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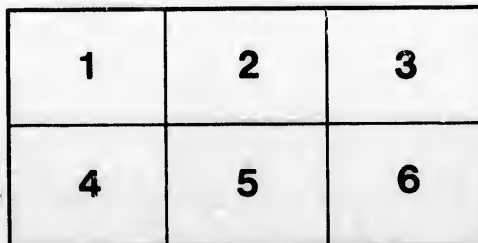
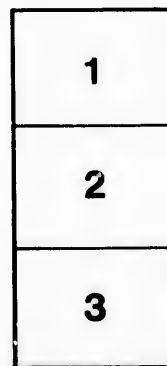
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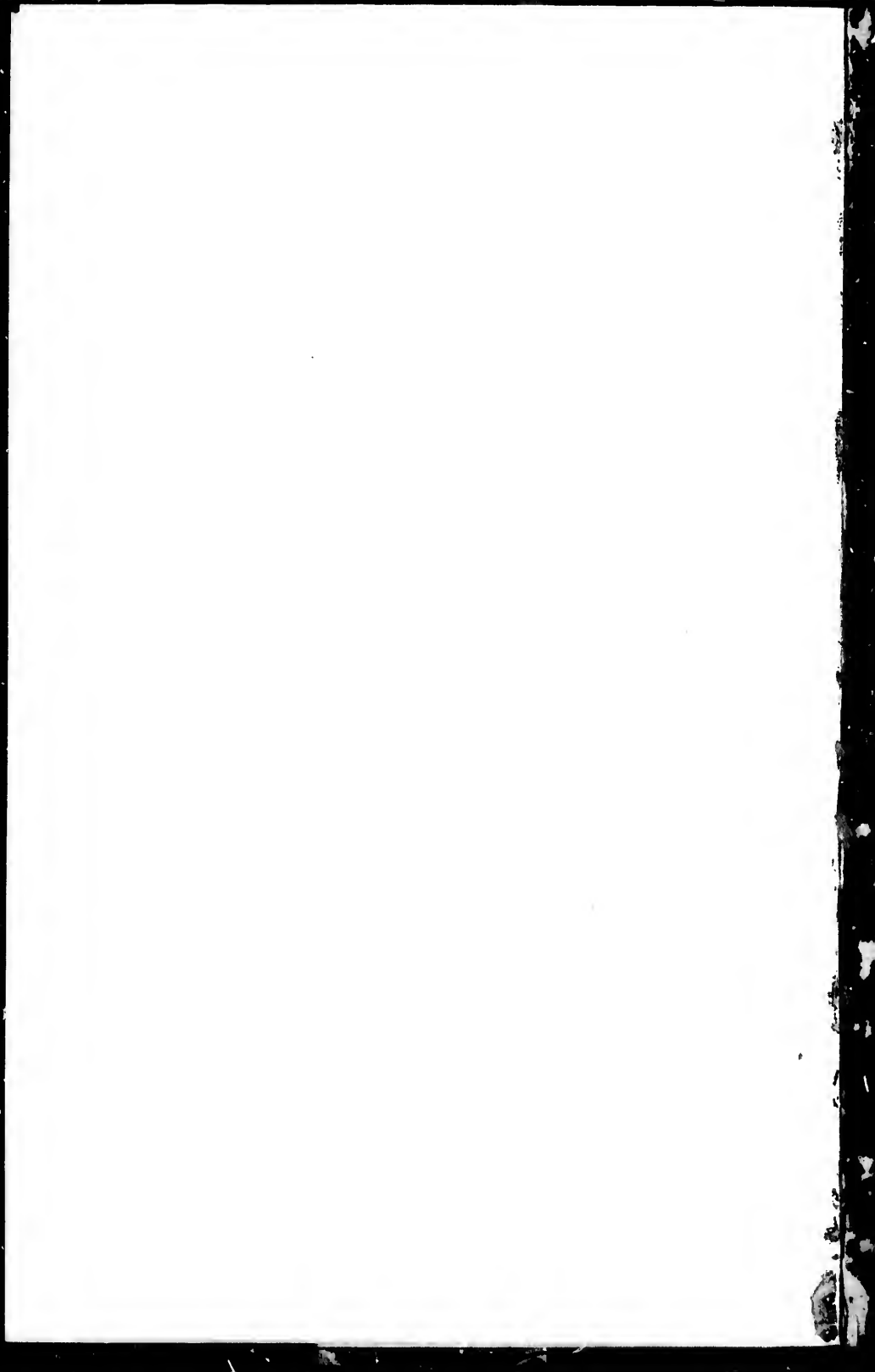
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IN MEMORIAM.

SKETCH OF THE LIFE,

AND

THOUGHTS UPON THE DEATH,

OF THE LATE

REV. ALLAN NAPIER MACNAB, B.A.

WHOSE SUDDEN AND UNTIMELY DECEASE TOOK
PLACE AT MONTREAL,

ON FRIDAY, AUGUST 9th, 1872.

Compiled by a Friend of the Family.

TORONTO :
THE CHURCH PRINTING AND PUBLISHING COMPANY.
1872.



SKETCH OF THE LIFE AND DEATH
OF THE LATE
REV. ALLAN NAPIER MACNAB, B.A.

