

The Young Churchman

"Feed my Lambs."

No. 13.]

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[Original]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. VII.

Ver. 1. *Judge not.*] 'Condemn not other men. However much they may be deceived, think that they nevertheless have some apparent reasons which to themselves seem to justify what they say and do.—Moreover—reflect that every man is not constituted in mind and body precisely as you are.—God has caused a variety to exist among men.—You are not to expect to establish yourself as the standard to which they shall all conform.'—This precept of our Lord forbids a habit of censoriousness:—it does not refer to judgments pronounced by competent authority:—these, we know from other passages of Holy Scripture, are lawful and often very necessary.

—*that ye be not judged.*] 'If you hope that God will be merciful unto you at the last great day—be merciful to others:—on no principle of justice can you expect merciful treatment at the hands of God or men, —if a spirit of cruel harshness characterize your words and deeds.'

Ver. 3. *Why beholdest thou the mote.*] "Mote" = "a dry particle of straw or wood."
—*but considerest not the beam.*] "Beam" = "a massive piece of timber."

Ver. 5. *Hypocrite!*] 'Pretender!—pretender to a superiority which you do not possess.'

—*first cast out the beam out of thine own eye.*] The contrast is between "mote" and "beam"—the "mote" denoting some fault which in itself perhaps is trivial,—but which

to you seems very great, because you observe it in another person;—the "beam" being some really great fault in yourself, which you do not notice, because your mind is so taken up with condemning the defects which you imagine that you perceive in your brethren. — Each private Christian should be especially solicitous about the faults in his own character. The Holy Spirit is given to each one of us to enable us to correct these; and in proportion as we correct them, we are likely to have an influence for good on our fellow-men.

Ver. 6. *Give not that which is holy unto the dogs.*] When we have discovered by experience that the peculiar truths which the Church founded by our Lord preserves, are habitually vilified in any quarter, we are not to exhibit them there any more, to be subjected to indignity.—Moreover, we should recollect that we wittingly bring men into greater condemnation, when we offer a truth to them which we know beforehand they will not simply reject, but speak against;—for a man suffers damage in his soul when he speaks against truth.—It is enough for the private Christian, in such a case, to stand on the defensive—to "be ready always to give an answer to every man that asketh him a reason of the hope that is in him, with meekness and fear." 1 Pet. iii. 15.— There is to be a judiciousness in the inculcation even of truth.

Ver. 7. *Knock and it shall be opened unto you.*] Our Lord's address is to a mixed assembly. He encourages all to enter the Church which he is about to found.—This verse is embodied in the prayer which is used when additions are made now to that Church amongst us.—"So give now unto us that ask; let us that seek, find; open the gate unto us that knock":—where the "us"

refers to the congregation present. As it is directed that baptism shall be administered "when the most number of people come together"—every member of the congregation, let it be ever so large, should make it a point of duty earnestly to join in this prayer whenever he or she can have the opportunity—exercising faith at the same time in the gracious declaration of our Lord.

Ver 9. *If his son ask bread will he give him a stone?* "Bread" = "loaf" or "cake"—to which in shape, the round stones at the waters' edge might be somewhat similar.

Ver. 10. *If he ask a fish, will he give him a serpent?* "A fish" = "an eel" for example—which a serpent or snake resembles.

Ver. 11. *If ye then, being evil.* If men, with all their imperfections, still desire naturally to give only good things to their children,—how much more is it to be expected that God—who has no imperfection, but is entirely good—will desire to give only good things to those who, by entering the Church founded by our Lord, become his children—his especial household? To them his ear is ever open for the sake of his Son, whose Body, or visible impersonation on the earth, they are.

Ver. 12. *Therefore all things.* The inference denoted by the "therefore" appears to be this:—As God, our heavenly Father, is so willing to do us only good,—we ought in like manner, in respect to our brethren—who in Christ are a part of ourselves—to desire to do them good only—to pray for them, and not hastily judge them;—to do to, and for them, in short, what we would fain hope they would do to, and for us, under the same circumstances.

— *whatsoever ye would that men should do to you.* The "whatsoever" is of course limited by the requirements of truth, justice and virtue.—If a criminal in a public court, were to be allowed to argue to the jury that they ought to acquit him, because they, if in a similar position would like to be acquitted—there would be an end to the righteous administration of law.

— *this is the law and the prophets.* This is in harmony with the teaching of the Mosaic Law—with the teaching also of all the

prophets of the Old Testament.—Nothing therefore which is written in "the law and the prophets" can be contravened by the precept which our Lord here delivers.

Ver. 13. *Enter ye in at the strait gate.*—"Strait" = "narrow." Thus we say the "strait" of Gibraltar, meaning the narrow passage from the Atlantic into the Mediterranean.—The "strait gate" is the entrance into the Kingdom which our Lord was just in the act of establishing on the earth.—Repentance, faith and baptism seemed hard terms of admission to the great bulk of the persons whom he addressed.

Ver. 14. *Narrow is the way which leadeth unto life.* In the words which St. Matthew employs there is a distinction observable between "strait" and "narrow."—The gate is strait—i. e. not broad, and therefore not so easily seen:—whilst the way, after the gate has been discovered and passed through, is narrow—in the sense of being obstructed with certain difficulties.— We are often forewarned that it requires a very careful life—an anxious non-resistance to the Holy Spirit within us—to be inheritors who shall actually attain to the possession of the inheritance. As "the poor in spirit," "those that mourn," "the meek," "those that hunger and thirst after righteousness," "the merciful," "the peace-makers," "the persecuted for righteousness sake" are the only persons who would be willing to enter into the Kingdom through repentance, faith and baptism—had that kingdom to be presented for the first time to men of adult years now,—so only such persons—and they are not numerous—are likely to persevere resolutely as Christians to the end of their lives.

— *Few there be that find it.* "Find" = "discover."—"It" = "the gate." Suppose "the gate" to mean the entrance to a rocky pass which is the opening to a country beyond—an entrance so narrow, and consequently so obscure, as to be likely to escape the notice of the casual observer.

