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### TO CORRESPONDENTS.

A number of Communications are on hand, which for want of space are unavoidably deferred. We are indebted to our numerous friends for their kindness in sending articles; will they have patience in expecting the insertion of them? Our anxiety is to oblige all. Few of those who write know the difficulty we have to contend with in meeting the wishes of Correspondents.

### TO SUBSCRIBERS.

We must remind our subscribers who have not yet forwarded their subscriptions, that it is important they should do so. The year is drawing to a close, and we must promptly make all our payments, and square up all accounts. A number of copies of the *MAGAZINE* for each month are still on hand; we shall be glad to supply them at a reduced rate for general distribution. Will our friends apply, and remit?

### OUR FUTURE.

As the first year of our existence approaches its termination, the question naturally arises, what of or for the future? Shall the *Magazine* be continued? and if so, in its present form as a Monthly, or in any altered shape? We avow at once our own desire that the *Magazine* should enter upon a second year. We believe, as we did twelve months ago, that such a periodical is eminently desirable, and that there is ability in the Church to sustain it. Further than this, we have every reason to know that during the last year the *Magazine* has done good. Its discontinuance will be a loss to the Church. We are still prepared to perform our duty. But we must have more encouragement from our friends. Our circulation has not equalled our wishes and expectations! It must be greatly enlarged if we are to go on. Some friends have suggested the desirability of converting the *Magazine* into a *CHURCH QUARTERLY*, of larger size, and in which as in the English and American Quarterlies only a higher class of articles shall be inserted on the various subjects in Literature, Philosophy, Science, Theology, Church History, Ritual, &c., with a more lengthy and critical examination of books. We are disposed to give the suggestion the most dispassionate consideration, and invite the opinions of friends throughout the Dominion, with assurances of help in promoting our circulation. Address "Editor of *Churchman's Magazine*."

### ERRATA.

On our last page read *LECTONARY* for "Sectionary." The mistake occurred at the last moment in the Editor's absence.

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HAMILTON, ONT.

# CHURCHMAN'S MAGAZINE

AND

## MONTHLY REVIEW.

VOL. I.]

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### TALES, ESSAYS, AND REVIEWS.

#### THE BEVERLEYS:

A LIFE SKETCH.

BY MRS. J. V. NOEL.

#### CHAPTER II.

After Morning Service the family again met at luncheon.

"How was it you did not come to St. Leonard's, Marion?" asked Claude, as he placed himself beside me at table.

"She was not deemed presentable," broke in aunt Judith, before I could frame a reply. "Not in works of Godliness, but in the garb of fashion must those be arrayed who are permitted to worship with the exclusive congregation of St. Leonard's," she added with affected solemnity.

"Aunt, you are too severe; there are poor people among us," said the Rev. Claude, indignantly.

"Oh! you mean the paupers and charity-children in the aisles—those poor outcasts belonging to the Fold, whose presence in their midst the rich sheep barely tolerate."

The girls tittered at this remark, at which Claude himself could not help smiling.

"I wonder, with all your High Church notions, you do not introduce the free-pew system," resumed aunt Judith.

"The congregation object to it. We could never carry it at St. Leonard's. The rector as well as myself would willingly follow the example of ritualistic churches, if we dared."

"I would never submit to it," observed aunt Beverley, haughtily.—

"The idea is preposterous to have the rich and the poor worshipping side by side."

"There will be no reserved seats for the rich in 'the many mansions,' Hester," said aunt Judith, with a grim smile.

"Did you notice the bride in church, mamma?" asked Lydia, breaking a pause in the conversation.

"Yes. She looked quite pretty and was elaborately got up for her first appearance."

"Did you observe her exquisite little bonnet," broke in Carrie, eagerly. "It is, I presume, the latest Parisian style."

"Do you still give the name of bonnet to that tiny fabric you ladies wear, Hester?" asked Mr. Beverley, addressing his wife. "What a contrast between it and Judith's!" he added, laughing.

"Aunt Judith is opposed to innovation in any form," remarked Claude, slyly.

"I don't stand alone in that respect. Thank Heaven, there are yet some sensible people in the world! although all the innovations in religion and fashion are enough to turn one's head." Then turning to her niece Carrie, aunt Judith asked curtly, "what was the text?"

"Really I forget. I did not pay particular attention to the sermon, because"—

"You were too much occupied admiring the bride's dress," interrupted aunt Judith, severely.

"Not that reason, aunt, but it was Dr. Fanshaw who preached this morning; and you know he is very prosy: no one listens to him. It is so different when Claude preaches."

"What is the use of having such a man in the Church!" broke forth Mr. Beverley. "He really is so tiresome you gain nothing listening to him. One might as well stay at home"

"Oh! no, father," observed Claude, eagerly. "Remember we have a beautiful liturgy; the sermon is the least part of our Service."

"Still the people require to be taught," remarked aunt Judith. "And I quite agree with your father in saying, what is the use of having clergymen who do not instruct their flock? who, from their advanced age, have lost their brightness of intellect? Besides, Dr. Fanshaw's private character is not without reproach; a man of the world he still is, though he has grown grey in officiating at St. Leonard's, and without holiness he can have no influence for good."

"He is not an immoral man, aunt," said Claude. "The worst that can be said of him is what you observed, that he is worldly-minded, and there are many of the clergy like him."

"Unfortunately there are, Claude," said aunt Judith, sadly; "and this is the reason why so little good is effected by the preaching of the Word. The ministers differ so little from other people. Instead of be-

ing 'a holy priesthood,' living in the world but not of it, they conform to the world's ways, they and their families, if they can afford it, moving in its questionable amusements and pursuits."

"Many men have failings clinging to them. You cannot expect us to be perfect," said Claude, deprecatingly. "Some people judge the clergy by too high a standard. Too much of their success in winning souls to Christ depends upon their character—their own mode of life. If it is irreproachable then their influence will be great, their example followed, their preaching listened to with attention and respect. Alas! that there are so few, comparatively speaking, who shine as lights in the world."

Claude, I was glad to see, seemed much impressed by his aunt's remarks, which made me think I had, perhaps, judged him too harshly.

"It is time for Sunday-school, girls," he said, addressing his sisters as he rose from the table.

"Do you teach in Sunday-school?" I asked, turning to Lydia.

"Yes. Tiresome work, isn't it? teaching stupid little wretches their catechism."

"I am afraid you do not teach them to renounce the pomps and vanities of this wicked world by your own example," said aunt Judith, glancing significantly at the stylish costumes of her nieces.

"Will you join us in this good work, Marion?" asked Claude. "We want more teachers."

"I shall willingly become one while I remain here," was my prompt reply.

"Aunt Judith has peculiar and narrow views on religious matters," Claude remarked as we walked towards St. Leonard's together. "She would have us clergy live like ascetics; we ought to be paragons to our flocks, according to her ideas."

"She is not singular in that respect. Most people wish the clergy to be spiritually minded men, setting a good example to the world, shining like lights in the darkness of worldliness and infidelity."

"Those who require all that do not make sufficient allowance for the frailty of human nature. The clergy have like passions with other men," said Claude, testily.

"Still they are bound by their professions to live differently from other men,—devoted to the service of Him whose ambassadors they are. If they do not feel equal to this self-denial they should not enter the sacred office of the Ministry."

"Sometimes I regret that I entered the Church," observed Claude, gravely. "I am afraid I shall never fulfil the solemn duties required of me, so as to save my own soul and those of the congregation committed to my care. It is only now I am waking up to the solemn responsibility I have incurred."

"It is well that the light is dawning on you," I observed, hopefully. "You know where the necessary grace can be found. The Master can give strength to His servants, and none shall seek that strength in vain."

During the week I was busy with dress-makers and milliners, but before the end of it I was supplied with an outfit suitable for my appearance in public, and quite becoming. Aunt Beverley remarked that my fashionably made costume gave me a certain style which I had not possessed. However, although fashionably made garments might improve my angular figure, I felt quite assured that the new style of arranging my tresses was not becoming to me; and as I looked at myself in the glass I saw that my plain face looked yet plainer framed in its disheveled mass of hair, and the Parisian fabric of flowers, lace and ribbons, enveloped a bonnet, which I wore for the first time.

The next Sunday I was permitted to accompany the family to St. Leonard's. It was a handsome modern structure, the interior luxuriously fitted up for the convenience of the rich pew-holders. The chancel was spacious, the windows of stained glass, representing scenes in the Saviour's life—the whole calculated to impress one like me, accustomed to worship in a plain country church. The Service was hurried through in a monotonous tone by Dr. Fanshaw, who seemed to take no interest in the solemn duty—he was merely going through a weekly routine, irksome to him. No wonder that his example had its effect on the congregation, and there was so little devotion—alas! I might say so much irreverence in their deportment! The wandering eye, the listless manner, the tittering of some, the whispering of others—how painful it was to behold! The music was fine; quite operatic in style, and to this the congregation listened with critical ears. The sermon was preached by the Rev. Claude Beverley, and a very impressive and beautiful discourse it was, delivered extempore from that solemn text: "God requireth the past." He spoke eloquently of the remorse and anguish an ill-spent life must bring the soul on a death bed; of the uncertainty of life, the shortness of the fleeting years allotted to man compared with eternity. He described graphically the vanity and unsatisfying nature of earthly pleasure, and the madness of those whose only aim was to enjoy life, to make the most of this fleeting world, regardless of the duty of preparing for a higher state of existence. The eloquent discourse was listened to with great attention, but its important truths seemed to make little impression on the majority of the congregation, judging from their deportment when coming out of church. The gay laugh, the frivolous remark, the senseless chatter, were renewed on the entrance steps, and friend met friend and walked away conversing on indifferent topics.

"Leave them alone, they are given to their idols," recurred forcibly to my mind as I walked home silent and thoughtful.

"That was a capital sermon, Claude," remarked Mr. Beverley, proud-

ly addressing his son, as he joined us at lunch after service. "It was the best you ever preached."

"I don't think so," broke in Mrs. Beverley. "It did not please me at all. It was wanting in something."

"I agree with you, mamma," said Lydia. "It was too quietly delivered; there was no theatrical gesture to give effect; no graceful display of"—

"No affectation and grimace, you mean!" said aunt Judith, severely. "Claude," she continued, turning to her nephew with a pleased smile, "I am very glad to hear you have given up all that. Theatrical display in the pulpit is odious. It savors so much of vanity—and conceit in a clergyman is inexcusable."

"How tastes differ!" observed aunt Beverley. "Now I overheard some of the congregation regretting this very absence of display, or graceful gesture, I should say, in Claude's sermon this morning. This change will not do with them, Claude."

"I do not see why a grave dignity of manner should be less pleasing than theatrical display," I observed.

"But if the congregation prefer the latter why not satisfy them?" persisted aunt Beverley. "It is all a matter of taste."

"What causes this sudden change in your pulpit manner, Claude," asked his father, smiling.

"I quite agree with aunt Judith, that what savors of affectation in the pulpit is odious," replied the young clergyman, gravely.

"You have come to that conclusion rather suddenly, Claude."

"Perhaps so, mother; but I have come to the determination for the future to preach as I have done to-day, without any parade or affectation. My not having done so hitherto was owing to my natural infirmity—conceit," Claude added, slowly, with a heightened colour and forced laugh.

"Very candid and proper of you to admit that," said aunt Judith, approvingly. "Now I have hopes of you, Claude! It is never too late to mend."

"This change must be owing to your influence, Judith," said her brother, with a merry smile.

"Or to Marion's influence," suggested Carrie. "Marion is so strict in her notions of things in general. She is almost a saint."

"There is a Higher power influencing him, I trust," was aunt Judith's grave reply.

## THE MYSTICAL NUMBERS OF HOLY SCRIPTURE.

*Continued from our last.*

I proceed now to indicate the traces of such a system, and this perforce with the most rigid brevity. I may say that the only books on the subject accessible to English readers, so far as I know, are Browne's "Ordo Seclorum," Dr. Mahan's "Palmoni," and McCosh, as above—none of them treating of this subject formally, but incidentally.

1 is the symbol of *unity*: "one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all." Observe, this enumeration consists of *seven* particulars.

2 is the number of *communion or fellowship*: the beasts were gathered into the ark—the type of the Church, in pairs, as they are asserted in nature. "Two are better than one . . . for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth." "Where *two* or three are gathered together in His name, there He is." He sent forth His disciples "two and two." The two natures in Christ are its highest exemplification.