THE late ALLAN NAPIER MACNAB, was the eldest son of the Reverend Alexander Macnab, D.D., Rector of Darlington, in the Diocese of Toronto. He was born in Cobourg, on the 4th January, 1848, and was baptized in St. Peter's church, by the present Lord Bishop of Toronto, who was at that time Rector of Cobourg and Archdeacon of York; his godfathers being the late Colonel the Hon. Sir Allan Napier Macnab, Bart., A. D. C., to Her Majesty, the Queen, and the late Chief, The Laird Macnab, of Macnab.

He received his early education, with the exception of two years of private tuition, chiefly at the Grammar School in Bowmanville, where he gained the universal esteem both of his teachers and fellow-pupils. He was remarked as a boy of more than ordinary ability and of great mental application; generally first in his class, and evincing a gravity and sedateness much beyond his years. From his earliest childhood he acquired those studious habits, and that thoughtful deportment, which clung to him through life. Of him, it may em-

phatically be said, that he seemed never to have lost the grace of baptism; being from his very childhood scrupulously observant of every moral duty. The obligations of truth, honesty, the Lord's day, and obedience to parents were, in no instance, known to have been violated by him.

He was admitted to the rite of Confirmation at the usual age, and after this he became evidently more spiritually minded. Eschewing the maxims, practices and frivolities of the world, he shewed that his aspirations were of a high and holy character; and it became his greatest ambition to be an active soldier of the cross, and a ministering servant of his Divine Master. With this view he entered Trinity College, Toronto, in the autumn of 1866; and after a blameless and honourable career, he received his Bachelor's degree in 1869. Without aiming at honours, he was, as a mark of his proficiency, awarded an "Honorary Fourth" in mathematics. He then entered the divinity class under the Reverend the Provost Whitaker; but after a few months, his delicate constitution becoming impaired by too close application to study, he was allowed to leave college and pursue his theological reading under his father's direction at home.

For more than eighteen months he acted as a Lay-reader in his father's parish; relieving him in many of his heavy duties, and gaining the respect and attachment of all with whom he came in contact. As an

evidence of this, the congregation, on his leaving home, made him a present of a purse containing more than a hundred dollars ; designed more especially to mark their appreciation of his zealous efforts in the Sunday School. After passing a very creditable examination, he was ordained Deacon by the Lord Bishop of Toronto, in St. George's church, Toronto, on Sunday, the 18th June, 1871.

He was at once appointed to the Curacy of St. Thomas' church, Hamilton, and, owing to the severe illness of the incumbent, the Rev. Dr. Neville, he had sole charge of the parish. He discharged its heavy duties with great assiduity and success during the lifetime of the incumbent, and for some time after his death ; and upon the appointment of the Rev. Mr. Dumoulin to that parish, his services were transferred to Christ church in that city, as Curate to the Rector the Rev. J. G. Geddes. His ministrations and general demeanour were so much esteemed by the congregation of St. Thomas' church, that they presented him with a complimentary address, accompanied with a substantial token of their regard.

He remained with Mr. Geddes until the beginning of July, 1872 ; and there will be found on succeeding pages the strong testimony of his Rector to the fidelity of his services and the worth of his character. His father, the Rev. Dr. Macnab, having been recommended to make a trip to Europe for the benefit of his

health, it was arranged that Mr. Macnab should have three months' leave of absence from Christ Church, Hamilton, in order to assume the duties of his father's parish during his absence. He had, in the meantime, been diligently preparing for Priest's Orders, and with this view applying himself very closely to his studies. This, with the pressure of parochial work, proved too much for his feeble constitution. His health gave way; and when the day of examination arrived, he found himself both physically and mentally unequal to the task. At his own request, and with the advice of his brother, and of his friend, Mr. Geddes, the examining Chaplain, he withdrew from the effort—intending to present himself at the usual general Ordination in October.

He repaired at once to Bowmanville; when it was hoped that country air and exercise, change of scene and variety of duty, would soon have a favourable influence upon his health and restore him to vigor both of mind and body. But in this the expectations of his friends were sadly disappointed. He continued to complain, notwithstanding tender nursing and judicious medical treatment, of much physical debility and also of great mental depression. His father, who first heard of this, his serious illness, at Bonn, in Germany, immediately telegraphed that his son should join him there; and arrangements were at once made for his passage to Liverpool, in company with a very inti-

mate friend of the family, who was herself on the eve of starting for England.

His last Sunday morning sermon, which was a very impressive one, was delivered in St. John's church, Bowmanville—the text being taken from Psalm ciii. :—"As for man his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more." He left home on the 7th August, by the steamer for Montreal, but on the way down, the crowded state of the boat, together with the intense heat, brought on an attack of *sun-stroke*, which greatly aggravated his ailment and produced extreme nervous prostration. Ice applications and other restoratives were found necessary to restore the equilibrium of the system. The day after his arrival in Montreal, being out in the city and exposed for several hours to the almost unprecedented heat of the weather, it is believed that he had a recurrence of the attack of the preceding day. Seeking, as it would seem, a retreat from the heat and bustle of the city, he had recourse to the river side, near the Victoria Bridge. Here he was observed for some time with clasped hands as if in prayer, walking up and down, and to all appearance in a state of great suffering. This attracted the attention of some men, who, with the best intentions of relieving him, rushed towards him with injudicious haste. He, from nervous timidity, mistaking their motives and apprehen-

sive of danger, fled into the water, as being apparently the only way of escape, and the current being very rapid, carried him off his feet, and swept him away before assistance could be rendered.