Ver. 15. *Beware of false prophets.* 'Pseudo-prophets'—teachers, some teaching falsehoods, and others not possessing the commission which is deposited in the Church founded by our Lord. Any public teacher

is styled in the language of Holy Scripture, a prophet.—By “prophesyings,” in 1 Thes. v. 20 public teaching is intended.

— *which come to you in sheep's clothing.*] ‘wearing the dress, and assuming the appearance, so far as in them lies, of real teachers.’—“Sheep's clothing” refers to the rough dress of skins which the ancient prophets sometimes wore.—St. Paul warns the members of the Church at Corinth against pseudo-apostles, as he calls them (2 Cor. xi. 13)—against persons who “transformed themselves into the apostles of Christ:” adding this very strong language—that it was no wonder that there should be such persons when “Satan himself is transformed into an angel of light;” and that “therefore it is no great thing if his ministers also be transformed into the ministers of righteousness.”

— *inwardly they are ravening wolves.*] “The real effect of their influence is the dispersion of the flock, and the prevention of the fulfilment of that prayer of our Lord—“that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” John xvii. 21.—“Ravering” = “greedy,” “rapacious,” —“ready to seize upon their prey.”

Ver. 16. *Ye shall know them by their fruits.*] If envy, hatred, uncharitableness, discord, division, turbulence, misunderstanding of God's Holy Word, be fruits of the teaching of those who propose themselves to us as Instructors, they are to be shunned as pseudo-prophets and pseudo-apostles.

— *grapes of thorns ... figs of thistles.*] “Thorns” = plants called *acanthæ*, which are not precisely determined: there are certain descriptions of thistles distinguished by this name.—“Thistles” = plants called *tribuli*, bearing sharp thorns arranged after the manner of *caltraps*—which the word *tribuli* signifies—i. e. instruments resting on three iron prongs, while a fourth projects upwards, thrown during times of war, in the way of cavalry for the purpose of wounding the feet of the horses.

Ver. 21. *Not every one that saith unto me, Lord, Lord.*] It is an easy thing to have the

name of our Lord often upon our lips;—but this will not be of any avail, if our inner life be not moulded after the pattern of our Lord's life:—that our life should be thus moulded, is the will of our Father who is in heaven, and the constant aim of the Holy Spirit, who dwells within us.

Ver. 22.—*in that day.*] St. Paul refers to the great day of judgment in the same terms.—“The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the Faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 6, 7, 8.

— *cast out devils.*] “devils” = “demons”—“evil spirits.”

— *in thy name done many wonderful works.*] The power of working miracles, which was possessed by so many of the first Christians, was not intended to prove the personal character of individuals—but the reality of the revelation which our Lord had made known. To this day, a man may bear the commission of our Lord and validly exercise its powers, and yet, from his not using rightly that deposit of the Holy spirit which he has within him, not be a good man.

Ver. 23. *Then will I profess unto them.*] ‘Then will I openly declare.’

— *I never knew you.*] ‘Though many of your actions have been overruled for good to the souls of men—still, inasmuch as ye have proceeded in contravention of my precepts, understand that I never approved of you.’

— *Ye that work iniquity.*] ‘Ye who all along have been acting in opposition to my Law.’

Ver. 25. *For it was founded upon a rock.*] ‘The rock.’—Its foundations had been laid down on the solid continuous rock that underlies the soil.

Ver. 28. *were astonished at his doctrine.*] ‘at his manner of teaching.’

Ver. 29. *as one having authority.*] ‘having authority from God visibly—not only declaring with certainty what was true and what was false—but confirming his own teaching by the working of miracles.’

— not as the scribes.] ‘who simply supplied the people with the frivolous and contradictory traditions of the comparatively modern rabbis— but satisfied the craving of the human soul with nothing reasonable and certain.’—Let us who are members of the ancient Church founded by our Lord ever hold fast to the conviction that the distinctive truths which our authorized formularies teach us are historically traceable, by means of a series of accessible testimonies, age after age, up to the apostles, and so up to our Lord. Let us be thankful that thus we are saved from being blown about by the passing gusts of novel doctrines, feeling sure that the interpretations of Holy Scripture which contravene those formularies are erroneous.

[Original.]

CHRISTMAS.

Sergeant Cottle was one of the most respected denizens of the Township of Grittleton, in Western Canada. For more than thirty years he had served his king and country under that illustrious Captain, the *Iron Duke*, and he was now in the twilight of life, under his own “vine and figtree,” quietly enjoying the competence which he had so honourably acquired.

Cottle, though unmarried, did not pass his days in companionless solitude. The *Garrison*, for so he had dubbed his snug dwelling, was constantly enlivened by the presence of some happy bright-eyed youngsters, the children of farmer Box, who lived in his immediate vicinity. Neither kith nor kin were these urchins to the veteran warrior, and yet they regarded him, and with excellent reason, in the light of a beloved and revered parent.

It so chanced that Sergeant Cottle was in one of the regiments which in 1808 retreated from La Astorga to Corunna, under the masterly conduct of the heroic Sir John Moore. One evening during that toilsome succession of forced marches, the Sergeant discovered a fellow-soldier named Box, and his wife who had shared her husband's fortunes, lying at the point of death. It was obvious that nothing could be done for the

helpless couple, who, never of robust health, had sunk under the almost unprecedented fatigues of that memorable retreat. A little boy of tender years lay quietly sleeping by the side of its fast expiring parents, utterly unconscious that ere morning he would be numbered among the sad brotherhood of orphans. The sad group embraced likewise an almost inanimate female child, who yielded up the ghost shortly after Cottle's approach.

Such a spectacle powerfully affected the worthy Sergeant, and not him alone but also the commander of the company to which he was attached. They jointly took charge of the helpless surviving child, and contrived with infinite exertion to bring it to Corunna. Here Captain Miner, Cottle's benevolent officer, received a mortal wound almost simultaneously with the devoted Moore, and expired shortly after his removal to a transport ship. Previously to his decease, he had strength enough to make his will, in which he left a handsome sum to young Box, appointing the Sergeant executor of the same.