3 is the symbol of *essential perfection*—the nature of the Triune God. Num. vi. 22, 27. It appears in the triple sacerdotal blessing; in the Trisagion of the Seraphim; in the three great Festivals; in Jonah's sojourn in the whale's belly, and the Lord's three days in the grave; the thrice-repeated vision of St. Peter; the three-fold judgments of the Apocalyptic seals, trumpets, vials; the three unclean spirits proceeding out of the mouth of the dragon, beast, and false prophet. In Seth, Adam's third son, righteousness becomes rooted in a godly seed. Or in a spiritual succession: Adam first, Seth second, Enoch third—and "then began men to call upon the name of the Lord."

"4," says Dean Alford, "is the number of *terrestrial extension*;" and accordingly he interprets "the four *Zoa*" as symbols of creation. Four seals, trumpets, vials, in each case complete the judgments, as far as physical visitations are concerned. Similarly Mahan, and indeed all, "Four is the cosmical number; the number of creation, organization, dominion; the number of organic, as distinguished from essential perfection." It appears in the four living creatures; the four winds; the four corners of the earth; the four creatures of Ezekiel, with their four wings and four faces; the four rivers of Paradise; the New Jerusalem four-square in the sanctuary; the Holy of Holies a cube; and the groups of four in Revelation—as heaven, earth, sea, and fountains of waters; kindred, tongue, people and nation. In the Lord's Prayer there are four petitions for our needs while here on earth, the first three relating to the Triune God. And the four Gospels.

5 is the number of *incompleteness*, and so the *signature of the law*, indicating that the Gospel is "some better thing"—"that which is perfect"—as opposed to that which is in part, viz., the law. And the law is actually the Fifth Dispensational Day. (1.) Man in Paradise, innocent. (2.) The Covenant Promise after the fall. (3.) Noah's Covenant. (4.) The Patriarchial Day, with the Covenant explicitly confined to one line. (5.) *The law*, extending from Moses to Christ. (6.) The Day of the Son of Man. "In the sixth day we are now living; and as man was originally formed in the sixth day in the image of God,



so in this, the sixth age of the world, are we renewed in baptism, that we may again bear the image of our Creator. . . . After the sixth day is past, the day of rest comes, and the saints shall enjoy their sabbath."—Heb. iv. 9. (St. August. Serm.—259.)

The five books of Moses are the exponents of the law; the five books of the Psalms its manual of worship. David's five smooth stones, the five porches of Bethesda, the five brethren of Dives, the five barley loaves, are all connected with it. Its connexion with the Tabernacle could not be accidental: five curtains, five bars, five pillars, five sockets; the altar five cubits high, five broad; the height of the hangings five cubits, their number two fives. But in the Holy of Holies, figuring "some better thing," five disappears, and the evangelical, œcumenical four, comes to view. The redemption money of the first-born is five shekels apiece—intimating that no perfect redemption was as yet.

"6 is the number of *earthly imperfection*. It is the six of the work-day world, not yet crowned by the seven of rest in the spirit. Its concentrated force is found in the 666 of 'the beast,' *i. e.*, of earthly *opposed* to the spiritual power. But the earthly is not necessarily antagonistic to the spiritual: it is *in need* of the spirit; it is imperfect and defective, not positively evil. Hence 6, 60, and 600, are generally indicative of this milder sense." (Mahan.) There are six periods of this imperfect, preparatory world. There were *six steps* to the throne of Solomon, the peaceful prince, as by six steps the world ascended to the pacific reign of Christ. The same notion is educed by the fathers from "the six water-pots" of our Lord's first miracle in Cana. In Ezekiel's vision, the Temple is measured by a reed six cubits long; and the porch, gate, threshold, and all the "little chambers" of preparation, are just six cubits. Mahan observes "that the two great *final* epochs—the end of the world before the flood, and the end of the Levitical Dispensation, are both divisible by six, with figures in the quotients which are capable of appropriate meanings."

"7," says Dean Alford, "is *the number of perfection*." This is the number most frequently repeated in the Holy Scripture, and the most striking of all sacred numbers. I pass it over without remark, because all readers are necessarily familiar with its uses; because of its acknowledged mystical character; and because of the enormous number of references.

8, the octave, is the first repetition of the first; in a higher phrase, it is the symbol of *regeneration*, recreation—it is the arithmetical equivalent of the *resurrection*. Bp. Wordsworth says: "As the number seven is the Sabbatical number, or number of rest, so *eight* may be called the *Dominical*. Seven is the expression of rest in Christ; eight is the expression of the *resurrection* to new life, and glory in Him." The eighth day is the day of Circumcision; the great day of the Feast of Tabernacles; a type of the Incarnation; and chiefly the Resurrection of Christ; the Lord's day of the Christian Church. It is worth noting that for this reason the font, "the laver of regeneration," is *octagonal*.

9. Dr. McCosh observed above, "nine seems to be rare in the organic kingdoms." And the writer in the *American Church Review* observes, "the meaning of this number has less Bible warrant than any of the others." But as the square or multiple of three, it may well be regarded as sacred, independently of the fact that no number has so many

mysterious properties, as is known to mathematicians. Dr. Mahan makes it out the number of *paternity*; and long ago Clemens Alexandrinus made it "*the ruling faculty of the soul.*"

10. The basis of all multiplication—seems to signify a *complete aggregate*. It is the number of the commandments, of the plagues of Egypt, and the law of Tithe. As a multiple, it gives intensity to other numerals, and in this way it is largely employed.

"12," says Dean Alford, "is the number specially appropriate to the Church, and to appearances symbolically connected with her. Twelve is the number of heavenly elders;  $12 \times 12000$  = number of the sealed elect; she is the woman crowned with twelve stars; the heavenly city with twelve gates, with twelve foundations—its circumference 12,000 stadii; and the Tree of Life in her midst bears twelve manner of fruits." It is the number of the *covenant* people; the twelve tribes in the eighteen enumerations of the O. T., though there were actually thirteen, some one tribe being always left out to make only twelve. It is the symbol of organic unity, national or ecclesiastical, as opposed to thirteen, the number of schism or rebellion. Twelve were the stones of the High Priest's breast-plate; twelve of the apostles—though actually more.  $12 \times 10 = 120$ , the first increase of the Church.  $12 \times 12 \times 10^3 =$  Catholicity—the totality of the saved. It is the product of  $3 \times 4$ , expressing the result of essential and creaturely perfection.

A word next as to a few multiple numbers.  $40 = 4 \times 10$ —the time of Moses' sojourn on the mount, of Elijah's journey to Horeb, and our Lord's temptation in the wilderness. From its uses, it seems the number of *probation*, of *waiting*. So forty days of Jonah's warning to Nineveh; forty years in the wilderness; forty days after the resurrection, during which the Lord conversed with His apostles before His ascension; and the  $3 \times 40$  years during which the ark was a-building.

$70 = 10 \times 7$ —the number of the sons of Noah, in Gen. x., corresponds with the seed of Israel that went down into Egypt: a fact to which Moses draws the attention of the Israelites. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." (Deut. xxxii. 8.) We have also the seventy elders of Israel, and Christ's seventy missionaries.

$100 = 10 \times 10$ , is found in a great variety of interesting connections; but I must dwell no longer on these.

"*Aliquot parts*," says Dean Alford, "are worthy of attention. One half of  $7 = 3\frac{1}{2}$ , is a ruling number in Apocalyptic times—as a time, times, and half a time =  $3\frac{1}{2}$  years, so well known in Elijah's life; the 1260 days of St. John, or forty-two months = the forty-two stations in the wilderness. For this time the bodies of the 'two witnesses' lie unburied, and the woman is fed in the wilderness. As seven is the signature of the Covenant, so is this the signature of the *broken covenant*—the time of the first Anti-christ's rage against the chosen people for their violation of the covenant. So of Messiah's sacrificial work: 'In the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate.' (Dan. ix. 27.)

Browne, in his very learned "*Ordo Saeculorum*," followed by Mahan, seems to have established, by a rigorous induction, the existence in

Scripture *chronology* of curious parallelisms, coincidences and symmetries most remarkable and rhythmical, *i. e.*, in the recurrence of certain mystical terms of years; these having a definite *spiritual* meaning, over and above their arithmetical value.

I shall give a single example of this, and state it as baldly as I can.

Our Lord says: "As the days of Noe were, so shall also the coming of the Son of Man be." St. Peter likewise speaks of the "*longsuffering* of God in the days of Noah, while the ark was *a-preparing*, wherein few, that is *eight* souls, were *saved by water*, the *anti-type* to which is *now saving us*, even baptism, . . . by the resurrection of Jesus Christ." Upon which Lightfoot remarks: "The apostle doth purposely intend to compare that old world, then destroyed, with the *destruction of the Jewish nation shortly coming*." This comparison is obvious in our Lord's words. For brevity, I pass over the points of moral agreement; the character of the chief persons concerned, and the circumstances of each catastrophe, as familiar to all Bible-readers, and shall note only the numerical correspondences. (1.) The length of the period before the flood exactly measures the duration of the Levitical economy—1656 years. (2.) Each era had its precisely measured term of *longsuffering* or *provocation*. In the world before the flood, it was 120 years =  $3 \times 40$ . In the Levitical economy, there were the forty years in the wilderness, wherein they provoked Moses; the forty years of Samuel, wherein they provoked the second great prophet, rejecting the heavenly for an earthly kingdom; and, finally, the forty years of apostolic testimony before the fall of Jerusalem, wherein they provoked God to the utmost, and brought upon themselves swift destruction. But the correspondency is more minute still. The date of the contest between Pompey and Cæsar was a turning-point in Jewish affairs, as Josephus and Prideaux being made tributary by Pompey, was afterwards, under Gabinius and Crassus, reduced to a terrible state of misery, myriads being slain, and 30,000 sold as slaves: a dark forewarning of their fate. But when Cæsar crossed the Rubicon, B. C. 50, a brighter day dawned on them. In Cæsar they found a powerful and clement friend, and were treated rather as friends than as subjects of the universal empire; and under the rule of Herod the Great they began a career of peace and prosperity. *This epoch is precisely 120 years before the destruction of the Temple.* (3.) The 600 years of Noah, or *comfort*, have a similar parallel in these "last days" of the Jews; for from the year when comfort came to the Babylonian exiles, in the shape of Cyrus's famous decree, to the years when the flood of the last Judæic war was upon the earth, is precisely 600.

(4.) The final siege of Jerusalem, from the middle of March to the middle of August, was just five months—the 150 days that the flood endured.

(5.) It is shown too how the *eight*, which is the symbol of Noah, and the *seven*, which is the sign of Enoch, and the thirteen and sixty-five, which have also appropriate meanings, are all re-produced in the two periods, *under analogous circumstances*, and all this brought out by a process strictly arithmetical.

Now, as the great eras before the flood, and the Levitical Dispensation, are both of the same length, and both introductory to an era of

"new life,"—may not the number eight, the numerical symbol of the idea of the Resurrection, be a measure or factor of the duration of those periods? This Mahan calls an "extreme test." But extreme as it is, he shews that the number 8 "enters into all the terms and dates of the cycle of the 8th Person, as an even factor." This he tests still more severely in the case of seven persons and two events in the Old Testament looking to the Resurrection, and in eleven similar cases in the New Testament; and the result is that 8 is obviously a principal factor. And it is shewn that wherever there is a distinct and special pointing to the idea of the Resurrection, whether in dates or in other numbers, we may look for the 8 as prominent in one form or another; where there is no such special relation the figure is not thus found.

Other numbers are similarly tried, and with like results. Mahan says he has made 448 experiments, all verifying this principle, positively and negatively, with but two exceptions, if they be such. And this being done on the hypothesis of a consistent design, affords the highest possible presumption in favour of its truth.

"The number of the Name 666," of which there are so many interpretations, may suggest to us that it is not the solitary example of such "wisdom" in Holy Scripture. Nor is it. It is but part of the system. For the sake of variety of testimony I select an example from another quarter. Many years since I observed the following in an English Evangelical Literary periodical:

The four species of locusts in Joel are regarded by Jews and most Christian expositors, as representing the judgments of God upon the Jews through the instrumentality of four heathen empires,—the Chaldean, Persian, Greek, and Roman. Dr. Pusey learnedly maintains this view in his commentary. Now, note their numerical values:—

Palmer-worm, Ga Da M, 50 years = 588—538 = Chaldæan oppression.

Locust, Ar Be H, 208 " = 538—330 = Medo-Persian.

Canker worm, Ya Le K, 140 " = 330—190 = Grecian.

Interregnum of Maccabees.

Caterpillar, Hha SIL, 108 years = 38—70 A. D. = 108 Roman, when Jerusalem and the Temple were destroyed, and every vestige of Jewish religion and nationality was swept away.