Confirmatory of the sad circumstances here related, we may quote the following from an editorial of the *Montreal Gazette* of the 15th August :—

“The sad death by drowning of this young clergyman and the circumstances connected, make one of the most painful incidents that has occurred for some time. Labouring under great mental nervousness and anxiety brought on by severe study, he evidently entered the water to escape what he conceived to be the pursuit of a couple of men who were approaching him, and was carried off his feet by the current, which at that point is very strong. This seemed so likely that the jury felt warranted in returning a verdict of accidental drowning. The deceased gentleman was greatly beloved by all who knew him. He was an earnest labourer in his Master's work, and had already achieved distinction as a clergyman. He was a hard and conscientious student; and being of somewhat weak, physical frame, he broke down under the intellectual strain. His death is a great loss to the church, which is not too well supplied with young men of brilliant talents and earnest piety. We are sure we but speak the common sentiment of all who knew Mr. Macnab, when we say that his family have the most heartfelt public sympathy in their bereavement.”

The recovery of the body in so short a time—within a week—and so near the place of the accident, was, it was said, under the circumstances quite unprecedented; none having ventured a hope that it would be found, if found at all, in less than a fortnight. On Friday the 16th August, the remains were conveyed by

his only surviving brother, Alexander Wellesley Macnab, to Belleville, and there interred in the old family burial ground, by the side of his father's father—the Venerable Archdeacon Patton performing the funeral service.

On Sunday, August 18th, the Reverend J. GAMBLE GEDDES, Rector of Christ Church, Hamilton, preached on occasion of his death, from St. James iv. 14 :—"For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." In this there is the following allusion to the recent death of his lamented Curate :—

"I have been preaching to you, my brethren, of the shortness and uncertainty of life; but the events of the past week have surely impressed these solemn truths more deeply on your hearts. The details of that melancholy occurrence I could not bring myself to recount to you from this place; but, knowing how anxious one and all would be to be informed, I caused them to be made known to you through the local press. You have no doubt wept over that sad recital. You pictured to yourselves the earnest, single minded, guileless and devoted young minister of Christ; full of zeal and full of promise. You remember his earnest appeals to you in the cause of his heavenly Master, from this very pulpit, now draped in mourning for his

death. You have received his pastoral visits in your families ; you have seen him ministering publicly at the altar, and privately at the bed side of the sick and suffering poor ; his heart full of sympathy, and his countenance beaming with gentleness and love ; and then you exclaim, O God ! can this be the jaded, solitary wanderer, with weary footsteps and weakened mind, wringing his hands in the agony of prayer ; and to escape the violence of imaginary foes rushing into the rapid current of the dark, deep river. We are lost in amazement at this. God's ways are most mysterious and deep ; we cannot fathom, we cannot find them out. ' His ways are not as our ways, nor His thoughts as our thoughts.' We place our hands upon our mouths, and bow in mute but meek submission to His sovereign will. We tremble for our own safety ; ' let him that thinketh he standeth take heed lest he fall.' We cling more closely to our Saviour ; we cry with the sinking Peter, ' Lord, save me, I perish.' We resolve with Job, ' Though he slay me, yet will I trust in him.' We rally ourselves with the Psalmist's remonstrance, ' Why art thou cast down, O my soul, and why art thou so disquieted within me ? Put thy trust in God ; for I shall yet give him thanks, which is the help of my countenance and my God.'

"The Church, my brethren, in this parish and in this Diocese, has lost a valuable servant, and myself, a much loved and most useful fellow-labourer ; one, of whom we may say as St. Paul did of Timothy,—' Ye know the proof of him, that as a *son* with the *father*, he served with me in the Gospel.' The smooth surface of our constant and friendly intercourse was never dis-

turbed by a single ripple. As an inmate of our family, he was quiet, social and domestic ; as a Curate, he was earnest, single-minded, diligent and conscientious ; and we worked together in the parish with mutual confidence and affection. Of a kind, gentle and amiable disposition, he won the affections of the people among whom he ministered ; and had God been pleased to prolong his life, he gave great promise of future usefulness in the Church of Christ. It has been otherwise ordered. He has been cut off in the flower of his age ; his sun has gone down long ere it had reached its meridian ; nay, in the early morning of his days, and the place on earth which knew him so well, shall know him again no more for ever.

"Our prayers, brethren, are greatly needed for the afflicted ones he has left behind ; an aged, fond and doting father—who is even now with joy awaiting his arrival in a distant land—a tender and affectionate mother, an only sister, and an only but devoted brother. These are left to bewail his loss. This congregation mingles its tears with theirs ; and the preacher, bereft of his fellow-labourer, muses over the mysterious dispensation, and sums up his regrets in the emphatic lamentation of the old prophet of Bethel, as he stood over the corpse of the disobedient prophet, and in the bitter sorrow of his heart exclaimed, 'alas, my brother!'

The Lord Bishop of Toronto, soon after his return from England, paid a friendly visit of condolence to the Rev. Dr. Macnab and his family ; and preached in

St. John's church, Bowmanville, on Sunday, the 6th October, from Ephesians iii. 15 : "Of whom the whole family in heaven and earth is named." His Lordship has consented that the following extracts from that sermon should be published :—

"From the words of our text we are to understand that this society, of which the Lord Jesus is the head, is not to be limited to the mere dwellers upon earth. 'The family on earth, and in *heaven*,' is expressly spoken of—the pilgrims of this world and the glorified above ; those who are pursuing their mortal warfare, and those who have finished their course and entered into their reward.