Most religiously did honest Cottle discharge the duties which thus devolved upon him. Had he been the father of Christopher Box he could not have more anxiously promoted his best interests, spiritual and temporal. To the best of his ability he brought him up in the nurture and admonition of the Lord, and when he emigrated to our colony the lad accompanied him. In the process of time he had the satisfaction of seeing Christopher satisfactorily married, and the proprietor of a thriving farm, within gunshot of the Garrison.

It was the children of his adopted son who enlivened the hearth of Sergeant Cottle—and it was the old soldier's delight to teach and direct them, even as he had instructed and counselled their father.

The Sergeant was a sound Churchman, in the best and most comprehensive sense of the expression. Having read much and judiciously, he could always give a good reason for his faith and practice—and many a time and oft, did he put to silence, and shame, the shallow Apostles of Schism, who sought to entice him to desert the old paths and the good way.

We need hardly say that Cottle took an engrossing interest in the affairs of the Church at Claverton, the village near which the Garrison was situated. For many years he had served as one of the Wardens, being the nominee of the Clergyman, Mr. Gloster, and all his leisure time was devoted to this important and delightful work.

In particular he was most assiduous in dressing the sacred edifice with evergreens at the Christmas season, an occupation in which he taught his little adopted family, to take an active and loving part. For days before that gladsome festival, the whole juvenile *brigade*, (as he fondly termed them,) would be busied in foraging material for garlands and wreaths, wherewith to honour the nativity of the Virgin's God-child!

One evening in 184—, two days prior to Christmas, the trim and well-ordered kitchen of the Garrison, presented a bustling and animated spectacle. The Sergeant was seated in his arm chair, smoking his well-preserved German pipe, *Blucher*, whilst his happy *corps* pursued their periodical task of arranging and pruning their forest gleanings under his direction. No stranger was present save Erastus McSparrow, a North of Ireland Churchman, whose farm bordered on Cottle's lot. Erastus had mixed much with Presbyterians, and consequently had imbibed many of their prejudices and contracted notions.—He was much inclined to condemn Christmas Church-decking with Popery and superstition, especially at the time of which we are speaking. Not long before he had met at a friend's house with the Rev. Duncan Drumclog, who had testified to him "powerfully" against the abominations of "Black Prelacy in general, and of the iniquity of plum-puddings, and green boughs in particular," so that Erastus entered the Garrison with a full determination to have a tilt with the Sergeant on the subject.

When he came into the kitchen, he found Cottle conversing with one of his adopted family. Robert Box was an intelligent lad of fifteen, on some matters connected with the approaching festival. We shall take the liberty of listening to the discourse :

Robert. That was a pretty story you told

us this morning, dear grand-papa, about the manner in which Christmas used to be spent in England—but there were some things I did not quite understand.

Cottle. What were they Bobby? I am always glad to hear you seeking for information, that is the true way to get knowledge.

R. In the first place you spoke about the Yule Log—pray what was that?

C. On Christmas-eve, as soon as night set in, a log of wood called the *Yule*, or Christmas Log, was laid upon the fire, to make the house warm and cheerful. Our forefathers always associated this sacred season of the year with joyfulness, and in so doing they followed the example of the Catholic Church from the earliest ages.

[Here Erastus gave a deep groan, and laying aside his newly lighted pipe, broke in.]

Erastus. Ah! neighbour Cottle, there is no wonder that Popery is spreading over the land like a freshet, since you, a Protestant Churchwarden, thus *spake* of following the Catholic Church.

C. Erastus McSparrow, I am really surprised to hear you talk such nonsense!—Why, man, I have said no more than what you say yourself every Sunday!

E. In truth but that beats everything.—Do you mean to say that I, Erastus McSparrow, Master of a District Orange Lodge, would ever open my mouth in praise of the bloody Catholics? No, no, Sergeant, you are mistaken for once in your life!

C. If I am mistaken, then, you must be a very careless worshipper in Church. Tell me, Erastus, do you ever repeat the Creed at service?

E. To be sure I do.

C. Well, then, every time you do so, you profess your faith in the "*Holy Catholic Church.*"

E. Oh, but I don't mean the Popish Church when I do so.

C. If you did you would be proclaiming a falsehood. The Church of England and Ireland is a branch of the Catholic or Universal Church of Christ, but the Popish denomination here, is a mere schism, the same as the Baptist or Unitarian *platforms*, to use a favourite dissenting expression.

[Here Mr. McSparrow resumed his pipe.]

Robert. You told us, grandfather, about the Christmas-feasts. Were they also of great antiquity?

Cottle. They were, my boy. The Peers dined on Yule with the King—and the Barons kept open house for all their neighbours and dependents. On such occasions the utmost profusion prevailed, and no one was sent empty away. The vassal, the tenant, and the serf, all sat down at one table, and the weary way-worn beggar was made welcome as the richest mendicant, or the best born gentleman.

Erastus. In my humble opinion, the great folks in these days, might have spent Christmas in a more profitable manner, than feasting at such a rate.

C. Mr. McSparrow, they had Scriptural warrant for so doing. Does not the Apostle say that a Bishop should be given to hospitality?—and what is right for a Bishop cannot be wrong for a layman, I should humbly imagine.

E. But Christmas is a holy day—and as Mr. Drumclog told me not long ago, such days should be kept with prayer and fasting.

C. That is one of the errors of the followers of Calvin, who love to behold religion ever in sackcloth and ashes. I fully grant that the sincere Christian will be much given to prayer on the anniversary of his dear Redeemer's birth, but I have yet to learn that well regulated festivity is incompatible with a spirit of devotion.

E. There, I differ from you!

C. Then you differ from the Lord Christ himself!

E. How so, neighbour?

C. Did not our Saviour come into the world to set us an example, as well as to die for our sins?

E. Of course he did?

C. And did not the blessed Jesus often grace the hospitable board with his presence, accepting invitations from the great and rich men among the Jews? He then who sneers at the Yule feasts of Old England, and brands them as sinful, censures by inference, the great Head of the Church.