When thus we see "the very numbers, the very letters of sacred names—all through Scripture, from Genesis to Revelation—crystallize, as it were, round certain ideas and dates far back in the past or forward in the future; and that each number and name refuses so to crystallize around any but its own idea,"—we may well believe this to be beyond the reach of human genius, and that the Bible is, therefore, the work of God. The Bible thus ministers to *fancy* as well as to the logical understanding; and its chronology becomes, instead of the driest of studies, a "*thing of beauty*" and a thing of joy,—"*a chronology which is at the same time a poem.*"

I cannot but hope that some of my readers will henceforth regard with more interest and profit the Numbers of Sacred Writ.

J. C.

## INTRODUCTORY PAPERS ON HYMNOLOGY.

By the Revd. C. PELHAM MULVANY, B.A., ex-Scholar Trinity College, Dublin, acting Chaplain  
Kingston Penitentiary

## PART 4.—THE TWELFTH CENTURY CONTINUED.

Adam of St. Victor is so called from the Abbey of St. Victor to which he belonged, at that time the chief school of Theology in France. Two other Victorines are notable in this century, Hugh and Richard, who held a middle place between the old patriotic theology and the new logical methods, forming a sort of broad church school between St. Bernard and the Scholastic critics. Adam was born in Britannia, whether the insular or Armaican is uncertain, and died about 1192. A number of new poems by the most remarkable lyricist of the middle ages have been lately discovered and published. (Adam de S. Victor, par M. Gautier, Leri Paris, 1858.)—And many of the best of them have been extracted by Archbishop Trench in the second (much enlarged) edition of his Sacred Latin Poetry, as also by Dr. Neale in his invaluable *Sequentiæ Mediævi*. (Masters, London.) These two great scholars, both versed in Mediæval theology and poetry, yet so opposite in their views on modern Church questions, concur in the high place they accord to Adam.

“Adam’s profound acquaintance with the whole circle of the theology of his time, and eminently with its exposition of Scripture, the abundant and admirable use which he makes of it, the exquisite art and variety with which for the most part his verse is managed and his rhymes disposed, their rich melody multiplying and ever deepening at the close, the strength which often concentrates in a single line—his skill in conducting a story—and, most of all, the evident nearness of the things he celebrates to his own heart—renders him, as far as my judgment goes, the foremost among the Sacred Latin poets of the middle ages.” Of this passage in the Archbishop’s book, Dr. Neale remarks: “It is as striking as it is true.” “*If it has a fault*,” he adds, “I think that it hardly does this wonderful poet justice. Ten of the best known sequences of Adam of St. Victor have been translated by Dr. Neale in his “*Mediæval Hymns*.” One other, the Hymn of Catharine, the original of which Archbishop Trench quotes as an example of Adam’s terseness and vigour in telling a story, is given in the “*People’s Hymnal*.” A considerable number of the best hymns and sequences are quoted, with excellent and most appreciative notes in Dr. Trench’s Sacred Latin Poetry. Our space allows of but one specimen of Adam of St. Victor’s sequences. This one has not hitherto been rendered in English. In this as in all other writings of the middle ages, observe how freely and unhesitatingly the doctrine of the Incarnation is followed with the contemplation of the Infancy of Our Lord, with all the logical consequences which meet us there, and which the unexpressed Nestorianism so rife in this age is very averse to consider. It is because the Incarnation, though not denied formally, is not held as the Church holds it, that so many are averse to Litanies of the Holy Childhood, to representations whether in hymns or as works of religious art, of the Child Jesus; in all this repeating the old heretical watchword, “*Anfer a nobis pannos et dura presepia*.”

## SEQUENTIA DE TRIBUS REGIBUS.

I.

Majestati sacro sanctæ,  
 Militans cum triumphante,  
 Jubilet Ecclesia.  
 Sic versetur laus in ore,  
 Ne gravetur cor torpore  
 Quod degustat gaudia.

II.

Novum parit virga floreun—  
 Novum monstrat stella solem—  
 Current ad præsepia.  
 Regis magi qui non vagi,  
 Sed præsagi gaudent agi,  
 Stella duce prævia.

III.

Trium regum trinum munus  
 Christus Homo-Deus, unos  
 Cum carne et anima.  
 Deus Trinus in Personis  
 Adoratur tribus donis  
 Unis in essentia.

IV.

Myrrham ferunt thure et ausum,  
 Plus pensantes quam thesaurum  
 Typum sub quo veritas.  
 Trina dona tres figura,  
 Rex in auro Deus thure—  
 In myrrha mortalitas.

V.

Turis odor Dietatem,  
 Ami splendor dignitatem  
 Regalis potentia.  
 Myrrha caro Verbo napta,  
 Per quod manet inconapta  
 Caro careos carie.

VI.

Tu nos Christe, ab hoc valle,  
 Duc ad vitam recto calle,  
 Per regum vertigia.  
 Uli Patus, ubi Tui  
 Et amoris saai frui,  
 Mereamur gloria.  
 —Amen.

Of Marbod's poems the most remarkable is one on the virtues and symbolisms of precious stones; and this is a mine of rich information as to the meaning attributed to the jewels used in the Urim and Thummim, and to the twelve foundation stones in the Heavenly City. It would be pleasant to follow out the description of the articles in the Creed, and the Acts of the Lord and this Saint as they are illustrated in three "Sermons in Stones;" but the limits of a mere magazine paper only allow me to quote Marbod's commentary on the emerald—the smaragdus or beryl of the Apocalypse—a jewel which, according to Marbod's description, ought to be found in some parts of Canada. "The

\*The copyright of all translations from Latin Hymns in these papers is reserved by the author.

## EPHIPHANY HYMN.

I.

To our God be adoration,  
 From the Church in earth, probation  
 As in Paradise to-day.  
 By our lips the praise be chaunted,  
 To our hearts the grace be granted  
 Well to heed the heavenly lay!

II.

From the thorn the Rose proceedeth—  
 To the Sun the starlight leadeeth—  
 To the manger eagerly.  
 Haste the royal Eastern sages,  
 Guided by the host of ages  
 To the Dayspring from on high.

III.

With a threefold gift provided  
 To the King the kings are guided,  
 Christ the Man-God to adore.  
 Figured by the three-fold presents  
 God is seen, the One in Essence,  
 The Three Persons evermore.

IV.

Incense myrrh and gold bestowing,  
 More than seems in symbol shewing  
 Types of hidden verity.  
 Incense is of gold the token,  
 Kingship in the gold is spoken—  
 In the myrrh mortality.

V.

They by incense worship render,  
 And adore by gold the splendour  
 Of His regal dignity.  
 Myrrh is the Word that plighted,  
 With the flesh to be united  
 Liveth incorruptibly.

VI.

Thou, O! Christ, Thy guidance send us,  
 Through the vale or tears befriend us,  
 With the Wise Men lead us on.  
 To the land, where we may merit,  
 Love and Glory to inherit  
 \*With the Spirit, Father, Son.  
 —Amen.

emerald is exceedingly green, surpassing all pearls and gems in greenness. It is found only in a dry and uninhabitable country. Through the bitterness of its cold nothing can dwell there but griffins and one-eyed arimaspo that fight with them. By the emerald we understand those who excel others in the vigour of their faith, and dwell among infidels who be frigid and arid in love. The griffins that keep watch over them be devils who envy them that have this precious gem of faith, and do their diligence to deprive them thereof. Against these fight the one-eyed arimaspo, that is those who go not two ways, nor have a double heart, serving not two Lords." The emerald of the Heavenly City is described in two of the most beautiful lines in Prudentius:—

"Has inter species smaragdina gramine verno  
Prata virent, vohitque vagos lux herbida fluctus."  
Then doth the glory stream on sheen of emerald meadows,  
Green in the golden light with waves of altering lustre.

Before leaving the twelfth century, it remains to mention the lesser Bernard, known to English readers as the author from whom Dr. Neale has adapted—for I cannot call them translations—his "Jerusalem the Golden," and several other popular hymns. Of this Bernard little is known. He was born at Morlaix in Brittain of English parents; his illustrious cotemporary the great St. Bernard, was also a Breton. Bernard of Morlaix became a monk in the Abbey of Cluny, then under the rule of Peter the Venerable. There he composed his poem, "De contemptu mundi," in nearly three thousand lines, which in an interesting preface, recognizing without severity or adulation, both the ecclesiastical and intellectual greatness of the Abbot, he dedicated to Peter the Venerable. With the utmost deference to Archbishop Trench, I think few lovers of Latin poetry will agree in his "hard saying" that the metre invented by Bernard for this poem "presents as unattractive a garb for poetry as can well be imagined." To my judgment the rare simplicity and ease of the poetry is heightened by the intricacy of the metrical conditions through which it moves seemingly without difficulty. It is only on examination that we discover the elaborate and self-multiplied cruces of the structure of the verse. Each line is a hexameter subject to the condition that every foot except the final sponda shall be a dactyl. Each line has moreover a terminal rhyme corresponding to the next line in the couplet; but besides this, each line contains two leonine subdivisions rhyming to each other and not admitting of *cæoma*! Every conceivable kind of difficulty of metre seems accumulated, quantity and *accehit*, *candate* and leonine rhyme. Yet how free and graceful are these rhyming hexameters, the intricate art how artfully concealed, and the monotony of a uniform cadence avoided! The subject is one which has been before alluded to as a favourite with religious writers in the middle ages, the mystical city, the Jerusalem described by St. John. This is contrasted with the miseries of the present world, whose unhappiness is dwelt on without bitterness, with nothing of satire or cynicism, but with an ever-recurring aspiration to that better world where all shall be remedied. The composition is less a poem than a devote meditation. It is not meant to win human praise, it is the offering of a solitary and unrewarded religious labour of many years to God, and for Him only, and for the comfort of those of His servants who are like-minded with the author, it was written. Dr. Neale mentions

*Claims of the Present Life.*

that Mr. Brownlow in a memoir entitled, "A little child shall lead them," says that the child of whom he writes, when suffering agonies which the medical attendants declared to be almost unparalleled, would lie without a murmur or motion while the whole of the four hundred lines translated by Dr. Neale were read to him. I subjoin a specimen of the work of this humble and patient servant of God, with English arranged on the same metrical structure as to the general form which is hexametrical, though of course to be scanned only by accent:—

Hic breve vivit, hic breve plangitur hic breve fletur,  
 Non breve vivere, non breve plangere, retribuatur.  
 O! retributio, stat brevis actio vita perennis  
 O! retributio caelica mansio stat lue plenis.

O! bona patria lumina sobria te specular' tur  
 Ad tua nomina sohia lumina collacrinantur  
 Est tua mentio pectoris unctio, cura doloris,  
 Concipientibus aethera mentibus ignis amoris  
 Tu locus unicus illeque caelicus es paradus  
 Non ili lacryma sed placidissima gaudia, sious,  
 Est ibi consita laurus et insita cedius hysopo  
 Sunt radiantia jaspide menia clara pyropo.

Brief is the tarrying, brief is the murmuring here and the sorrow,  
 Not brief the murmurless, not brief the shadowless heavenly morrow.  
 Oh! what a recompence, after life transience, life the eternal!  
 Oh! what a recompence in the land far from hence, thornless and vernal!  
 Happiest father-land, for thee a watchful band vigil are keeping.  
 So we are fain of thee who at the name of thee melt into weeping.  
 Only to mention thee, cure for all misery, seemeth to win us,  
 So that our heart's desire is, as a heavenly fire, kindled within us.  
 Thou are one happy place, as a heavenly grace, paradise garden;  
 Never a tear in thee, never a grief or care, He gives the gerdon,  
 There grows the laurel free, there by the cedar tree hysop is springing,  
 Rubies shed radiance there, beryls of beauty rare lustre are flinging.

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 CLAIMS OF THE PRESENT LIFE.

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 PART I.—(CONTINUED.)

Resuming this subject from the point where we left it, the question for our consideration is, what claims has the present life upon us which as immortal beings we are bound to satisfy, and which we cannot neglect consistently with a supreme regard for our duty to God, nor, consequently, for our prospects in the never ending existence which awaits us in the life to come? A question much more easily raised than answered, and presenting difficulties which seem to multiply indefinitely as we endeavour to throw our thoughts into some practical and useful shape, without doing which our readers will agree with us that such a question had better be left alone altogether.