"But we may go further than this, and consider that the 'family in heaven' embraces those ministering spirits which surround the throne of the Eternal, and are the agents and messengers of His will throughout the universe. Angels and archangels, cherubim and seraphim, thrones, principalities, powers and dominions—these constitute part of the 'family in heaven ;' and to these pure and exalted beings the struggling saints of earth are represented to be allied. United with these as part of the general family of the Lord, are the spirits of those who have fought the fight of earthly tribulation ; who have kept the faith through all the trials of their pilgrimage ; who died rejoicing in the hope of Him who was made our satisfaction on the cross ; who, having 'fallen asleep in Jesus,' are made partakers of 'the rest which remaineth for the people of God.'

"How comforting, my brethren, under many of the darker aspects of our earthly pilgrimage, is this view of

the union and communion of the 'spirits of the just made perfect,' with the bright intelligences of the eternal world ; of the militant on earth with the glorified in heaven ! When we miss from amongst us those with whom we had 'taken sweet counsel together, and walked in the house of God as friends,' we are taught to regard them *not* as having left us for ever, but as having only gone before us to join the *heavenly* branch of that 'family' to which true believers on the name of Jesus all belong. This, surely, is a contemplation calculated above all others to restrain the mourner's tears, and chasten his grief for the departed. Through the infirmity of the flesh he might, without such a consolation, sink into a 'sorrow without hope.' The sundered ties of earth may be grieved for ; but, though parted, they are to be united again. The parent or child, the husband or wife, may mourn for the absent one, and the deprivation may throw a gloomier shadow over the sadness of this vale of tears ; yet how much must the contemplation of the united family of the Lord in earth and heaven, dispel the sorrow, and scatter sunshine and hope upon the prospect. That 'family' is still unbroken. A portion has been carried away, to be nearer the glorious Head in heaven ; and the remnant who are left on earth, are but waiting till *their* change come, to join those from whom they have been parted for a season. Could we but still the upbraidings of a carnal, selfish heart, we should rejoice rather than grieve, when the Lord is pleased to gather early unto the heavenly branch of His family the more tender members of the earthly branch ; much more, when *they* have left us, who, full of years, have run their earthly course.

“ And these are truths, these are consolations, brethren, which we can believe will find their way to the heart's depths of those amongst you who so much need them all ; who need our truest, warmest sympathy under the recent severe affliction with which it has been the will of the Almighty to try them. You will anticipate what I refer to—the heavy calamity which has, within a few weeks, befallen the family of him who has been your pastor now for more than twenty years. It is a history of sorrow and anguish, into the details of which you would not desire that I should enter ; and by withholding the recital, would spare the renewal of that crushing of the parental heart which this great calamity has produced. But terrible as the providential blow has been ; hard as the trial is, which God has made those parental hearts to bear ; there are openings still, we can feel assured, through which the heavenly consolations can reach them. The clouds of suffering, deep and dark as they are, can receive the golden brightness of comfort and joy which the spirit of God imparts.

“ We are not bidden, my brethren, to restrain our grief when the Almighty sends us such bereavements ; we are allowed to indulge our sorrow, if there be trust and hope, and resignation to the will of Him who causes it. But how much must that grief be allayed and that sorrow tempered, when we know that under the chastenings which most severely try our human endurance, there are the dealings of a Father's love ; when we know that mercy and kindness prompt the blow which brings us so much suffering.—But can it be so here? Yes, even to our weak human perceptions it can. God ordains, in his wisdom, the duration of life ; His loving

kindness is as visible in the shortening of its course, as in extending it to its extremest limits. We congratulate those, as being kindly dealt with, who have reached a ripe old age ; we can just as much be grateful when God has contracted its span, and made the human course to be complete in the prime and bloom of youth.

"The departed son of those with whom we so deeply sympathize, was made to finish his course and complete his work in youth. And we know how purely he ran that course ; how faithfully he did that work. Long yearning for the ministerial life, and going through the preparations for it, under much weakness of body and depression of spirit, he attained at length the object of his wishes, and devoted himself to the service of God as His ordained minister. There are many testimonies to the zeal and fervency with which he devoted himself to the duties of that office. There are testimonies throughout the whole circle in which he was known, to his deep and humble piety, his ripe judgment, his unceasing efforts for the welfare of souls, the earnest and impressive character of his public ministrations, his unselfish and unblemished life—to the richest promise of a future of usefulness to God's church. For such qualities we must deeply lament his loss, and grieve that, in the wide-spread spiritual destitution of this land, we should have to part with one gifted with so many qualifications to supply it.

"But what a comfort to feel that, though removed from us in youth, he was taken away in the midst of his glowing work and rich usefulness ; taken away before the trials—it may be, the temptations—of the world could cloud that purity or chill that fervency. He

finished at an early age his allotted course. After a short race, he gained, as we shall believe, the crown of righteousness. He is in his heavenly Father's hands; and better there, than to be struggling on through a life of weariness, and painfulness and peril. Better a partaker of peace and rest so soon, than to be buffetting on with the storms and waves of this dangerous world."