E. I cannot understand, for all that, how

feasting and religion can be combined. I have not learning enough to dispute with you, but I am sure that Mr. Drumclog could show that you are wrong!

C. If Mr. Drumclog were here at this moment I would answer his cavils by quoting a portion of one of the beautiful phrases attached to the Presbyterian version of the Psalms.

E. I should like to hear it.

C. The verses thus run:—

“Do I delight in sorrow's dress,
Sith he who reigns above?
The hanging head and rueful look,
Will they attract my love?”

“Go, bid the hungry orphan be
With thy abundance blest:
Invite the wand'rer to thy gate,
And spread the couch of rest.

“Let him who pines with piercing cold,
By thee be warm'd and clad;
Be thine the blissful task to make
The downcast mourner glad.

“Then bright as morning shall come forth,
In peace and joy thy days:
And glory from the Lord above,
Shall shine on all thy ways.”

Now, McSparrow, if it be a *religious* duty to feed the widow, the orphan, the wayfaring man, how can the birth-day of our Lord be profaned by such observances? If God hates the “hanging head,” and the “rueful look,” is it possible that he can be offended with the sober mirth of Christmas?

E. But the Christian religion is altogether spiritual, as Mr. Drumclog said in Magusmuir Meeting-house, last Sunday.

C. Then Mr. Drumclog said what was incorrect. Christ was not altogether spiritual—He was *man* as well as *God*, and therefore his service must be a compound of the material and spiritual. We are to worship him with our bodies as well as our souls.

E. That is true enough.

C. One leading beauty of the Incarnation is, that it unites heaven and earth. It connects unseemly things with carnal things.—Hence praise and well regulated hospitality are not incongruous, but quite the reverse, on an anniversary which we have good reason to believe is celebrated in heaven as well as on earth!

E. Well, well! One thing at least is cer-

tain, we live in more enlightened times now than did those same old Barons you praise so much. People in this day know better how to spend their money.

C. In one sense we are more enlightened, but it is a light which chills instead of warming, like sunbeams reflected from ice.

E. What do you mean, Sergeant?

C. When the gentry of England kept festival on Christmas, the poor man never hesitated to enter their halls. There were no union workhouses then. No flinty bastiles, where husband and wife were torn asunder, and caged in separate cells for the *crime of poverty*! Free trade had not as yet promulgated the diabolical doctrine that thousands of labourers must starve or expatriate themselves, in order that a few grasping, greedy speculators might be enriched!—The interests of master and servant were identical. God was worshipped rather than mammon.

E. But what has all this to do with Christmas, I should like to know?

C. It has everything to do with it! Free trade has too generally come in the place of practical Christianity. The maxim is not now "live and let live," but, "get all you can at the cheapest possible rate!" Look at the desolate farms which blot the map of England—once "*merry England*!"—desolate because the Cotton Lords of Manchester and Leeds can save a farthing in the shilling, on bread produced by foreign labour! Mark the horrors of the *swearing system*. Contemplate our whole social and productive system. *Cheapness, cheapness*, the cold-blooded slogan which meets the shrinking ear on every side. Consider all this, and then a wonder, if you can, why dissenters, by whose agency this hideous state of things has been mainly brought about, should rave and protest against the kindly festivities of *old England's* unselfish Churchmen! The *firmly* and *brawn* of the rough, but kind hearted Baron, are so many *substantial* protests against the sordid heresy of men, whose Bible is the multiplication table, and whose Moral Law is the rule of three!

[Mr. McSparrow was here seized with a

violent fit of coughing, which precluded a rejoinder to the Sergeant's outbreak of honest indignation.]

Robert. Did Catholics deck their Churches with branches as we do in Claverton?

C. They did, my dear boy.

[Erastus, having recovered his breath, here broke in].

E. I must say then that they had very little to do. The early Christians, or Catholics, as you please to call them, might have been better employed. What religion can there be in boughs and flowers, quite passes my poor comprehension?

C. And yet, Erastus, our Redeemer was honoured with such simple trophies when he sojourned on earth!

E. I suppose you learned this from some old Popish legend or another?

C. I learned it, my friend, from the holy Saint Matthew. He informs us, that when Jesus was riding from Bethphage to Jerusalem, a "very great multitude spread their garments in the way, others *cut down branches of the trees, and strawed them in the way.*"—Now, Erastus, are you prepared to say that there was anything Popish or superstitious in all this?

E. I cannot think that there was anything wrong in what the people did—had there been, the Lord would have told them so.

C. Quite right, neighbour. Now Christ was God, and God is the same yesterday, to-day and for ever. What pleased him therefore in the first century cannot be displeasing to him in the nineteenth!

E. But why deck Churches with garlands? Christ is not now on earth.

C. Wherever two or three are gathered together in His name, there is He in the midst of them—aye, as truly as he was in the midst of the Jews, in his progress to the City of David. To my apprehension there is something unspeakably profitable in the evergreen adornments of our Churches on Christmas day,—they are as salutary to me as one of Mr. Foster's best sermons!

E. How do you make that out?

C. They tend to make me *realize* Christianity. They bring tangibly before me the *humanity* of our beloved Saviour. When I

gaze upon the simple decorations of the Sanctuary, on that joyful morning, I am enabled to call more vividly to mind the blessed truth, that the Virgin's child was bone of our bone, and flesh of our flesh.—That as a *man* he sympathised with our innocent sensations. That he loved to behold the ever beautiful face of nature—and drew lessons of wisdom from the lillies, and from the grass “which to-day is, and tomorrow is cast into the oven.” Thus, without superstition or anything in the shape of image worship, I am led to look upon Jesus as my *brother*, as well as my *God*—and to regard Him, not merely as my Maker and my Judge, but as my tender kinsman according to the flesh!