1. The time and attention either necessarily devoted to the supply of our physical wants, or abused to the undue indulgence of appetite, have been already mentioned to be excluded. Let us begin then by supposing that the sober and rational portion of mankind are engaged for, say, fourteen hours out of the twenty-four in occupations which may be severally ranged under the two main heads of business and recreation; the latter of which must be understood to include also the absence of all oc-



cupation, or the time spent in other than business conversation, good, bad or indifferent. But before proceeding, the caution may not be needless that, this being a moral question, precision in its solution is impossible; an approximate rule of right is all that the ultimate test of God's Word warrants us to expect. For extreme opinions, however, such as are advocated by an unattainable optimism, the warranty of Scripture is often adduced; and none perhaps more frequently than that passage of St. Paul's Epistle to the Romans, (chap. xii, 2.), "Be not conformed to this world." This is the text above all others on which would-be perfectionists rest, or which we might be rather inclined to say they *wrest*,—without however completing or implying the Apostles' denunciation. "Conformity to the world," say a number of good people, "is herein prohibited without reservation." Quite true: but readers of the English version only may be reminded that the Greek word translated *world* in this passage, is not the same as another frequently rendered by the same word both in St. Paul's and in St. John's writings; as, for instance, where the Evangelist records our Saviour's prayer, just before his betrayal, for those whom the Father had given Him "out of the world;" or again, where in his Apostolic character He encourages believers under persecution, saying, "Marvel not, my brethren, if the world hate you."\* Now the word in Rom. xii. 2, different from that in the passage last quoted, means more exactly the *age, time or period*; and, with the pronoun, *this* life as contrasted with the next. The sense accordingly appears to be,—“Be not conformed to, be not moulded by, this transitory life; do not let its requirements, many and unavoidable as they are, be the rule of your actions or the measure of your hopes; but submit yourselves to the transformation which the Holy Spirit can bring about by the renewing of your minds.” The general drift of the passage is certainly not much affected by the foregoing paraphrase; but no more is here intended than to shew that the precept does not enjoin Christian men to be unlike their neighbours in matters indifferent. “True,” it may be urged against us, “but what things are indifferent?” Here is the real nodus of the whole question. There are, I think, three answers to it, to one or other of which we must all give in our adhesion, viz: 1. Nothing. 2. Some things, involving the further enquiry, what? 3. Everything short of criminal acts, offences against God only or against man also. To take these briefly in order:

1. It is true, indeed, that nothing which has any bearing upon our everlasting future can be a matter of indifference; but is there nothing which stands in no more relation to it than the varieties of our food or colors of our clothing? It appears to me that the perfectionists, or purists, or optimists of human action (not to use these terms invidiously) are, in reality, striving to maintain an unequal struggle against the position in which God has placed them. Feeling, as all thoughtful men must, the necessity of drawing a line somewhere in conforming to the world, they advance, as they imagine, into the enemy's outworks, and say they will have no compromise with the things of time and sense; their bodily wants satisfied all else shall be God's. His service, not immediately through their daily vocations, but in spite of them, shall be their sole end and aim; even their necessary business is looked upon in some sort as a snare of the evil one.

\*See also 1 Cor. i. *passim*, where in verse 20, the words *aion* and *kosmos* are both translated *world*.

Recreation is only another name for idleness or worse; amusement of any and every kind a cunning disguise of sin. Few, perhaps, would allow this in so many words; but still there is a class of estimable people, Christians we may well allow in more than the name, whose theory, if pressed to its logical results, would amount to this. In practice there are only two courses open to the holders of such opinions, one an evasion of them, and the other its consistent product,—the first hypocrisy, the second asceticism. There is, at present, perhaps always has been, a much larger number of hypocrites than of ascetics in the world: of persons who have decried the world while availing themselves of its advantages, than of those who have, for conscience sake, renounced them.

2. From either of these as a practical conclusion, sober men and sober churchmen especially, will shrink. It is an essential part of Christian probation and duty, they think, to use the world as not abusing it. They find it hard to believe that the world, as it exists, is in a state of such disorder, its atmosphere so tainted that no true follower of Christ can breathe in it and live; and still harder to consign, as on the above-named principle they must, so many myriads of men and women stamped with the image of God, to inevitable if not predestined perdition. And yet a line, though invisible to us, there must be between the allowable and the unallowable,—some occupations and some recreations there must be, in themselves indifferent; that is to say, compatible with God's service. But more presently to those who hold with us in this belief.

3. It is hardly needful to do more than mention to exclude, as out of place here, the third of the above answers. For those who would make it have ceased to care for the question if they ever did so, and their spiritual life is in abeyance. "Our lives," say such, "are respectable—who art thou that judgest?" We use this world, to our full bent it may be, but who shall say that we abuse it? We make no profession of religion beyond a stated attendance (possibly) at public worship: all professed religionism is hypocrisy! We may, to a certain extent, admit the sincerity of those who hold such views; they cannot, or think they cannot, be in earnest about religion, and they are too honest to feign what they do not feel.

II. But it is time to return more closely to the main lines of Business and Recreation, not distinctly kept asunder in the foregoing remarks; which may, however, have served to indicate generally the most tenable position on this important subject. It will be generally allowed that every man is bound to satisfy the just claims which another has on his time and energies, as marked out by law and followed by general practice. And if we allow this, we can hardly stop short of admitting that any amount of one's life, in the character either of an employer or an employe, may be fairly due to work imposed by or undertaken on behalf of others, saving of course such an amount as would be hurtful to the individual and, consequently, injurious to society. Nay, must we not go farther than this, and say that individuals who knowingly, but of sheer necessity, forfeit health and even life itself under the exactions either of an unhealthy occupation or of any pursued to a dangerous excess for mere bread's sake, are in such respect blameless, for that necessity of this kind knows no law? What leisure, for example, can the overworked and under-paid needle-woman, ministering with her

very life blood to the profits of a hard task-master and the luxury of an unthinking public; what leisure can such an one ever find for the needful relaxation of either soul or body? Pity and not blame is our feeling for the sufferer from such a state of things. This is an extreme case no doubt, but one nevertheless which seems strictly analogous to the exactions of time and labor often made by one man upon another, not less constant or imperious, though perhaps, less directly injurious to the individual. As a matter of strict justice, the bargain, however hard, is bound to be fulfilled. An employer of labor may justly complain if he is defrauded of the time for which he pays: and justice is an attribute of God. Any slackness in what we owe, either of natural right or by compact to another, is a dereliction of duty to God. In serving our neighbor (if in a right spirit) we serve Him: "Love worketh *no ill* to his neighbor," therefore, Love is, in the highest sense, "the fulfilling of the law." The vocations of life, in what are called the professions, in trades, in mental or manual labor of any kind, are not, therefore, so many traps set by an overruling Providence in our way; the perils of which only a favored few can possibly escape. Were it so, diligence in any earthly calling would be a sin, and the precept, "to do with our might whatever our hand findeth to do," a snare. It sometimes happens in course of nature or by sudden accident that a man is called away, beyond reach of human judgment, from the very midst of his worldly business; nay, the fatal disease may itself be brought on by too close application to it, and that not merely for the sake of gain but for children's bread. It would ill become us, if we at all know ourselves, to judge that it will or may fare more hardly on that account with one so suddenly called away as to preclude the possibility of any direct preparation for his change. A strict line must indeed be drawn on this side of the pursuit of money for its own sake, especially by speculation or other means which are, even from a commercial point of view, unsound if not still nearer to dishonesty. Suppose, for instance, that a man dies of heart or brain disease, brought on by over anxiety for the success of some keen speculation on which (possibly for his children's sake) he has staked his all; and suppose another to succumb to mere overwork, the omission of any part of which would injuriously affect the interests of others: although we should not pass judgment on either, no one can help seeing that the cases are very different.

2, But there are many kinds of (speaking humanly) lawful occupation, which some condemn in toto and others regard with suspicion, as on the border line between right and wrong. Such occupations are disturbing to the social equilibrium. Shrinking from declaring them, as some of our friends would do, morally unlawful; and even regarding one of them, in the present state of things, as necessary, we shall all probably agree that the world would be morally better if it could do without them. The fact of their existence may be regarded as an evidence—civilization, morality and christianity, notwithstanding—how far we fall short of the standard we ought to aim at as a Christian community. In occupations of this kind are included, firstly, the pursuit of war as a profession, and, secondly, the professional following, as a means of livelihood, of any mere amusement. (1.) There can be no doubt, whether the appeal is made to Scripture or the moral sense of mankind, that war is, in its nature, the very contradiction of Christianity. And

yet the existence of this profession is, in the present state of society, not only justifiable but necessary. And if we shut our eyes for a moment to their final cause, all the arts and sciences which are subservient to that of war have, like their more peaceful sisters, most important functions to fulfil in the intellectual training of the human race. Here, as in most other things, the widest charity must be exercised. War is and must be odious to any lover of our kind, still more to any minister of the Gospel of peace; but the history of bloodshed is interspersed sufficiently with bright examples of the Christian life to make us hope that the whole lump is largely impregnated with the good leaven. (2.) But the next class of occupations,—amusements pursued as a means of livelihood, has not, like the last, the plea of necessity to rest upon. It may be thought uncharitable, perhaps even foolish, to say so; but I never could see why the game of cricket, for example, might not be employed sufficiently for all health-giving and recreative purposes, without becoming, as in the case of professional players, a distinct trade absorbing the best, that is the working portion of so many valuable lives. It may be said that the degree of perfection to which this game is carried would or might in that case be unattainable; and again, that other more morally unprofitable pursuits would, without this, have a still more numerous following. These statements may both be true without affecting the present question, which simply concerns the profitableness in a moral and religious point of view of a man devoting the whole energies of his mind to a bodily acquirement. The question for every man engaged in any such occupation is, in all seriousness, with what degree of satisfaction will he be able, his professional life over, to look back upon it. Is it a matter which he will be able in his last solemn moments to regard as simply indifferent and in no way affecting him, as a being responsible to God for the use or abuse of his time and talents? The same may be said, *mutatis mutandis*, of all the other, as we may call them, recreative occupations. And if what has been said is true of the most innocent and popular of such businesses, the same will hold good in an increased degree of others confessedly nearer to the border line of the morally right and wrong, especially such as, if not sinful in themselves, are invariably accompanied by accessories of which no God-fearing man can in his inmost heart approve. The general position I would take up on this branch of the subject is that there is a large class of occupations which, if neither immoral in themselves nor accompanied by sinful accessories, are nevertheless incapable of ministering to God's glory; and the gradual extinction of which is to be looked forward to as hereafter to accompany a more advanced stage of man's spiritual growth. In saying, however, that amusements *professionally followed* cannot minister to God's glory, charity forbid that we should deny that possibility to individuals engaged in them. It must be remembered that no one man can be responsible for an existing state of things; and it is very possible that an occupation in life no less than a form of religious worship may be followed because inherited, nay, that certain physical or mental qualities may be hereditary which seem to point out this and no other occupation as the one for which a man is actually best fitted. If he accordingly selects such an occupation in this natural way and follows it honestly, so far from being unable to glorify God in it, or (should we rather say?) in spite of it, his service may be doubly acceptable on account of the difficulties which

beset him, and he may himself be a bright example of successful resistance to such obstacles. Still the occupation may be in itself, for the reasons stated, undesirable, and none the less so from the fact that the moulder of all hearts can take the basest earthly dross and by the transmuting influence of His Spirit fashion it even into a vessel made to honour.

*To be continued.*

### THOUGHTS FOR THE SEASON OF LENT.

The professed intent of the Gospel, is to apply the fan, and lay the axe to the root of the tree, or, in other words, narrowly and impartially to sift the conscience—to extirpate the most deeply rooted corruptions of the heart, and spare no favorite sin. The express end for which Christ came into the world, was not only to destroy the works of the devil, but to fulfil the whole law of God; by his example, to set us a pattern of perfect obedience—by his word to give us a rule, and to purify the heart by faith, and by his spirit to quicken every duty, and improve every outward performance of religion, into internal and spiritual acts of faith, ardent devotion, and true happiness. These are the genuine effects of Christianity—this is the true image of God; and, where these are wanting, the outward acts and means of religion are of little benefit or use. “Bodily exercise, without godliness, profiteth nothing;” and among such acts and means of religion, or as the Apostle calls them “bodily exercises,” may be reckoned fasting and prayer—reading and hearing the word of God—almsdeeds, and keeping the Sabbath. And what can be better or more laudable than such exercises as these? Yet these, through some defect in the manner of the performance, or wrong intention of the heart, lose their virtue, become dead works, and even transgressions and sins, if not wrought in God, and flowing from a principle of faith and love. How necessary then, is it to be continually reminded of these things, in order to secure us against temptation, and prevent our very duties and exercises of religion from degenerating into formality, and indifference, or the contrary extremes of superstition and enthusiasm.