To this brief sketch of the life of the Rev. A. N. Macnab, and the testimonies to his worth which follow, we feel that it will be interesting to annex a few reminiscences furnished by his own hand. And the first thus supplied is his sermon, or essay, written at his examination for Deacon's orders, which, it must be recollected, was written in the presence of the examining Chaplain, and within a short specified time. The text, which was furnished at the time by the Lord Bishop, is from 2nd Cor. iv. 7.

"We have this treasure in earthen vessels."

"The whole of this chapter is written by the Apostle for the purpose of shewing that he was not slack in duty, but used all diligence in proclaiming the goodness of the Lord, as fully portrayed in the Gospel of His beloved Son—and that the instrument which caused this great activity was not of himself, but the blessed and glorious influence of God the Spirit, which

shone in the heart. The words of the text shew that this great power was placed in 'earthen vessels,' in order that it might appear to man, how great indeed this gift was, and therefore from its excellence that it could not spring from man, but from God ; and so made manifest the power and redounded to the glory of God. The Apostle goes on to show that the persecutions and troubles which he endured did redound to the praise of God, to the benefit of the Church, and lastly to his own salvation. The words of the text are most comforting when viewed in a proper light and spirit, at the same time they tend greatly to humble us, by reminding us that we are as earth, and can do nothing good of ourselves, but as the Spirit worketh in us. The Apostle says 'we have this treasure'—well might he call it a *treasure*, a boon of priceless value, which he in common with his fellow-Apostles found—they, on that memorable day of Pentecost, when God the Spirit descended upon them, and henceforward shined in their hearts and gave them all knowledge of the glory of God and great boldness to preach the Gospel of His own dear Son—and he, St. Paul, received afterwards—we say *found*, but perhaps that word will not convey a correct idea of this glorious event—the Apostles, we must remember, were *passive*, waiting in Jerusalem for the fulfilment of the promise which their blessed Master gave them before His departure from the scene of His earthly sufferings. But *we* must be *active* in the pursuit and attainment of this *treasure*. *We* must with great diligence and incessant prayers with faith, seek this treasure until we find it, until we find that the Spirit is filling our hearts with joy and gladness, and that we are beginning to see clearly those things of His

revealed will which were before either altogether hidden, or beheld very imperfectly—and how conclusively this result proves that this gift is not from man, nor of man, but of God, and that it is God's Spirit alone working in us, and with us, when we see this effect in our own souls and in our work and labour of love, on behalf of others who may be placed under our charge, and whom we strive to benefit by means of this grace which we receive.

"Again, the Apostle says 'we have this treasure in *earthen vessels*.' He could not have used a more appropriate expression to signify his own *natural* worthlessness or utter powerlessness for any high or exalted *use*. Earthen vessels which were and are still very common in the East, are often quoted in Scripture—we must apply this in our own cases—how mean and worthless we are naturally without the treasure before spoken of; for dust indeed we are and unto dust we must return—the placing this treasure in earthen vessels, and these latter becoming supernaturally the instruments of vast, exalted and glorious ends, must redound to the glory and praise of Him who places the treasure there.

"A man (we now speak as we have before done, of those who might be called upon to become the messengers of the glorious Gospel) of great talent and natural worth, might accomplish vast good, and all this would redound to the glory of sinful man—but *now* we know and feel that it is the Holy Spirit which accomplishes all this good by means of chosen instruments—and therefore we give God the glory which is his due, and we may thus see how wisely God has ordered all things for the exalting of His own name and the eternal welfare

of His people. God often suffers us, as He did St. Paul, to be persecuted by ungodly men, and to endure trials which might indeed crush us had we help *only in man*—but we have a refuge to fly unto—and if God be for us, who can be against us ; and we must acknowledge that He knows what is best for the good of His Church and the glory of Himself—and also that ‘whom the Lord loveth He chasteneth, and correcteth every son whom He receiveth.’ There is exceeding great comfort given to us from the consideration of the words of this passage, the thought that we are made the instrument of exalting God’s power in the earth, and that we are working for a master whose rewards, if they are not of this world which perishes in the using, are of far more exceeding and great glory—even an everlasting habitation in the boundless realms of joy and peace, is most cheering and greatly calculated to increase our faith and prayers for continual supplies of this grace. St. Paul’s life and preaching must be a means of affording us all great hope and comfort, from his conversion which shews that God chooses His instruments often without regard to actual then possessed moral rectitude of character, and that when he does set them apart and sanctify them for a holy purpose, He makes them means of good, by the aid of His own precious Spirit, and says to them, in all their trials and difficulties, which may and almost always do come upon them sooner or later in their work in the Church, ‘Lo, I am with you alway even unto the end of the world.’ ”

Mr. Macnab's first sermon after admission to Holy Orders, preached at Old St. Paul's Church, Yorkville, on Sunday evening, 18th June, 1871.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end." Ephesians iii, 20, 21.

"The ascription of glory to God is very common in the Epistles, and not unnaturally, seeing that the Great Teacher, when he instructed His disciples to pray, taught them, at the end of their petitions, to say, 'For thine is the kingdom, and the power, and the glory, for ever and ever.' St. Paul in his Epistle to the Romans, after alluding to the wisdom and knowledge of God, writes thus, 'For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.' (xi. 36.) And not to multiply quotations from St. Paul, we find St. Peter after praying that the God of all grace may establish, strengthen, and settle Christians, adding, 'to Him be glory and dominion, for ever and ever. Amen.' (1 Peter v. 10. 11.)