[Here the communing was brought to a close by the entrance of Martha Radcliff and some other members of the Claverton Choir, who came to practice the appropriate music for Christmas day. It gives us great pleasure to add that McSparrow took a devout part in the service of that sacred festival—and that he has since, on several occasions, given it as his opinion that, if the Papists have wandered too far from the truth in one direction Mr. Drumclog has strayed as grievously in the other.]

[Original.]

Grassdale.

CHAPTER VIII.

OPENING OF THE CHURCH—CONCLUSION.

Fervent were the prayers offered up at the commencement of Grassdale Church—fervent were the prayers which accompanied its progress—and an answer in peace was graciously vouchsafed by Him, whose ear is ever open to the believing supplication of His people. Before winter had stripped the maple of its gorgeous leaves, the sacred edifice was enclosed, and ere the advent of Christmas, it was pronounced ready for occupation. Most appropriately was the opening appointed to take place on the birth-day of the God-man.

We need not dwell upon the exertions which, under the directions of Mr. Clarendon,

and the supervision of Beverly, were made to dress the newly completed house of prayer, in honour of the doubly interesting occasion. Enough to say that the result was tasteful and impressive in the highest degree. When the most genial festival of the Christian year arrived, and the worshippers beheld the crosses and festoons of evergreens which met their gaze on every hand, the eyes of not a few became moist with tender tears.—The scene reminded them of fatherland | dear, never to be forgotten fatherland. That glorious rock-girt island, at once the envy of and the source of countless blessings to a large portion of our globe. They were reminded of the old, grey, ivy-clad parish Churches, at whose fonts they had been baptized—before whose altars they had been married—and the chimes from whose towers ever suggestive of retrospections countless and of most varied hues. Some gladsome and bright as a dew glistening morn of May—others sombre and chill as a twilight of November!

Eloquently did Mr. Clarendon discourse to his forest flock, on that, to them, memorable Christmas morning. He reminded them at once of their privileges, and their responsibilities. Faithfully did he warn them that being now plentifully provided with the means of grace, it would be at their own stern peril if they did not thankfully avail themselves thereof. The sacred symbols of their crucified Redeemer's broken body and shed blood were offered for their spiritual nourishment. If they neglected the heavenly nutriment, would not the red Indian, into whose patrimony they had come—and who had died a stranger to the bread of life—would not he witness against their unthankful refusal at the dread assizes of eternity?

To the Sunday-school children, whose tiny voices had sweetly chanted the opening anthem for the day, the pastor addressed himself with peculiar and affectionate earnestness. Christ had once been a little child, he said,—a child in all points like unto themselves, sin only excepted. Like the majority of their number, He was born of poor, hard working parents, and therefore

must have experienced all the toils and hardships which they could possibly be called upon to endure. This divine child was to be their constant model and example. It behoved them to trace and follow His footsteps if they would hope to dwell with Him through a nightless and sorrowless eternity in His Father's many-mansioned house. They must imitate His obedience to His earthly parents, and above all the desire which he constantly showed to perform the behests of His Father who was in heaven. Thus would they be entitled to be called Christians in the fullest and holiest sense of the word;—and Jesus their shepherd, brother, would guide them from youth to manhood, and from manhood to the full time of grey hairs—unless in His wise love He sooner took them home to recline in His bosom for ever!

Here we close our short and simple annals of Grassdale, but perchance our young readers may occasionally obtain tidings of how matters proceed in the parish. Both Mr. Clarendon, and his right-hand Churchwarden, Charles Beverly has promised to write us occasionally, and the substance of their communications shall be duly recorded, when relating to subjects of general interest.

P.S.—We have received a letter from our friend Charles, in which he says that Mr. Growler made a sudden removal from Grassdale last week. Eloquently as he preached on the virtues and efficiency of the voluntary system, his congregation had been gradually becoming

“Small by degrees, and beautifully less,”

till at length it had reached the zero point of starvation. The *Tabernacle*, had been converted (continues Beverly) into a Sunday school room in connexion with the Church—and report says that the Deacon has become an itinerant lecturer against the Clergy Reserves!

POETRY.

[Selected.]

THE BLIND GIRL.

She sits in silence all the day,
Our little gentle one,
And basketh in the welcome ray
Of the glorious summer sun;
The warm beams falling on her brow
Shed gladness through her mind,
But ne'er may she their radiance know—
The little one is blind.

Her small hands hold a blushing wreath
Of lovely forest flowers—
Oh, well she loves your fragrant breath,
Sweet friends of summer hours!
But not for her each gorgeous hue
O'er your fair petals spread;
Alike to her the violet's blue
And rose's glowing red.

She looketh tow'rds the quiet sky
In the still summer night,
But vainly on her darkened eye
Falleth the pale moonlight;
In vain from their bright home above
The peaceful stars gaze down—
She knoweth not their looks of love
From gathering tempest's frown.

A mother speaketh to her child
In accents mild and sweet,
A brother through the wood-path wild
Guideth her wand'ring feet;
Each kindly deed, each gentle tone
Thrills to her heart's deep cell—
What would she give to look upon
The friends she loves so well!

And thou shalt see their faces yet,
Stricken, yet blessed one!
When all Earth's ransomed ones are met
Before the Eternal Throne:
The cloud that dims thy vision now
Shall at a word be riven,
And the first light thine eyes shall know
Shall be—the light of heaven.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS. THE COLEROON MISSION.

(Concluded from our last.)

“This Mission now stands as a monument of their piety, zeal, and charity; for as the expenses of this Mission are paid from no appropriated funds, it entirely owes its existence, under God, to the collections in this country by the M.D.C.S.P.G. It is but right, however, here to acknowledge the debt of gratitude which this Mission, as well as the Dindigul Mission, owes to the pious and time-honoured Missionary College at Halle for the liberal grant

of 1,000 rupees per annum, one half of which went for the payment of a great part of the expenses of this Mission, and which, from whatever cause it has now been discontinued, was for many years, and especially at a time when little was known of this interesting Mission, regularly remitted from Germany through our Society.