Prayer and fasting were the constant methods practised by holy men of old, to appease God's wrath, regain his favour, subdue the flesh to the spirit, and obtain his grace for the performance of their duty. The forty days fast of the Ninevites, reversed the sentence of God's wrath; Ahab's sackcloth and ashes, and humbling himself with fasting, withheld the judgment pronounced against him; by fasting Moses was fitted for converse with God; by it the soul of the prophet Daniel was purified and prepared for the reception of divine illumination; David fasted, and lay all night upon the earth when he interceded for the life of his child. The life of John the Baptist was little less than one continued abstinence; and St. Paul kept under his body, and brought it into subjection, lest that by any means, after having preached to others, he himself should be a castaway. And if he, who possessed so large a share of the grace of God, considered such austerities necessary to restrain his carnal affections, and secure his perseverance in grace; how much more will they become us, who fall so far short of his spiritual strength and assistances.

Fasting among the Jews, was enjoined with various degrees of strictness, as occasion might require. The first kind of fasting observed by them, is what the school divines call "a fast of nature," and cannot be better described than in the words of one of the Homilies of the Church. "An abstinence, not only from natural food, but from all delicious pleasures, and worldly delectations." Such a fast was the three days fast of Esther, in "which they were not to eat nor drink for three days and three nights; and such was the fast on the great day of expiation, in which the Jews were commanded "to afflict their souls," that is, to abstain from all kinds of sustenance from the evening of the ninth day to the night after the tenth, upon pain of being cut off by the hand of God. Again, fasting sometimes consisted, not in a total abstinence from all sustenance, but in a change of diet. Of this kind was the fast of Daniel, who did not abstain from food altogether, but from "flesh and wine, and all delicious fare, for three whole weeks." This is called "mourning" and "chastening" himself before God, although it was not a strict fast, but only a religious forbearance of food pleasant to the palate. Sometimes they were only required to defer the customary times of their meals till the evening, as we read in Judges, xx-26.

From the practice of the Jews then, we learn that fasting is to be regarded with reference to the ends designed to be accomplished by it; and therefore the manner and strictness of it must be regulated by the judgement and discretion of each individual, with due regard to age, infirmities, diversity of constitutions, occupations and other unavoidable circumstances—otherwise, by an imprudent and immoderate abstinence, a man may leaven his disposition with Pharisaical pride, and change a healthy and vigorous constitution of mind, into a scrupulous and melancholy one. On this point our Church has not further determined, than that it be done to the praise and glory of God, and the advancement of our own salvation. Thus in the Collect for the first Sunday in Lent, we are directed to pray, that "God would give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory." *Abstinence, not fasting*, such abstinence without specifying the manner of it, as may best promote the religious ends of fasting; that we may become more pliant and obedient to the dictates of God's Spirit—In this we imitate the prudence and moderation of the primitive Church, whose opinions and practice seem to have been—that the Quadragesima, or Lenten fast of forty days, was recommended by the Apostles, but that in consequence of the Apostolical condescension to the weaker sort of Christians, they enjoined only the days in which the bridegroom was taken away, that is, Good Friday, and the Saturday following, as necessary to be observed by all, in order to comply with Apostolic practice. With respect to the observance of the other days of Lent, they were guided by tradition, derived from the Apostles and confirmed by custom and Ecclesiastical constitution. In their management of fasts, especially those of long continuance, the primitive Christians used great prudence. Men were advised to begin moderately, lest their strength should fail before they came to their journey's end. They were required to consult the state of their bodies and souls, and fast accordingly; they were to use care and caution, and not injure their bodies by an immoderate abstinence, nor their minds by superstition and vexatious scruples. Though a religious abstinence, during the

whole season of Lent was strictly enjoined, yet the manner, strictness and degree of it, was left to the prudence of particular persons, under a conscientious regard to the good of their own souls, and within a due respect to the advice of their spiritual guides—"As far as you are able," was their general caution. The time of fasting, was chiefly spent by the primitive Christians, in confession of sins, and in acts of sorrow and contrition—in reconciling themselves to their enemies—in alms deeds, prayer, hearing and reading the scriptures, meditation, and such other religious exercises, by which the chief ends of fasting might be best promoted, or in other words, by which our lusts might be subdued and ourselves amended, without which these bodily exercises will profit but little, and all the severities of mortification prove to be nothing but a show and ostentation of wisdom.

To avoid superstition and will worship in the performance of this duty, we are not to suppose that fasting or the like penitential acts are satisfactory to God's justice for sin, nor, that any thing, we are able to do, can bear any proportion to the rewards He has promised us. We are no further to consider such instruments of repentance, than that they are ordinarily necessary to produce such a change of mind, as is requisite to make them capable of Christ's satisfaction, for great and notorious sins after baptism. They are *conditions* without which we cannot be ordinarily capable of the covenant of grace—they are in some sense "satisfactory to the will of God" though "not to his justice," as being no adequate consideration for the debt we owe him. Again, acts of piety, justice, and charity, must occupy the first place in our esteem and practice, and fasting looked upon only as subservient to these. For it is true contrition, and universal holiness, which sanctifies all our fasts, and renders all our acts of mortification effectual. Without this, our fear of God's wrath is servile, our grief for sin unmanly, our prayers the sacrifice of fools, and our fasts an abomination to the Lord. If we make the circumstantialia of religion equal to the more substantial duties of righteousness, sobriety and godliness, and lay greater stress upon these than upon the weightier matters of the law: what is this, but to infringe the glorious privilege of our Christian liberty, and account the Kingdom of Heaven to consist rather in meats and drinks, than in righteousness, and peace, and joy in the Holy Ghost. If we place religion in the mere outward act of fasting, without regard to inward contrition, and the religious ends for which it was designed,—if we clog it with frivolous and superstitious observances: what is this, but to return again to the weak, beggarly elements of the law, to lay heavy burdens upon men's shoulders, to captivate and enslave their consciences, and make the strait gate of the Gospel more narrow than Christ ever intended it should be.

Could the fasts of any people be more solemn than those of the Jews, or attended with greater outward circumstances of sorrow and remorse? There was, the prophets tell us, "great mourning in the midst of their cities, and weeping and wailing; and many lay in sackcloth and ashes. They roared like bears and mourned like doves." And yet, all these outward signs of humiliation were nothing but an empty show of sorrow, because they were unattended with repentance and holiness of life. So far were the true ends of fasting lost sight of and perverted by the Pharisees of our Saviour's time, and by their forefathers in the days of the prophets, that they imagined their fasting to be such as God required,

if they "bowed down their head like a bulrush, and put on sackcloth and ashes, and appeared unto men to fast, whilst at the same time their hearts were impure," full of hypocrisy, oppression, and fraud. Whilst they made their fasting a covering and pretext for their evil practices, they thought they had just cause to complain that their services were unnoticed, as if their outward acts of abstinence were meritorious, and that God was beholden to them for the performance of them. "Wherefore have we fasted, say they, and thou seest not; wherefore have we afflicted our souls, and thou takest no knowledge?"

Now, although a true religious fast does not consist in mere outward expressions of sorrow, as these Jews pretended, yet it is a duty not to be neglected or abused by those who profess to serve God, since it is declared to be a thing He has *chosen*; but then it is no further acceptable than as it proceeds from a motive of true piety, commencing in obedience to the commands of God, and accompanied with a sincere intention of subduing all our evil habits, and reducing all our appetites to the rule of temperance. It must also exert itself in outward acts of mercy and compassion to the poor and needy, as well as in reforming the disorders of our lives and conversation. Though fasting is a holy exercise approved in Scripture, recommended by our Saviour, and practised by good men both before and since the Gospel, yet it is of no intrinsic value, if alone. Its efficacy is derived from the graces and virtues which attend it, as we may learn from these words, in which God, reproving those who only desired "to make a fair show in the flesh," describes the manner in which an acceptable fast ought to be kept: (See Isa. lviii, 6, 7.) But though fasting, without the foregoing virtues, will not avail, it is no less certain that, without fasting, these higher acts of religion lose their force and efficacy. Our Saviour evidently attributes a greater power to prayer itself when joined with fasting than when alone, for he tells us that some kind of spirits cannot be cast out without prayer and fasting.

Many and great are the benefits and advantages of fasting, when prudently managed and duly improved. By it the spirit of prayer is fed and nourished, for it has been well observed, "Prayer is the wing of the soul, and fasting is the wing of prayer." By it the animal spirits, which are the instruments of the soul, are refined, and the soul itself supported under the burden of fleshly lusts, its activity increased, and a wider field acquired for the exercise of its faculties. By it the understanding becomes clear, the affections warm, and all the powers of the soul lively and energetic. It is also of great use in the reading and study of the Scriptures, to which it not only disposes us, but gives us more time and leisure than we could otherwise have had. This was the constant attendant of fasting in the primitive Church, after the example of the Jews, recorded in the ninth chapter of Nehemiah, who, when they stood "confessing their sins, with fasting and sackcloth, and earth upon them, read in the Book of the Law of the Lord their God, one whole fourth part of the day." Fasting contributes much to alms deeds, for it enables us to give, and then encourages us to do so, by the most powerful of all arguments, the present sense of our own hunger. It is a means of exciting, increasing, and perfecting true contrition; it cherishes our devotion; it begets humility; it abates the heat of our passions; it withdraws the fuel and incitements to lust, and fits us for the joys of Heaven.

X. Y. Z.



THE PULPIT AND THE PARISH.

A LENTEN SERMON TO YOUNG MEN,

PREACHED IN THE CATHEDRAL, KINGSTON, BY THE BISHOP OF ONTARIO.

ST. LUKE, VII. 14.—“And He said, young man, I say unto thee, arise.”

As the Saviour's Parables are miracles of instruction, so His Miracles are most instructive parables. From the miracle wrought at Nain, I shall strive to draw, to-night, some of that instruction which the Holy Ghost intends should be found there by the humble and diligent student of this Gospel. This miracle is an acted parable, from which we may all learn much, but especially young men. All may adoringly ponder on the Divinity of Him who raised the dead, and on the Humanity of Him who was touched with the feelings of our infirmities, had compassion on the bereaved widow and wiped away her tears; but young men may learn both from what He *said* as well as from what he did. It was the humanity of the Incarnate One which said unto the mother, “weep not;” but it was the Divinity which said to the young man of Nain, and to all young men ever since, “I say unto thee, arise.”

We are justified in addressing, from the pulpit, special classes on special occasions, not only because the Saviour set us an example of such specific teaching, and His apostles, St. Paul and St. John, followed it, but because experience proves that the neglect of so doing leads to evil results. Time will not allow me to dwell now upon the causes why sermons seem to do so little appreciable good. Discourses by the thousand are yearly delivered by educated men, on the most important as well as on the most sublime of topics, and yet they do not render the hearers of them better Christians than they were a year ago. The same number of lectures delivered by men equally versed in the subjects of education, agriculture, political economy or commerce, would not fail to tell upon the world and bring forth the fruits that were expected; and yet we know, too, that sermons are demanded, sought for, paid for. Public worship seems, to most people, to be shorn of its fair proportions and but a truncated exercise if the sermon be absent. The idea which most persons entertain respecting sermons is tinged a little with superstition. There seems to them to be something of a meritorious character in putting themselves within the sound of *the word*, in the mere act of listening to a sermon which, however, each one does not hesitate to criticise, with a smartness which indicates the consciousness of ability to produce a much better one. Notwithstanding this disparagement, were the Church to allow a pause after the Nicene

Creed in order to give opportunity to those who are so disposed, to withdraw before the sermon, I feel assured that a few only would avail themselves of it. I know that the natural obstacle to the success of our appeals is the natural heart; but, being, as they ought to be, incentives to holiness, comfort to the despairing and warnings to the guilty, they would not, I think, be so often designated as platitudes, were they pointedly addressed to specific classes and dealt with specific vices. Young men and maidens, old men and children *can* all confess sin and implore pardon together: the prayers and praises becoming a common means of grace; but it is futile to expect that the same sermon shall prove edifying to a mixed congregation, composed of persons varying much in intelligence, age and education. The words of my text, then, are addressed with the deepest spiritual significance to young men. They were spoken by one young man to another. But what a contrast is presented to us while we gaze at the wonderful interview at the gate of the City! The Jewish peasant, "in whom dwelt all the fulness of the Godhead, bodily," meets with the body of a young man from which the spirit had fled. "The Resurrection and the Life" confronts the king of terrors and says, "Young man, I say unto thee, arise." I beseech you, brethren, to spiritualize this scene. The doings of the Incarnate Son are not to be read as though our concern with them was over when we had informed ourselves of the historical facts. There are mines of unspeakable wealth in the doings as well as in the sayings of Christ, and if we explore the depths of this miracle we shall find it preaching a most impressive sermon: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Let us see, who was it to whom the Saviour said "Arise." It was a young man—one of a class whom Jesus loved. You remember, when the young ruler went away sorrowful from the Saviour's presence, sad because he could not take up the cross, the Evangelist remarks, "Jesus loved him." You know, too, that the disciple whom He loved was the youngest of the Apostles, St. John. To this class it is that he speaks emphatically in the words of my text, and we may perceive a reason for it. Without question, young men are the most important part of our population. From among them we receive our leaders in Church and State, and we preach to them with the same hope and for the same reasons that St. John wrote unto them: "I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." What makes both St. John's writing and the Church's preaching specially important when addressed to you is, that ye are in the full vigor of mental and physical life, and if ye do receive the word of God it will abide permanently and help you to overcome the devil. You are at that period of life when habits are being formed for good or for evil. On your acquirements now depends not only your happiness

for all eternity, but for your coming old age, if you be allowed to reach it. There is no greater delusion than in supposing that a religious old age is attended with a uniform happiness. The victim of a mispent youth who, late in life, turns to God and duty, can never be wholly free from a self-accusing conscience, which bids him doubt his motives and his sincerity. He knows that he is exposed to the taunt that he may be giving up sin because it has not the same fleshly attractions for him that it once had. He may have fled to the performance of duty because his accustomed haunts and companions no longer afforded him a welcome. And, even admitting that it is the grace of God which is leading him to repentance, yet he must ever want the buoyancy which springs from the retrospect when he appeals to his memory, that he served his God from the time that he knew he had a God to serve.