"'Thou art worthy, O Lord, to receive glory, and honour and power.' Such was the language which, when he saw the door of heaven opened, St. John heard proceeding from the lips of the Elders whom he beheld encircling the Throne of God.—(Rev. iv. 11.)

"'Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.' Such was the cry which the same St. John heard proceeding from

the lips of Angels, when falling on their faces they worshipped God.—(Rev. vii. 12.) Appropriate language for Elders and for Angels to employ in heaven ; fitting language, too, for Christians on earth to employ ! For what does it imply on the part of those who use it ? The desire to do what in them lies to render to God the hearty homage which a sense of the might, and the majesty, and the attributes of Deity convinces them to be His due. Such language implies their willing recognition of His sovereignty—their eagerness to magnify and to exalt him, and to acknowledge His omnipotence.

“ But in the text, St. Paul does not simply ascribe glory unto God in general terms—he specifies the *channel* through which it is to be presented, using the remarkable expression ‘unto him be glory in the Church.’

“ What then are we to understand by the word Church ? A much vexed question this, my brethren, which men have interpreted in different ways, but of which we know no better definition than that contained in our ninth Article. ‘The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ’s ordinance in all those things that of necessity are requisite to the same.’

“ This Church, or as in the Greek and Latin it is styled ‘Ecclesia,’ owes its foundation to the blessed Son of God, who coming down from heaven, and assuming for a while our nature, selected as his immediate attendants and officers, twelve men named Apostles, to whom ere He left the world He committed the

work of propagating the Gospel, saying unto them, 'Go ye into all the world, and preach the Gospel to every creature,' adding in terms terse and awful, 'he that believeth and is baptized shall be saved, but he that believeth not shall be damned.'—(St. Mark xvi, 15, 16.) Her Founder left the world, and not unmindful of His last commands forth His Apostles went to find around them gathered an ever increasing circle of men, who formed, in common with themselves, the Christian Church in its earliest development. St. Peter preaches, and, as we read in the Acts of the Apostles, three thousand souls were added unto the followers of Christ. 'The Lord,' as we read in the same book, 'added unto the Church daily such as should be saved'—literally, such as were being saved.

"From this Church, primarily established at Jerusalem, offshoots, so to speak, spread, and spread with wonderful rapidity. Witness the Epistles, addressed by St. Paul to the Church at Rome, at Corinth, at Ephesus, at Thessalonica, at Philippi, in Gallatia. But although her offshoots were many, the Church remained one—one in faith—one in doctrine—one in discipline—one in practice; a vine, with branches all deriving their vitality from the parent stem; a society with its members all as indissolubly united as are the members of the human body.

"Her Founder had likened the kingdom of heaven, in other words, the Church, to 'a grain of mustard seed which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.'—(Matthew xiii, 31, 32.) Year after year proved

with additional weight of accumulated evidence, the force and beauty of such a similitude. In no long time, as elsewhere, so in Britain—our dear Fatherland—sprang up an offshoot from the Mother Church at Jerusalem—it sprang up and flourished.

“Into the eventful history of its chequered annals we shall not attempt to enter. It will suffice to state that, according to the testimony of *Eusebius*, a Church there has been in that land from the period of St. Paul’s ministry downward; whilst its annals would seem to justify us in assuming that when it was first planted it was all that its blessed Founder could have expected it to be. In process of time, however, having fallen into error and become corrupt, it was at the period of the never-to-be-forgotten Reformation, purified, and re-instated in its *original* position—a position which it—the mother and her daughter, the Colonial Church—has ever since maintained. For this Church—her constitution, her doctrines, her ordinances, we, her members, claim a divine origin, a scriptural warrant. Of her we say that she corresponds, as far as it is possible for any such institution, with what Christ and His Apostles intended her to be, a living witness to the existence of the Triune God, and to the truth of His revealed Word; a *living* witness in that she consists of a company of believers, who have been incorporated into her by the same Sacrament of Baptism; who profess allegiance to the same Divine Master, are animated by the same hopes, cheered by the same promises, subjected to the same laws, placed under the same obligations, possessors of the same glorious privileges. Of her, too, may we not say, without arrogating for her undue pre-eminence, that she,

of all the offshoots of the Church Catholic, affords, to those who belong to her Communion, the best opportunities of acting upon the principles upon which clearly the Apostle intimates, that Christians ought to act when he addressed the converts at Ephesus in the *language of the text?*

“Notice, my Brethren, the last clause in those words, — ‘Unto *Him* be Glory in the Church by *Christ Jesus*’ —and, having done so, ponder well, we beseech you, its deep significance. What a protest is there in these words against the worship of God, as conducted at the present time, in the Church of Rome. No mention in them of the adoration of the Virgin Mary. No mention in them of the invocation of saints. God glorified in the Church by *Jesus Christ*, this was what the Apostle desired to see: and where, it may be asked, is the Church, which has shown her appreciation of the Apostle’s desire in a more marked way than the Church of England has done in her admirable Liturgy? Study the book of Common Prayer, from first to last, and you will find the duty of giving glory to God by Jesus Christ, never for one moment lost sight of by its compilers. Do we pray for repentance, and such help from the Holy Spirit, that at the last we may come to God’s eternal joy? It is through Jesus Christ our Lord, that we approach the Mercy Seat. Do we raise our voices in accents of praise? While we praise ‘The Father of an infinite Majesty,’ we also praise His ‘honourable, true, and only Son,’ and style Him ‘the King of Glory.’ Do we approach God the Father of Heaven, with the entreaty that He will have mercy upon us miserable sinners? We also approach with the same petition God the Son, Redeemer of the world. No Collect is

there which we use, in which the name of Jesus Christ finds no place. And so in the Offices for Baptism and the Holy Communion—for marriage, and the burial of the dead, our thoughts are continually directed to Jesus Christ.