“Twenty years have now elapsed since the commencement of this Mission in 1830, and it may be asked what are the fruits of the labour and expense bestowed upon it during these twenty years. In order to form a proper estimate on this subject, it will be necessary to take into consideration that the original proposal of locating a Missionary in this district, to take the immediate supervision of these congregations under his charge, was not carried out till fourteen years after its commencement. During these fourteen years, therefore, this district enjoyed but a small portion of pastoral superintendence. It has already been shown that its situation rendered it difficult for the Missionaries at Tanjore and Trichinopoly to visit it frequently, even if they had leisure for doing so, and that the only means that could be devised at that time for its spiritual welfare was to place it under the immediate superintendence of Native Catechists; and besides the occasional visits of the European Missionary, a Native Priest was periodically sent to administer the Sacraments, and to set in order the affairs of the congregations. Under these circumstances, surely it is matter for thankfulness that these congregations were enabled to remain steadfast in their profession. Considering the disadvantages under which they laboured, and the power exercised by the Romish Priest who was residing among them, it might almost have been expected that these people, thus left in a great measure to themselves, severely harassed and oppressed by their Romish brethren, would have gone back to their old Church. But it was not so; by God’s grace they have been enabled, with trifling exceptions, to stand fast in the liberty wherewith Christ had set them free.

“In 1825, when our venerated Metropolitan, Bishop Wilson, came on his visitation of the Churches in Southern India, these congregations were brought under his Lordship’s personal notice; and though I am unable to refer at present to the very interesting account of his Lordship’s visit to Maittooputty on the 22nd January, 1835, contained in one of the Quarterly papers of our Society, published in England; if I am not mistaken in my recollection of what I have read therein, his Lordship was led to form a very favourable estimate of the condition of these congregations on that occasion.

“The appointment of a Missionary to take the immediate oversight of these congregations did not take place, however, till the beginning of 1843. They hailed this event with evident tokens of gratitude to the Lord, and received with delight the Pastor who was sent to reside among them, and to have the distinct charge of them. I must not

omit to mention here a very encouraging proof of the steadfastness with which some of these congregations maintained their profession of the Protestant faith, during the period above referred to. A few years after they had been received into our communion, Thumbay Serveyccaran, who was the chief instrument in bringing over these people from Romanism, died, and the Roman Catholics hailed the event as one which they confidently predicted would tend to the return of these people to their Mother Church. On this occasion, however, one of the most influential members among the Protestants, being desirous to prove to the Romanists that their anticipations in this respect were groundless, and at the same time to strengthen his brethren in maintaining their ground in the faith, resolved to build a substantial church for Protestant worship in his village, instead of a temporary one, such as was erected in each village at the expense of our Mission. He accordingly went to Tanjore and communicated his intentions to the Missionaries, but the state of their funds would not allow them to give more than 50 rupees towards this object. He received this sum from them with their good wishes for his undertaking, and on his return to his village commenced the erection of a substantial Church, the expenses of which may be estimated at a sum of not less than 300 rupees. It must not be understood, however, that his private resources were such as to enable him to expend so large a sum on this building. The walls were raised, he told me, almost entirely by his own and by his children’s hands, the trees which support the roof were procured from his friends, and the tiles and other articles were paid for mostly at his own expense. This individual, who is the headman of Veraloor, is now upwards of eighty years of age, and still continues to adorn his profession by a holy life. His conversation on religious subjects is always free from enthusiasm on the one side, and worldly indifference on the other, and he takes a deep interest in the propagation of the Gospel as far as his influence extends. He is quite looked up to by the natives, and, though he sometimes feels the infirmities of his age, he does not decline the trouble of going several miles to settle any differences among his people, which are referred for his adjudication.

“Whatever may have been the cause of their renunciation of Popery, it is certain these converts soon became acquainted with the *wide difference* which exists between its doctrines and those of the holy religion of Jesus, which they now had the happiness to profess in its purer form, and in which, by the Divine assistance, they were enabled to continue without any prospect of temporary reward; and it may reasonably have been expected that the spirit of inquiry which had been stirred up among them, had it been followed up by more efficient measures, might have been attended with results of a most cheering and satisfactory character.

“It is, indeed, a matter for great thankfulness to the Lord

of the vineyard, that He has been pleased to send new labourers into His harvest. Instead of three Missionaries labouring, as in 1830, and taking the oversight of the congregations in the Tanjore, Trichinopoly, Ramanad, and Tinnevely provinces, there are now nine in the collectorate of Tanjore and Trichinopoly only.

"In the distribution of the village congregations, in connexion with Tanjore and Trichinopoly, into distinct parishes, each having its own minister, the charge of the district now known by the name of the Erungalore Mission was assigned to me about the beginning of 1843; and after about a year spent in weekly journeys from village to village, the site on which the Mission Bungalow, Church, and Schools are now erected, adjoining the village of Erungalore, was selected as affording the best advantages for communication with the other villages in connexion with the district, and as being also at a convenient distance from Trichinopoly (14 miles), on which the missionary is wholly dependent for the articles of daily consumption as well as for his letters, and in time of illness or necessity for medical advice or other aid. The experience of seven years has proved the correctness of the estimate formed on this subject.

"The affairs of this Mission at the beginning of 1844, were such as might have been expected. The prayer-houses and schools erected in almost every village, being in every instance but one, viz.: the Church at Veruloor noticed above, built of clay and covered with thatch, and having been constructed more than ten years before, were wholly or in part destroyed. By the aid of kind friends, and with the assistance of the Christians, these buildings were repaired at a cost of about 400 rupees. Having no place of abode in the district, I was obliged to visit it from Trichinopoly, and for more than a year after my appointment to this Mission I had to travel from thirty to seventy miles every week, crossing and re-crossing each time two large rivers; and while engaged in spiritual duties connected with the congregations and schools under my care, my attention was also necessarily directed to the erection of a Mission-house and Girls' Boarding School, and subsequently, a Church and Boys' Boarding School at the station. I was enabled, however, to take up my residence in the district by the end of 1844, and in February of the following year, when my Mission was visited by Bishop Spencer, I had the pleasure to present 310 candidates for Confirmation, which his Lordship, in consideration of the wide extent of the district, was pleased to hold in two different villages, viz., at Poothocottah and at Erungalore; on the 11th February at the former place, and on the 18th of the same month at the latter: on which occasion the Bishop also kindly laid the foundation-stone of the Church to be built to my father's memory at Erungalore.