My young brethren, there is happiness in the formation of habits even when they be formed upon the basis of virtue or science. The acquisition of knowledge in a favorite pursuit becoming a habit, becomes also an intense source of pleasure; and what knowledge is comparable with the knowledge of the only true God, and Jesus Christ whom He hath sent? It is because young men are at that critical time of life when "whatsoever a man soweth that shall he also reap," that Christ by his word and ministers says to them with the energy of the most affectionate exhortation, "Young man, I say unto thee, arise." Rise superior to youthful lusts, the sins that do most easily beset you. These lusts and these sins do not vary much from age to age, and thanks be to God the remedy never varies—it is the Gospel and the refuge is ever the same—it is Christ. He is saying and has been saying for more than eighteen centuries, arise from a death worse than that of your representative at the gate of the City of Nain—I mean a mental death.

With a full knowledge of the habits of young men, derived from intercourse with them at home and abroad, in the life of great cities and universities, I believe that though the devil has raised many a barrier between young men and heaven, yet the one he depends on most is intemperance. This is the fleshly lust that wars most triumphantly against the soul. It not only brings down its own victim, but makes him the means of dragging others with him into unspeakable misery. What is it young man, that more frequently than any other vice, furrows a mother's cheeks with scalding tears, and brings down a father's grey hairs with sorrow to the grave? What is it that fastens on the finest intellects and selects for its prey the most richly endowed minds, until man does for himself what Adam's sin did not, and produces a positive incapacity to receive the grace of God? A death of the mind before the death of the body; the powers of the brain failing, but not from age; the memory weakened but not from years; the faculties impaired and made incapable of receiving new impressions, though com-

ing direct from the hand of God ; the imbecility of old age anticipated by a mental death,—God, too, “visiting the sins of the fathers upon the children unto the third and fourth generation.” How often during the formation of such ruin, has been heard from reason, conscience and the Church, the imploring remonstrance, “Young man, I say unto thee, arise;” rise from the grave and gate of death to repentance and amendment of life.

Closely connected with this sin is another, often, indeed, its direct result, *Free thinking* as it is called, Not that I believe this sin to be more prevalent now than in many former ages of the Church, but that whenever or wherever fleshly lusts prevail, there is to be found a tendency to scepticism and unbelief. The sinner naturally wishes his condemnation to be untrue. He cannot sin quietly while revelation is staring him in the face. He is therefore directly interested in impugning its authenticity. A man finds that he cannot become a peaceable sensualist till he has worked himself into a belief that Christianity is a fable, and so libertinism and infidelity flourish together. This is the young man's special danger. Infidelity, it is very true, exists among the old, and the learned and the moral ; but if the unbelief which originates in the gratification of bad passions, were obliterated from the world, there would be little left worth speaking about. There would still remain the scepticism which springs from that feebleness of intellect which measures the unseen by the seen, and is really the result of the same incapacity which unfits a man from getting on in the world. There would also exist that unbelief which flows from the positive indifference which prevents research and thought as if the evidences of religion ought to be different from all other evidence, or came to us by nature, or should have been impressed upon us as by force. There would still remain the worshipper of intellectual strength, that wisdom of the world which philosophically knows not God ; there would be also the pride of peculiarity and the love of notoriety, all tending to the same direction ; but all of them united do not produce a hundredth part of the infidelity which exists. No, it springs from a deep and rich soil—bad passions. Our religion was meant to curb our passious, therefore, men see in religion their natural enemy, and they strive to conquer it by sarcastic observations and sceptical jests, till they become wholly blind to the fact that they are not impartial, disinterested judges. What can be more pitiful than to hear a sneer thrown at Christianity by one whose depravity had warped his judgment? And of all the works of the flesh, and they are many, adultery, fornication, uncleanness, and the rest, none so predisposes to total unbelief as drunkenness. And the reason is, that in this sin we have a moral and a mental death combined. We find in it not only the depraved passion which is interested in disbelieving future punishment,

but also the mental imbecility which can neither receive the argument nor weigh the evidence. Against this and "all other deadly sin," it is the Church's mission at this season to warn us all. "To him who thinketh he standeth," she says, "take heed lest thou fall," and to the fallen, the Saviour "who was made in the likeness of man" says, "arise" to duty and to God.

Our theme in Lent is self-elevation through restraint of self-indulgence, and our Christian motto, "Excelsior," through mastery gained over temptation. Oh, there would be no need of temperance societies if men would but allow the Society which Christ instituted to promote temperance, to do its work. What we exhort you to achieve is true heroism: for "he that ruleth his spirit is better than he who taketh a city;" and, while God's mercy furnishes us with adequate means thereto, every consideration worthy of being addressed to rational beings supplies us with motives. If worldly reputation be worth securing, or physical health be worth maintaining, if the "mens sana in corpore sano" be, even in pagan philosophy, true happiness, then we conjure you to open your hearts to these motives, and allow the grace of God free access. The triumph of grace over besetting sin did not *always* issue in temporal blessings. When the blessed feet of the Saviour trod this earth, and for many an age afterwards, the inducement from this source to take up the cross was small indeed. St. Paul could truly say, "If in this life only we have hope in Christ, we are of all men most miserable." Nothing but the inward consciousness of duty performed and sin forgiven served *then* to cheer the servant of Christ, but *now* it is creditable to be a Christian. In literal truth respectability has been oftentimes a snare, for "Godliness is profitable," and, therefore, it is that crafty human nature assumes the form while denying the power of Godliness. While, therefore, "the promise of the life that now is and that which is to come," appeals at once to our temporal and eternal interests, we are provided too, with every appliance necessary to enable us "to lay hold on eternal life," and "work out our own salvation." The doors of all our Churches are not now shut from Sunday to Sunday. Our services of the sanctuary are more frequent. There is the daily offering of the sacrifice of Prayer and praise in this Cathedral. The Sacrament of the Holy Eucharist is celebrated every Lord's day here, for the strengthening and refreshing of our souls. We have made some advance towards freedom of worship, by establishing free evening services in all our city Churches, a movement more in the interests of young men than of any other class. The insane and unscriptural selfishness which monopolizes the area of Churches for the benefit of comparatively few families has been the ruin of many a young man who has been literally excluded from the worship of God by the bye-laws of mammon. It is the deep impression that this state of things made on my own mind when

a very young man which has produced in me the determination of working to the uttermost in favor of freedom of worship. In short, brethren, our means of grace are increased and increasing, and the multiplication of them adds another voice to the loud acclaim with which the Church and this holy season call upon you to "arise" from the "death of sin to a life of righteousness."

The approaching Holyweek, sacred to the memory of infinite sufferings borne by Him who addressed the young man of Nain will, if anything can, "exhort young men to be sober-minded." Your duty to your Saviour admits of no delay; for procrastination means increasing insensibility. If you would escape the torture of a heart that knows itself to be thoroughly hardened, or the despairing wail of one conquered by sin, keep your eyes strained in one prolonged gaze on the Passion of Jesus Christ. You may be harboring the thought that the longsuffering of God may at some time in the distant future lead you to repentance though it be slighted now; but granting your supposition, will there be no bitterness in the thought that you did not "remember your Creator in the days of your youth," when your affections were warm and you could have brought to Christ the loving activity of hand and heart? Will there be no agony in the consciousness that just as you are beginning to learn how to live, you must be called off to die? My young brethren, the awful *Nou* is the accepted time. See at this season the Church repeating once more the message of redemption. The man of natural religion sees in the vicissitudes of the natural year the Almighty repeating, as it were, the work of creation. Every spring-time spreads before his eye a repetition of the divine saying, "let the earth bring forth grass, and the herb yielding seed, and it is so." The whole panorama of Creation is thus vividly presented to the devout mind of the natural religionist; and shall not the believer in revealed religion see, at Easter, a moral resurrection? Shall not the baptized soldier of the Cross see Him in the services of the Passion week "evidently set forth crucified before his eyes?" He did not die more literally before the gaze of the multitude which stood on Calvary, than He does before them who will now lift up the eye of faith and find true glory in the Cross. The details of his life, too, are our concern no less than theirs, before whose sight they occurred, and, therefore, He did not say once for all to a young man, "*Arise*," but through His ambassadors, "As though he did beseech you by them," He is ever repeating the same words. Whether we hear them or forbear, He will continue to repeat them till the consummation of all things; but then it will not be a Redeemer "touched with the feelings of our infirmities," nor a pitying Saviour moved with compassion, that will "touch the bier," but the voice of the Archangel and the trump of God that will make Heaven and Earth ring with the words, "Young man, I say unto thee, *Arise*;"

"some to everlasting life and some to shame and everlasting contempt." I ask you to accompany your Master through the mournful stages of a life embittered by your sin, that so you may be led to true repentance and amendment of life, when you know the "power of his resurrection, and the fellowship of His sufferings." And if the motives I have urged for devoting the morning of life to the great work of preparation for the Easter of the Universe be deemed of any force, then in God's behalf I urge you to promptitude in the use of all the means of grace, and God will not only inspire you with right sentiments, but will enable you "to bring the same to good effect, through Jesus Christ our Lord." Amen.

THE CHRISTIAN OBLATION.

A sermon preached in the Church of St. Alban, the Martyr, Ottawa, on Sexagesima Sunday, 1870, by the Rev. T. BEDFORD JONES, L.L.D.

PSALM XXVII. 7. (P. B. K. Version.)

"Therefore will I offer in His dwelling an Oblation with great gladness."

This Psalm, beautiful in its poetic thought, and beautiful in its religious sentiment, speaks especially of the happiness of *communion with God*. Its language is therefore well suited to the Christian drawing near to his Lord and his God in the Sacred ordinance, which brings together most closely the brother all of earth, and the heavenly Brother who is at once all human and all divine; looking out with joyful anticipations of meeting his Saviour, and receiving mysterious blessings which surpass all definitions; what better words can he utter than—"The Lord is my light and my salvation, whom then shall I fear; the Lord is the strength of my life, of whom then shall I be afraid?" With- out and within the Christian finds himself assailed by the enemies of his peace and purity, but *with the Lord*, and in *the Lord's presence*, enjoying "the fair beauty of the Lord in the Temple," there "seeking the very face of the Lord," he is safe and satisfied. His only anxiety is lest that face should be hidden from his soul's eyes. He fears the Lord's displeasure for his many sins and follies; yet were his Lord to leave him he is undone. Still must he hold him fast by God. Better than father, better than mother, is the never failing succour that comes from his ever-living, ever-loving, never-forsaking Lord, whom here he meets and worships. That gracious Lord is the best of all guides and guardians; he has found out this by a thousand instances. The goodness of his Lord God has followed him, and in his weakest moments sustained him; to that goodness he trusts utterly. It cannot disappoint. It cannot fail. It never tires. Turning to his fellow Christian, he cries:—"Brother, under all trials or temptations, *tarry thou the Lord's leisure, be strong, and he will comfort thine heart, only put thou thy trust in the Lord.*" Turning to the Saviour whose face he has come to seek, he cries in words of a Presbyterian poet, that bear a strong resemblance to those of the Royal Psalmist:

"Here, O my Lord, I see Thee face to face,  
Here would I touch and handle things unseen,  
Here grasp with firmer hand the eternal grace,  
And all my weariness upon Thee Lean.