“Is there not cause then, on our part, dear brethren, for thankfulness—deep and continued thankfulness—that such a Church as ours exists, if for no other reason, for this single one, that we, who belong to her have constant opportunities of enjoying the high privilege of giving glory to God in the Church by Christ Jesus? And, from the words which occur at the conclusion of the text—‘throughout all ages, world without end’—the manifest duty would seem to be suggested of being firm in the support and defence of our principles, (while tolerant and kind towards those who differ from us), and of striving to promote, according to our power, the Church’s Divine Mission, by increasing her efficiency at home and extending the area of her operations abroad. Not only while there were living Apostles to give Glory to God in the Church by Jesus Christ, was glory to be given to Him. Age as it succeeded age, century, as it succeeded century, were to find glory given to God from the same source and in the same way, ‘*world without end.*’ Never was the Church of Christ to cease, never was the vault of Heaven not to resound with her high praises!

“And now to God the Father, God the Son, and God the Holy Ghost be ascribed, as is most justly due, all praise and glory, majesty, power, and dominion henceforth, and forever more, *Amen.*”

In the following letter, written on the evening of the day his father left for Montreal, *en route* for England, allusion is made to his father's last words to himself and his brother at the station. They were to the effect, that at noon of each day, during his absence, an hour should be devoted to prayer for each other :—

“BOWMANVILLE, June 6th.

“MY OWN DEAREST FATHER,—I trust you reached Montreal in safety, but you must have been, I am sure, very much fatigued. This has been a wretched day for us here, a certain gloom seems to have engulfed us, but we look forward to a happy meeting at the end of three months. * * * *

“Now my dearest father, you must not *think* of this parish for the next three months, never trouble your head about a single thing ; with God's blessing, which I earnestly pray for, I shall manage every thing. Your trip will do you no good if you think of anything but what is going on about you. I shall not forget your last words at the station. You know well I did not need them, for fifty times a day, as in the past, so will I do in the future, *there* we can meet in sweet communion, praised be God. All send untold measures of love. God bless and preserve you, my darling father—I know He will.

“Your loving and devoted son,

“ALLAN.”

In his common-place book were found the following reflections, under the heading, ‘Death and Eternity,’ recorded by him only a short time before his death :—

"That Death is sudden which comes upon a man unprovided to die—but he who has his loins girt and is always prepared to meet his end, cannot die suddenly—an unpremeditated is the worst of deaths, and therefore it highly concerns all persons, let their age be what it may, to look upon every hour of life to be their last."

"Wise and admirable was the reply which Messo-damus made to one of his friends, who invited him the next day to dinner. 'Why invite me for to-morrow?' said he, 'I never durst, for many years past, assure myself that I should live till to-morrow—I am *every hour* in expectation of Death.' He is not sufficiently prepared to die who is not *always* prepared."

"God has created us for pleasure rather than for labour—but we must not mistake the time and place—our joys and delights are reserved for *eternity*, and therefore we must not expect them *here*. He has appointed this life to be a state of trial and discipline in order that we may prepare ourselves for the next, and be made worthy to be partakers of that fulness of joy which is in His presence, and of those pleasures which are at His right hand for evermore."

"*Eternity*"—"When a thousand thousand millions of years are past and gone there are still as many more to come, and when these are past there remains still a greater number—and when these are likewise gone the end is still as far off as it was at first."

"*The reward of Eternal Life*."—"The life which the saints enjoy above, is life indeed. Consider it either as *animal*, as *human*, as *angelic*, as *divine*, it is perfect. The memory is blest with an entire remembrance of all

things that are past, the understanding is enlarged both with the knowledge and presence of God, the will gratified with everything that is good and desirable, the appetite pursues what is pleasing and agreeable, and the senses enjoy all that is delightful and entertaining. No cares, no sorrows, no pains, no evils to come there, it is a life of holiness, purity and charity, it is a life of friendship, peace, and tranquility, it is a life of glory, honour and immortality, love and joy and pleasures everlasting ; all things which in the utmost stretch of thought we can hope or wish for, both in relation to our souls and bodies, are the happy ingredients of that glorious state."

" Therefore see that thy works be perfect, pray, study, labour, suffer and contend for *eternity—live to God—live to Heaven—live to eternity.*"

A letter from Mr. Macnab to his Rector :—

" BOWMANVILLE, July 29th, 1872.

" MY DEAR MR. GEDDES,—I must humbly apologise for not answering your kind letter before this. I was away all last week ; thinking a change would do me good, I went down to Belleville. I find myself benefitted by the trip. I am so delighted to hear that my brother has been performing his duty in a satisfactory manner—he always tries to do his work in a thorough way. We heard from my Father last week ; he seems to be enjoying himself and reaping benefit from his trip already. He thinks the German climate will agree with him better than that of England, and as he is never

contented unless he has some work, he is delighted that he has had the honour conferred upon him of being appointed Chaplain to the church in Cologne, near Bonn. I wish indeed that I could have gone with him, for I should have enjoyed it immensely—and it would have set me up in health. I have not been able to do much parochial work since my return home, though there is not so much to be done in the week. There is a Lay-reader here in the parish who assists me in the country on Sunday, which is a great help to me. I trust that Mrs. Geddes is quite well. Please give her my kindest regards—and also the rest of your family circle.