"In October, 1845, I opened a Boarding School for Native Girls, which was built entirely at the expense of friends in

India and in England, who liberally contributed towards this object, and continue still to assist in promoting female education in this district. Fifteen girls are maintained as boarders in this establishment chiefly by a grant from the Madras Diocesan Committee of the S. P. C. K., and a few attend regularly as day scholars, including whom the number of girls receiving instruction in this institution amounts at present to 22. As this school is adjacent to the Mission-house, it receives our daily attention, and the conduct of the children, I am thankful to be able to add, has been such as to afford us much satisfaction. With a view to receiving more boarders into this school, I am having it enlarged, and when the improvements now in progress are completed, they will add both to the durability and accommodation of the building.

"In February, 1846, I was removed to Madras to take temporary charge of the Vepery Mission, and the Rev. Mr. Guest was appointed to this district. His attention was directed to its temporal as well as spiritual interests. Under him the building of the Church was considerably advanced, and a Boarding School for boys had also been commenced, which on my return to this station in August 1847 was carried on, and completed in December, 1848. This school was opened in March, 1849, and is now attended by 20 boarders and 6 day scholars. Mr. Small, who was sent by the M. D. C. S. P. G., is at present the head master, and I have every reason to believe that by his patient and persevering attention to the interesting charge committed to him, this school will eventually prove, under God, a blessing to my Mission.

"I feel thankful to be able to record the measure of success it has pleased the Lord to grant to my labours in this field. About two years ago a large number of Roman Catholics, in a village about ten miles to the south of Erungalore, embraced the Protestant faith and delivered over to me the images they had in their blindness worshipped with divine honours. Their conduct since they have joined our Church has been such as to confirm my belief of the sincerity of their new profession; they have indeed met with severe trials, both from heathens and from their almost equally ignorant and bigoted neighbours the Romanists, in consequence of their having become Protestants, and they have up to this time been prevented by heathen opposition and Romish intrigue from erecting a Church in their village. In another adjoining village also some have enrolled their names in our list, and have given me a piece of ground upon which to build a house of prayer for them. But, in general, conversions of large bodies of natives are not to be regarded as affording matter for special encouragement; many come and go without feeling the responsibilities which attach to them as individual members of the Church: they are usually influenced in such cases by no higher motives than conformity with their leader, whom they think they are bound to follow, right or wrong. But the conversions of a few single indi-

viduals from Romanism and also from heathenism, which have lately taken place in this district, afford me much greater cause of thankfulness, and better grounds for believing that their profession of Christianity does not consist merely in outward show. In some instances I have traced these conversions to the instrumentality of my predecessors, and it has afforded me peculiar delight to observe in them the faithfulness of God's promises to His servants who go forth sowing the precious seed of the Word. We ought not to forget also that they were often obliged to go on their way weeping while bearing forth good seed: and if we, who are called to enter into their labours, are privileged to witness the happy results of their labours and prayers, we should be encouraged to trust in the same promises while we follow in their footsteps. The following account of one of these conversions will, I trust, be interesting to all who have the welfare of Missions at heart:—

“A Moonsiff, or Headman, of a large village (Pullambady), ten miles to the east of my station, had heard the Gospel fifteen years ago from my father on the occasion of his Missionary tour to this village. It had made a deep impression upon his mind, but fearing to stand alone against the opposition he knew he would have to encounter from his countrymen, he deferred to make known his desire of embracing the truth, till he could persuade others of his connexions to come over with him to the Christian religion. He thought he had gained his object when, about a year ago, his relatives and friends of the Romish faith had been thrown into great consternation by some severe proceedings which their Priests had entered into against them; and taking advantage of this circumstance, he persuaded them to sign a declaration that they would embrace the Protestant faith. He affixed his name first to the paper, and they followed his example, but soon afterwards withdrew. Though his intention had thus been defeated, he came to the determination never again to return to heathenism, but resolutely to maintain his profession of the Christian faith against all opposition from his Heathen neighbours and the annoyances to which he also became subjected from his own household. He patiently endured every trial, and at the same time applied himself so diligently to obtain the knowledge of salvation through Christ, that in a very short time he became acquainted with those truths that a Christian ought to know and believe for his soul's health. When the Ven. Archdeacon Shortland visited my Mission in September last, he felt a lively interest in the case of this individual, whom I had the pleasure on this occasion to receive into the Church by Baptism: and who, I am truly thankful to add, continues to adorn his profession by a consistent and exemplary conduct.

“The Archdeacon's visitation of my Mission, to which I have referred above, is an event which I have to record

with sincere gratitude to the great Head of the Church. It was indeed a season of refreshment to us all, and the interest he felt and expressed in all matters connected with our congregations and schools will, I am sure, be long remembered by us.

“This mission at present includes 22 village congregations, consisting of 1,027 baptized persons (of whom 478 are communicants) and 66 unbaptized persons under Christian instruction. The number of children in the schools is, Boarders 35, Day Scholars 316. At present I am the only Missionary in charge of the district, and am assisted by Mr. Catechist Scott and 9 Native Catechists and Readers, as also by 1 European and 19 Native Schoolmasters.

“The extent of the district, comprising 240 square miles, is such as urgently requires at least another fellow-labourer. The attention of our Committee has already been directed to this subject, and measures are in progress for securing a more efficient superintendence of the congregations and schools of this Mission, as well as for extending the knowledge of the Gospel among the yet unenlightened multitudes by whom we are surrounded. ‘The harvest truly is great;’ but the labourers are still few, and this will serve to remind us all of our duty to ‘pray to the Lord of the harvest that He may send forth more labourers into His harvest.’”

SELECTED ARTICLES.