Here would I feed upon the Bread of God,  
 Here drink with Thee the royal Wine of Heaven,  
 Here would I lay aside each earthly load,  
 Here taste afresh the calm of sin forgiven."

Having his heart full of such faith, and confidence, and love, he comes to offer to his Lord, merciful and gracious, an Oblation in His dwelling with great gladness; His heart is full of gratitude for daily, weekly preservation, and innumerable temporal blessings, but above all, for "*the inestimable love*" of His redemption from sin and death through the blood of the Cross, for "*the means of grace*," the ministration of Word and Sacrament, through which are given the soul's constant renewal of its spiritual strength, its eternal life, and "*for the hope of glory*," the prospect of a future not dimmed nor darkened by sins or sorrows, by failings or disappointments; a future brightened by the Son of Righteousness Himself, whose presence will shed a perpetual ray on ransomed spirits, all-pure, all-good, all-contented, and all-lovely, as all-loving; sharing in a most happy communion, without any dread of separation, "*joys that never fade, and pleasures at God's right hand for evermore.*"

Therefore, my brethren, does the Christian come to the Lord's Temple to "*offer an Oblation with great gladness.*" *What is the Oblation?* This is the question which I propose to answer this morning. It is very strange, but it is unfortunately very true, that a large portion of our people do not understand their own worship, although they engage in it so frequently; and yet nothing should have more interest, as nothing can be of more importance than *the Worship of Almighty God*, and all that concerns that Worship. Let me then invite your attention for a few minutes, while I endeavour to explain the nature of the Oblation which our Church of England would have its members offer every Lord's Day. *That Oblation is threefold.* Our special Sunday service consists, in point of fact, of *three Solemn Offerings*; on each of these three I shall have something to say. I take for granted that you are all aware that what is technically termed "*Matins*" or "*Morning Prayer*" is not the Sunday worship of our Church. *That is the daily sacrifice of Prayer and Praise* offered as a matter of course *every morning*, on weekdays as well as on Sundays. The great special Lord's Day Service of our Church is what is called *The Holy Communion*. This is the peculiar act of worship, which as Christians and members of the Church of England, as of the Catholic Church of Christ, we are called on to perform *every Lord's Day*. This is the great *Oblation* which all our members, high, low, rich or poor, are invited to offer with great gladness, and in it are comprised, I repeat, *three distinct offerings.*

These are approached with all due deliberation and solemnity. The Office or Ordinal begins with a self-examination of our hearts and lives. The Ten Commandments are the criterion; they are read aloud, and as they are read we are all priests and people, supposed to measure and examine ourselves by these infallible standards of *Love and Duty to God*, and *Love and Duty to our neighbour*. That we have broken them many a time, and oft we at once humbly confess. After each Commandment is read, we cry for mercy from the God who gave it, and we supplicate His grace to incline our hearts to keep it for the future. This act of self-examination and contrition being over, we have two carefully selected portions of the New Testament read to us. One of these

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contains some very practical lesson, the other takes us to the Holy Gospel, and points us directly to our dear Jesus Christ, to His holy example, His words of wisdom, His divine power, His human love, compassion and sympathy. Then we all stand up, and turning one way to show how we are *all* thoroughly united in the *faith* taught us in the Gospel; we audibly, every man and every woman, make our profession of it, declaring with one heart and mouth our belief in the adorable Redeemer, the author and finisher of all our faith. This is the grand old Creed, ever since the Nicæan Council in 325, unaltered by the Church of England; in two words, *Filioque*, altered for us and forced upon the Church, by the French Crown. After this profession of our faith is spoken by Christ's Minister, some word of exhortation or edification, something to explain or build us up in its doctrines. And then, and not until then, the sermon being ended, begins the *Offertory* or the Grand *Oblation*, which as Christians our Church expects us, to make at least every week. For this solemn act of worship and thanksgiving, all that has gone before is but the preparation. On looking at your Prayer Book you will see the direction:—"Then shall the Priest return to the Lord's Table, and begin the *Offertory*."

Here really commences the Christian Oblation, and as I have said, it is *threefold*.

1. First there is a *Thank-offering*. I cannot stay to show you how all true "Catholic and Apostolic" communion offices, be they Greek, Roman or Anglican, being derived from the most ancient or primitive Christian Liturgies, were modelled originally on pre-existing Jewish forms. I have only to state the fact, as it will account for the propriety of using Scriptural terms to express the three parts of our Christian Eucharistic Sacrifice. Of these, then, the first is the *Thank-offering*. Of what does it consist? Of two elements, called in our Prayer Book "*alms*" and "*oblations*."

(a.) The *alms* are the representatives or symbols of our goods, our property, our acquisitions; our earnings, which we acknowledge thereby to have been given us by God, and all to belong by right to Him. We bring a portion of this property in money, and it is laid by God's priest on the Lord's table, which is to us what of old the altar was to the Jew. At one time, each person present in the congregation came forward, and put his own offering into the one large alms-dish. As this was found to be inconvenient, the money was collected by authorized officers, as it is now. Not the less is the coin, each one places on the plate, his or her public thank-offering to God for mercies spiritual and temporal, week by week received. I do wish, my dear friends, you would think seriously of this. If you do, it will lead to two results. First, it will greatly encourage your *liberality*, as you remember that it is *directly to God, and not to man, and for God's glory and service*, you are making your offering. It is gratitude for God's weekly preservation of you; for God's providing you with food and raiment, and supplying your bodily requirements, not so say luxuries and dainties and costly superfluities. Secondly, it must lead you to that *reverence*, that attitude of respect, which is becoming in the creature making an offering to the Creator. No one who believes, as I do, that in God's presence-chamber he is making an oblation to the Lord and Sovereign of all creatures, will refuse or hesitate to pay that honour due from one so inferior to One so superior—the Author and Giver of all our good gifts. The

offertory sentence, and the very first petition for the Church Militant, show clearly enough that our Church of England believes as I do, and as I would have you believe,—that our alms are a *sacrifice*, an offering to the Almighty and ever-living God, whom, on our knees, we immediately supplicate to accept it after it is offered.

(b.) But along with our alms we present, as part of our weekly thank-offering, the fruits of the ground—*bread and wine*. These are technically termed "*oblations*." In ancient communion offices, there was a separate prayer at the presentation of these elements. In the office, as used at the coronation of our Sovereign, such a separate prayer is still said. It is—

"Bless, O Lord, we beseech Thee, these Thy gifts, and sanctify them unto this holy use, that by them we may be made partakers of the body and blood of Thine only-begotten Son, Jesus Christ, and fed unto everlasting life of soul and body."

Bear then, my brethren, in mind, that the bread and wine, the gifts of God, are the *oblations* added to the *alms*, and complete our weekly Christian *thank-offering*. Thus do we testify to our total dependence for all we have, everything we earn for buying or spending, everything acquired by the toil of man's hands or the sweat of man's brow—all comes to us by the providence of our God, and here week by week we openly acknowledge it, and thank Him for it, honouring the Lord with our substance, and with the first fruits of our increase.

2. Passing on from our *Thank-offering*, the next part of the Christian oblation we may name at once—our *Peace-offering* and our *Sin-offering*, for it is both combined.

(a.) And here again, I cannot stay to show you how the various and manifold pre-Christian sacrifices, ordained by God, were for our present dispensation, all amalgamated by the same God into one grand post-Christian Institution, our Sacrament of the Lord's Supper, the Eucharistic Sacrifice. But although the forms and the materials were changed the things themselves remained. The religion of God is always the same. The Church of God must for ever have her *Peace-offering* and her *Sin-offering*, as well as her *Thank-offering*. Abel offered both. Cain offered but one. Our faith and practice are the same as Abel's. The only difference is that *we* have to look back to that great unseen event to which *he* looked forward. To Abel—and let us remember, Abel did not omit his *Thank-offering*, the same as Cain, but who, St. Paul tells us, offered a *fuller, more of a sacrifice* than Cain—to Abel, the firstling of his flock, what he slew upon the altar was the typical representative of another Lamb to be in after ages slain by man, as a substitute for man, for Abel himself, for every man every sinner deserving of death, viz:—the Lamb of God, the *Sin-offering* for the whole world's sin! Cain's pride like that of so many now, stubbornly refused to stoop to the confession of sin implied in this *Sin-offering*. He was willing enough, like so many now, to present his *Thank-offering*, but when it came to the humiliation of a confession of sin, a confession of *worthiness to die*, of deserving sin's wages, death, and that if he was not to die himself, there must be a *substitute* sacrificed, then his haughty heart rebelled, having hardened it against the divine remonstrance and entreaty, when lovingly reminded, that the remedy lay within his reach, that if God did not accept his *Thank-offering*, it was only because it was not accompanied

by the "*Sin-offering that was lying at the door*,"—he rapidly fell from sin to sin,—fell from the disregard of God's command and remonstrance into a foul and fatal hatred of his righteous brother, and at last became the first murderer and fratricide! The Christian Church of England, my friends, would have all her children, not Cains but Abels. She would have us ever join a Sin and Peace-offering to our Thank-offering. Instead of putting into her priest's hands a lamb to be killed and burnt on the altar, she, in accordance with her Lords command, directs the priest to take those *oblations* of the Thank-offering, and break the *bread*, and pour out the *wine* before the people, as a showing-forth and representing to God and man *after* the occurrence, just what Abel showed-forth *before* the occurrence. Abel's christian faith was rewarded by the acceptance of his sacrifice. Believe, my brethren, that your christian faith will have a similar recompense. God "testified to his gifts, that he was righteous;" so too will God testify to yours. When you in humility and penitence confess your sins, and lay them on JESUS, "the spotless Lamb of God,"—offering as your plea for pardon the one great all-sufficient-sacrifice, oblation and satisfaction made on the Cross of Calvary, then will your acquittal be pronounced, God in Christ will testify to your righteousness, and the Blood of JESUS CHRIST our Lord will cleanse you from all sin!

(b.) But in this second offering we must have "fellowship one with another," and the *Sin-offering* becomes at once a *Peace-offering*. As such we partake of it. The *Sin-offering* of old was utterly consumed on the altar. None was eaten, none was taken away. So we English Churchmen strictly following the Scripture Analogy have no reserved sacrament. All the elements of our memorial sin-offering must be consumed there and then. But as of old in the case of the *peace-offering*, it was only a small portion of the victim (called the *memorial*) which was offered and burnt on the altar, the remainder being reverently eaten by the worshippers, and a part given to the priest, so is it in the Christian Sacrament. To us, as to the Jew, it is now a *Sacred Feast upon the sacrifice*. Christ the divine victim having been once for all offered upon the cross, and having there become our *Peace-offering*, he gives himself for evermore to his faithful worshippers to be feasted upon. That holy Feast began at the first Supper of the Lord in the upper chamber in Jerusalem. Ever since has the Feast continued, and millions have partaken of it to their souls comfort and strength. And still the Body of the Lord, still this precious Blood, heavenly Food, spiritually received, is not exhausted. There is still enough and to spare. There are always baskets full of fragments remaining from the miraculous feeding of past multitudes. They are here to-day, my Christian friends, for you. Here to-day may you assemble round the Lord's Board, to partake of the very same Food, and receive the Blessing as did His holy Apostles on the night in which he was betrayed. Oh what a recompense is this for our Thank-offering and our Sin-offering! JESUS, the Son of God, gives Himself to be the meat and drink of our souls, "Meat indeed, and Drink indeed!" Not only does He purchase the pardon of our sins and reconcile us to God by His death and passion, by the inestimable the ineffable price of His blood divine, but He gives us back our offering. He brings it down to us Himself. He comes with It and in It, and seals the holy and blessed union of the *Saviour forgiving*, and the *sinner forgiven*! The benefit is indeed great, "then we spiritually eat the flesh of Christ and drink His blood, then we dwell in Christ and Christ in us, then are we one

with Christ and Christ with us." Brethren beloved, redeemed by Christ, loved by Christ, invited by Christ to His sacred Heart, shall not the language of each of us this day, as we hear of all this marvellous mercy, be—"Therefore will I offer an Oblation in His dwelling with great gladness!"