“Believe me,

“Very sincerely yours,

“ALLAN N. MACNAB.”

Mr. Macnab's *last* letter, written the week before his death, and addressed to his father at Bonn, in Germany:—

“BOWMANVILLE, 1st August, 1872.

“MY OWN DARLING FATHER,—They think they have arranged matters so that I can go to England for health, but I am still doubtful on the subject. We can tell in a few days, I hope, indeed, it may be managed. We received your delightful letter in good time on Tuesday, and were so glad to learn that you were enjoying yourself among such kind friends. I visited Belleville, last week, and remained several days, and was a little improved by the trip. I took what they call the “round” trip, the week before last, which was to go to Prescott, back to

Kingston, across to Oswego, up to Toronto, and then home. It was very delightful, and I enjoyed it much.

* * * * *

"God bless you, my own dear father—may He mercifully guard and keep you forever.

"Your devoted son,

"ALLAN."

Concluding portion of his *last* Sermon, preached in St. John's church, Bowmanville, Sunday evening, the 4th of August, from the following text :—

"Philip findeth Nathanael, and saith unto him, we have found Him of whom Moses in the law, and the Prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him: Can there any good thing come out of Nazareth? Philip saith unto him; Come and see."—St. John i. 45, 46.

"Having shown—from Philip's anxiety to bring others to an acquaintance with the Saviour whom he had found himself—that where Christ is received in sincerity there will be the desire and the endeavour that others may receive him too—let me enquire brethren, what are *we* doing towards spreading abroad the knowledge of Christ and the blessings of His Holy Catholic Church? Are we anxious on the subject? And are we doing our best in relation thereto according to our ability? Do we rejoice when we learn that true religion is extending—and grieve if we hear the contrary—and do we thankfully seize such opportunities, as present themselves, however indirect, for

making ourselves thus useful? In a great number and variety of ways we may *all* exert ourselves to diffuse the knowledge of Christ—for there is no one who has not his sphere of usefulness. The poorest, humblest, youngest person amongst us has some one near him who will listen to him with attention—if, at least, he is aiming at living a consistent life himself. Yes, even a child may discountenance sin by showing that it shocks and gives him pain to witness it. While others, ministers, parents, and masters, may exercise a more direct influence over those who naturally look up to them for instruction, guidance, and example. The duty of those—whom God has called and commissioned to serve in His Church as ambassadors—in regard to the endeavour to win men to Christ—is public, extensive, and authoritative; necessity is laid upon them, and woe is unto them if they preach not the Gospel—this indeed is the business of their lives. But *all* are required to engage in this duty as they have opportunity—by well-timed entreaties, or suggestions, or exhortations, spoken in seriousness, and yet in love, not as though we would set ourselves up as holier than others, but rather as forgetting ourselves, and thinking only of making others happy. And all this—let us remember—is to be enforced by the persuasive eloquence of a holy life, without which religious exhortations and efforts, of whatever sort, will repel men, rather than attract them. Surely, then, all such as have known by sweet experience the blessedness of Christ's service, and are looking forward with joyful hope to the reward which He will bring with Him, will be most anxious to use the influence and opportunities, which God has placed within their reach, for doing all

that in them lies to make others partakers of their joy. And this is the great lesson to be drawn from the reply which Philip made to Nathanael, when the latter asked 'Can there any good thing come out of Nazareth?' 'Come and see.' Yes, dear brethren, if we would win others to Christ, we *must* be able to speak with the confidence and assurance which nothing can give but a *real* acquaintance with Him ourselves. We must be able to say to them calmly, mildly, but not boastfully '*Come and see.*' Come and see whether Jesus is not the same 'yesterday, to-day, and forever,' the very same gracious, loving Saviour we have described him to be, whether His service is not the same blessed service of freedom which we have represented it to be, and whether His yoke be not easy and His burden light. Come and judge for yourselves. We must be able to speak thus—and we cannot speak thus, or in such a way as will be likely to prevail, unless, I repeat, we speak from our own happy experience. But if we can, and our own lives bear out our words and give them force, we need not doubt that, with God's blessing, they will in some instances, at all events, prove effectual. There may be those, it is true, who will turn a deaf ear after all, and those who will scoff and ridicule; but there will be others also of Nathanael's spirit—men of tractable minds, and honest hearts, who, however they may have been kept in darkness, are seeking in simplicity and sincerity to know the way of God, and resolved to walk therein. And these shall be our 'crown of rejoicing' in the day of the Lord Jesus. And what a crown! Oh brethren think of this—think of the glory of *such* a crown—souls which shall call us blessed—and praise God through

the revolutions of endless ages, that He gave us grace to speak to them of the 'one thing needful,' and gave them grace to listen effectually to our words. 'O, taste and see' dear brethren, 'that the Lord is good.' We beseech you 'So run that ye may obtain.'

"And now to God the Father, God the Son, and God the Holy Ghost, be ascribed, as is justly due, all praise and glory, majesty, power, and dominion for ever and ever. *Amen.*"

