its choicest periods." The Rev. gentleman indulges in further enlogistic remarks, which are true as they are complimentary, and which we regret not having space to quote.

CHURCH PROGRESS.—The Chicago correspondent of the *Presbyterian* says, that in former years the Presbyterian Church was, with perhaps the exception of the Methodist, the most missionary church in the country; but that now "it cannot be denied that in many parts of our Western and North-western field, the Episcopal Church is *far ahead of us* in mission work. I fear from what I read that this is so in Minnesota. That it is true in nearly all the new States and Territories between the Mississippi and the Rocky Mountains, there is, I reckon, no doubt."

BISHOP CHASE.—The Right Reverend Bishop Chase, of New Hampshire, is dead. He was far advanced in age, and much beloved. His influence in the American Church was great.

CORRESPONDENCE.

"THE GROUNDED STAFF."

In answer to your correspondent, who inquires what is meant by "the grounded staff," Isaiah xxx : 32, I beg to say :—

Bp. Lowth, whose translation is most likely to be consulted by the greater number of our people, is a very unreliable guide in critical matters. If there be the least difficulty in the received text, or what appears to *him* as such, forthwith he looks out for a solitary MS. or version to authorize a change of reading; or, failing such slender countenance, he "conjectures" an "emendation." Of the present words he says :—"As yet no one has been able to make any tolerable sense;" and so he changes *musadah* into "masarah," the "grounded staff" into "the rod of correction."

But he is doubly wrong. Many in *Poli Synopsis* had made very good sense of it. Old Buxtorf, in his Lexicon, has "*muttâh masadâh*, virga foundationis, idest, fundatis-sima"—the rod most certainly appointed.

I will add two chief modern authorities: Gesenius, Lex., "the rod of appointment or decree, sc. of God; *the rod appointed* by God, sent by Him. Fuerst, the rod of "appointment, decree, firm determination, of chastisement." The meaning of the whole verse is: "Wherever the staff comes with which the Lord has decreed to punish the Assyrian, there the people shall rejoice as in their festivals; and in tumultuous battles will the Lord fight with *it*, Assyria, the same as *them* in the margin." J. C.

FAITH AND WORKS.

The following is from the pen of an esteemed correspondent in reply to the query as to the apparent difference between St. Paul and St. James on the question of "Faith and works:"

St. Paul, as writing to unbelieving Jews or Gentiles, insists chiefly on the necessity of Faith in Christ. In some passages of his writings he seems to decry good works, and so strenuously asserts faith, as if it were the whole of the Christian religion, and of itself sufficient to salvation. But while he rejects the works of the law as unnecessary to salvation and as wholly impracticable, he everywhere requires evangelical works, or the moral duties of the Gospel as the inseparable attendants of the true Christian faith. But St. James, writing to Christians who had taken upon them the baptismal vow, whose faith therefore was right, but their practice not answerable to their profession of faith, insists strongly on the necessity of good works; that they ought to show their faith by their works, or as St. Peter expresses it, ought "to add to their faith, virtue." It is from not attending to this plain distinction that all the difficulty about reconciling these two Apostles, has arisen;—whereas, in reality, there is no manner of difference between them, if we attend to the above distinction.

X. Y. Z.

THE MORNING SERVICE.

A correspondent asks what authority there is beyond custom and usage, for the present arrangement of our Sunday Morning Service, in which three distinct services are crowded into one, often to the exhaustion of the clergyman, and the weariness of the congregation? And if there be no legal authority for this arrangement, why not divide the services, and omit either the Litany, or Ante-Communion, when we have Morning Prayer? Why not indeed have one service early in the day, and another at the present hour, so as to accommodate all persons?

"THE EARLY AND LATTER RAIN."

A BIBLE STUDENT wants an explanation of the "early and latter rain," so frequently mentioned in the Old Testament. And wherein the promise of this was of so much importance to the Jews.

N. B.—Our LITERARY REVIEW for the present month is crowded out.

Printed at the Spectator Steam Press, corner Main and James Streets, Hamilton, Ontario.

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	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly.	Quarterly.	Age.
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

Examples of Rates by 10 Annual Payments for Assurance of \$1,000 payable at Death, and convertible into a Paid-Up or Non-Forfeitable Policy at any time after payment of two years' Premiums.

Age.	WITH PARTICIPATION IN PROFITS.			WITHOUT PARTICIPATION IN PROFITS.			
	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly.	Quarterly.	Age.
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.

(1)

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