“TRAIN UP A CHILD IN THE WAY HE SHOULD GO.”—PROV. xxii. 6.

Families are the little nurseries for the spiritual kingdom of the Church, and the temporal kingdom of the state, which by their respective duties, and in their different capacities and powers, mutually promote the happiness of each other. Immensely important therefore is the right training of children, those tender plants, which generally keep the direction into which they are at first bent. But unless parents will do their part at home, where they have the best opportunities, and greatest advantage over them, the teaching of schools abroad, or catechizing in Church, with all the solemnity of the place, will have but little hope of success. It is highly incumbent upon parents, every day, religiously to watch over their children; but in a particular manner to instil into their minds a distinguishing regard for the Lord's Day, as a day of gladness, not of gloominess; but of joy of a different kind, and far superior to that of their ordinary sports and pastimes. They should train them to constant attendance upon God's house and service, until it become habitual to them; and then it would become both easy and delightful. To advance this, and raise in their hearts a growing sense of devotion, would tend much—much more indeed than seem to be

commonly imagined—to accustom them to speak out the responses audibly; for which, as for every part of their duty and honour to God, their parents should set before them their own good example. This would keep up the attention of the children, by giving them a part to act, and interesting them in the divine service. And their early voices thus uttered, would be acceptable to Him, who is graciously present in the midst of us, as the Hosannas of the children in the temple were, which the Pharisees would have repressed by commanding their silence. The voice is His as well as the heart—the body as well as the soul; and both should join to perfect and show forth His praise. Sunday thus religiously spent, would shed its influence on all the days of the week, and tend to promote men's temporal as well as spiritual interest; “for godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come.”

CHRISTIAN CHARITY.

“Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.” (1 Cor. xiii. 3.) St. Paul's divinely-inspired description of this grace, leads us to consider it as a state of the mind and affections towards others, which, according to our modern phraseology, may be better expressed by another short, but comprehensive word—LOVE; and since God has most graciously declared that his whole nature is expressed by that one word—“God is love,” 1 John iv. 8.—we may plainly conclude, that those who partake most of “the Divine nature” are the most charitable.

Each of us knows how difficult of attainment, and how contrary to our natural minds and hearts, is ‘that most excellent gift of charity.’ But we cannot, perhaps, more conclusively show the prevalence of a contrary disposition, or more effectively bring our own to the test of the inspired apostle, than by contrasting the various features of charity with their opposites.

CHARITY.	WITHOUT IT, WE ARE
Suffereth long.	Impatient.
Is kind.	Unkind.
Envieth not.	Envious.
Vaunteth not itself.	Boastful.
Is not puffed up.	Swelled with vain conceit of ourselves.
Doth not behave itself unseemly.	Not careful to avoid the appearance of evil.
Seeketh not her own.	Interested, and not considerate for others.
Is not easily provoked.	Quickly angry, it may be unjustly.
Thinketh no evil.	Ready to impute the worst motive to an action admitting of the best.
Rejoiceth not in iniquity.	Prono to feel something akin to satisfaction at the misdoings or disgrace of our neighbour.
Rejoiceth in the truth.	Indifferent to the existence of error in ourselves or in others.
Beareth all things.	Irritated even with trifling annoyances.
Belleveth all things.	Hasty in condemning others and aggravating their faults.
Hopeth all things.	Unconcerned about the welfare of others.
Endureth all things.	Soon weary with any hindrance or opposition to our own will.

“Create in me a clean heart, O God; and renew a right spirit within me.”—Psalm li. 10.

“He will give the Holy Spirit to them that ask Him.”—Luke xi. 13.

THE GOOD SHEPHERD.

Last night I read the first eighteen verses of the 10th chap. of St. John; this portion contains almost the only parable which St. John records; and of all parables which are recorded, this is the fullest of gentleness, amiability, and consolation. It gives a compendious view of spiritual Christianity; the deepest, the most solid, the serenest, the most comprehensive, that could be conveyed in words. What our Lord says elsewhere, applies infinitely here; “the words which I speak unto you, they are spirit and they are life.” Nothing could be more simple, yet nothing more sublime. According to this infallible standard, Christianity is essentially the discipleship of the heart, met by a presence and a communication as divinely suited to this inward connexion, as the visible presence and external communications of our blessed Lord were proportioned to the outward discipleship of His followers, during His ministry on earth. Nothing less than this is taught us in this passage; and nothing more need have been taught; for this branches out into every thing, and comprehends every thing which our state in this lower world can possibly require. It has the promise of the life which now is, and of that which is to come. And what strict, what extensive, what infinitely comprehensive morality (inward and outward) does it enjoin!

MEMORABLE DAYS.

DECEMBER.

1670. Died, Henry Jenkins, at the great age of 169. It is almost needless to say he had ever been remarkable for temperance. He was originally a fisherman, but in the latter part of his life a peasant.

9.—1608. Was born, John Milton, one of the greatest poets the world has ever produced.

11.—Commences the fishing for salmon in the river Tay, Scotland.

12.—1611. Died, Thomas Sutton, the founder of the Charter House charity, London.

17.—1724. Died, Thomas Guy, the founder of Guy's Hospital, Southwark. This good man, at his decease, had appropriated to charitable purposes the extraordinary sum of £240,000.

21.—The shortest day. St. Thomas.

24.—1427. Died at Kirkcaldy, in Yorkchire, the famous Robin Hood.

25.—CHRISTMAS DAY, OR THE NATIVITY OF OUR BLESSED LORD.

26.—St. Stephen. He was the first Christian martyr, being stoned to death at Jerusalem, a short time after the ascension of our Lord.

27.—St. John the Evangelist, usually called the beloved disciple. He lived to see the destruction of Jerusalem, and died at the advanced age of ninety-four, at Ephesus, in Greece.

27.—1784. Died the amiable Prince Lee Boo, the second son of Abba Thulle, king of the Pelew Islands, who had been sent to England for the purpose of education.

28. Childermas day: also called Innocents' day, in memory of the massacre of the infants at Bethlehem, by order of Herod.

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