III. There is however one more offering in our great Christian Sacramental Oblation. To this, as I close, I beg your attention. We have offered to God our Thank-offering, our worldly substance; we next have offered the memorials, the emblems of Christ crucified, Christ crucified in a figure, the Christians Sin and Peace-offering in one. He has come down to our souls, and is dwelling in us. Our bodies are now His temples. Tell me, my brethren, can you think of anything else we can offer to God? I pray you consider. Yes, and it is all that remains to be offered—and it is an oblation we should offer in His dwelling with great gladness. What is it? Christian men and brethren, the last offering of our oblation is OURSELVES!—"Ourselves, our souls and bodies!"

Here, I confess I am constrained to differ from many eminent divines, who consider that the prayer of self-oblation has been misplaced in our Ordinal. I know that in many of the most ancient Liturgies, in the Scotch Reformed Liturgy, in the first Reformed Liturgy of our English Church, and in the Liturgy of the American Episcopal Church, it is placed *before* the Consecration. Some of our own learned Bishops have even thought it was misplaced by the printer's negligence! Now, after long thought, I have come to the conclusion, that our reforming Ritualists deliberately, and in my humble judgment, wisely, placed this prayer exactly where it stands. And whether in this respect they followed ancient models (as they ever professed to do) or not, I for one should regret to see it transferred to any other previous position in the Christian Oblation. When, I would ask, are we, sinful men and women, fit to be offered in body and soul to God? When are we, dust and ashes, in a condition to present ourselves to the holy Lord of Heaven and Earth? I answer, brethren, when, and *only when we have Christ with us and in us*. Yes, then, when our souls have received Him, when our bodies are the temple of the Holy Ghost, "*Christ in us the hope of glory*," then I conceive, and *best then*, if not *only then*, are we fit to offer ourselves to God. See therefrom, the beautiful propriety of making this offering immediately *after* we have partaken of the sacred Feast. It is then surely that this last offering will be most acceptable. "*Now, oh our God, (we say) may we not give ourselves to Thee, and to Thy service? Hitherto we were unfit. True, we might cry for mercy, we might hear Thy Word, we might sing Thy praise, we might even celebrate the dying and interceding love of our Lord and Saviour; but, to offer Thee ourselves without Christ, without His blessed company, without His sanctifying grace, without the yoke of righteousness, that He only can throw over all the stains and impurities of our souls and bodies, we dare not approach Thy Throne, and offer Thee our bodies and souls. But now we can. Now we do make this offering. Now are we purified and clean, and along with Christ our divine brother we may enter Thy presence, and do homage to Thee. Now may we offer to Thee the great and glorious God, the only Potentate, the King of Kings, and Lord of Lords, not only all we have, but all we are,—ourselves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto Thee.*"

"Now, O God, can we, Thy soldiers, fight Thy battle on earth bravely and successfully, for *Christ is with us*. Now can we face fearlessly all

enemies of truth and justice and goodness, for *Christ is with us*. Now can we subdue evil passions and sinful appetites, for *Christ is with us*. Now can we endure with the apostle, of whom we have read to-day, perils by land, perils by sea, perils among false brethren, hunger and thirst, cold and nakedness, watching and fasting, for *Christ is with us and in us*; and having Him as our ever-present Help and Guide, we shall come forth from the fierce and deadly conflict with World, Flesh and Devil, conquerors, and more than conquerors!"

To-day, my dear brethren, as Christ's messenger, I invite you to offer to God this great three-fold CHRISTIAN OBLATION—your *Thank-offering*, your *Sin and Peace-offering*, and your *Self-offering*; and may God, for our Lord Jesus' sake, accept and bless them each and all. Amen.

### FREE CHURCHES.

We are glad to find that the subject of *Free Seats in our Churches* is enlisting more attention. The time, we hope, is fast approaching when the accursed pew system will be everywhere abolished. If the Church cannot be sustained without this iniquity, then there is something grossly wrong either with the clergy or the people. The Bishop of Ontario latterly preached an arousing sermon on this subject, at the Church of St. James the Apostle, Montreal, which has since been published, and from which we make a few extracts. His Lordship is to be commended for such a plain, outspoken utterance: we hope all our clergy will follow so good an example.

"In reviewing the past, and as we approach the times of the Reformation, the appropriation of seats was becoming an abuse. There is something significant in the complaint which the poor Commons addressed to Henry VIII. in reference to his decree, that a Bible should be in every church, at liberty for all to read, because "they feared that it might be taken into some pew." But if these poor people had been able to look forward a century or two they would have seen the Church seized with a spirit of insane and unscriptural exclusiveness. The area of those churches, to which, by common law, every parishioner had an equal right, was subdivided into a number of square boxes, so high that people unobserved might defy the rubrics, and so impenetrable that they only needed lids to complete the exclusion. I need not prove that doors, and locks, and keys and monopoly were not the agents to promote Christian sympathy, or increase devotional fervour in the profession of the same faith and the adoration of the same Lord. The solemnity of this place forbids my dwelling on this abuse. Ridicule and the holding the mirror of Scripture and reason before men till "they see themselves as others see them," are perhaps the best instruments of correction. Indeed there is no need of denouncing an obsolete practice. A movement to build a new church on the old principle of high square pews would excite doubts of the mover's sanity. I shall not dwell upon the awful results of two centuries of disobedience to a first principle of the New Testament. As the first fruits of parcelling out the Parish Churches to the most influential and wealthy parishioners, or building new ones the

area of which was subdivided into lots to suit purchasers, the poorer sort were obliged to sit in the aisles or back part of the galleries—in short, they were told, as in St. James's day, "stand thou there." Thus were the feelings of the poor wounded in their tenderest part, and being poor they had no redress. But there was another class, ever increasing, who were neither rich nor yet poor, for whose accommodation no provision was thought necessary. This class looked on and wondered. A large portion were young men, who had come up to city life, clerks in offices, stores, banks, students in colleges, apprentices to trades, who could not, even if they were so disposed, hire a pew. Pew-holders were and are proverbially selfish in the exercise of the right to exclude, and so it came to pass that many young, unmarried men were furnished with a pretext for absenting themselves from the Church, or for wandering off to those places of worship where, whatever else they missed, they found a welcome. They may have thought it strange that there was no room in God's House for them, though the House was not half full. They had Bibles, and if they read them, they must have remarked the contrast between what they saw, and what they read about "the poor having had the Gospel preached to them," and "the common people hearing Him gladly." They saw and wondered that the principles of Gospel teaching had been reversed. The few pewed sheep were the object of the pastor's care, the lost sheep did not cost a thought, and yet the "general confession" might have suggested the idea that there were such in the parish. They knew, too, that Heaven would have rejoiced more over one erring or lost sheep restored to the fold, than over ninety-and-nine that went not astray; there would have been more joy in the presence of the Angels of God, had the shepherd gone out into the highways and hedges, and compelled them to come in, that God's House might be filled. Many an honest pastor grieved over the growing alienation of the people from their Mother Church. In vain did they strive to persuade the "lower orders" to take the lower seats, or the "middle classes" to occupy the middle aisles. A natural spirit of independence resisted the appeal that they should sue in Church as is done sometimes in chancery, *in forma pauperis*. The "stand thou there," or "sit here under my footstool," was, they thought, rightly or wrongly, a badge of inferiority. They did not want the patronage but the sympathy of their fellow-worshippers, and so they sought and found it in the meeting house, or being square-pewed and cold-shouldered out of the Church. Thus it came to pass that the alienation of one-fourth of the population, and the wickedness of another fourth, at last roused the Church to repentance and restitution. The astounding fact was brought to light that in the cities and towns of Christian England, not two per cent of the operative classes frequented any place of worship. The Church was allowing the masses to fall away into practical heathenism. In former days persecution only nerved her energies; martyrdom could not extinguish her; but what neither could do, exclusiveness was well nigh effecting—she nearly died of respectability. Of course, during this period of abuse, we look in vain for missionary effort. The heart was paralysed, and so the extremities were not warmed into activity. Charity had not begun at home, and so was not to be expected abroad. The sarcasm was almost literally true, "the Church of England was as local an institution as the Court of Common Pleas." In that great revival of practical religion, that began about thirty years ago, it became evident to the leading actors in the movement, that those hindrances which prevented the

masses from worshipping must be removed. The evil was traced to its true source, and accordingly, never did Puritans labor more zealously to break down with axes and hammers the carved work of our Sanctuaries, than did Churchmen to level the deformities that disfigured and emptied our Churches. The truth flashed on earnest-minded men, that they were bound as Christians "to look not on their own things, but also on those of others." They discovered that the uneducated and poor members of the Church have a strong vein of common sense, which they are not slow to use when they can expose the absurdities of their betters. The mechanic and labouring man might see selfish monopolizers of more room in God's House than they needed, giving their money to circulate the Bible, and thus circulating their own condemnation. They read of Him, who once "made a scourge of small cords," and who has granted a dispensation to no one for making "His Father's House a house of merchandize." Churchmen woke up to see all this, and the result is that they came to the conclusion that the act of consecration gave the Church to God and not to pew-owners, and that a joint proprietorship with Him was not only blasphemous in theory, but ruinous in policy. Hence, the wonder-working spirit of Church-building, now so prevalent. Hence, the establishment of a society for promoting freedom of worship, and restoring the Church to the people; and hence, blessed be God, that catholic spirit of sympathy for the poor at home, and the spiritually destitute abroad, so that the Church is now a witness, and a faithful one, to the truths of the Gospel in India and in Africa, and to the uttermost parts of the earth.

And now, brethren, what is our immediate concern with this subject? It is this: since experience has proved that a fatal defect has been found and a remedy applied in the Church at home, let us be wise in time, and allow the light to beam upon our own path. In proportion to our population, the abuse of the pew system has been as destructive to our best interests of the Church in Canada, as it has been in England. Let me tell you the case of many an emigrant Churchman from the Old Country. He lands in Canada, and feels, perhaps, on landing, a greater love for the Church than he ever felt before, because he fears that he has been severed from her ministrations. He seeks for the House of God, and instead of meeting with a welcome, and a seat, and a kind look, he too often finds discouragement and a frown. He feels that he is an intruder; he meets with the bye-word, immortalized by St. James, "Stand thou there," and he goes away sorrowful, and never returns. Thousands have abandoned our communion, not because they disbelieved our doctrines or disliked our ritual, but because they found no sympathy where they had a right to expect it. Their defection is directly traceable to the freezing effect of the pew system. And who is to blame? The Clergy, it will be said; perhaps so, because they did not labour for the true remedy, but the main fault rests with the laity. The Clergy will in vain expostulate with the profaner of the Lord's day, or invite the absentee to the Lord's House. They are met with the reply, where shall we sit? We do not wish to be eyed as intruders, or frowned upon as interlopers. We may avail ourselves of a friend's invitation once or twice, but we cannot permanently occupy his pew. There are a large number of us, young men, unmarried, and we cannot afford to pay pew rent, and if we could it is absurd to appropriate a pew to an individual. To such language, and much more like it, a faithful minister has no

reply; his mouth is shut, and he returns home sad to find that his labours must be considered as thrown away. His Church is as full as it ever can hope to be, that is, it is half empty. Every pew is taken, more apparently for the purpose of keeping people out than inducing them to come in, and thus the maximum of success is attained, and measured more by the renting than the filling of the pews. What, then, is the remedy? Why, of course, such services as the present. If we cannot have Free Churches let us have the next thing, free services once on Sunday. Until God puts it into the heart of the wealthy to build free churches, and so become benefactors of their race, let us utilize the churches we have by holding free services in addition to the conventional ones. It will entail more work upon the clergy, but in these days when all work is done at high pressure, let not the children of light be less wise in their generation than the children of this world. Agitate the question whether the mighty may not consent to "be put down from their seats" once every Lord's Day, and allow "them of low degree to be exalted." Even if pew-owners attend such services they will find by experience that habitual attendants will not be much incommoded by such freedom of worship. There will be the same courtesies in the Church, it is to be hoped, which is found in the concert-room, or drawing-room. The great point gained will be that instead of the assertion of exclusive rights, and hindrances to attendance on God's worship, we shall extend a welcome to all, and thus deprive absentees of all excuse. There will be no loss in revenue, and there will be great gain in popularity. Many will come to church from curiosity, but some of them coming to scoff, may remain to pray. Oh, I know not a more melancholy exhibit of strong delusion stupifying the faculties of Churchmen than was presented to view in theatres crowded with worshippers in the neighbourhood of empty Churches—the one was *free*, the other was *barred*. Theatres and concert-rooms taught Cathedrals their duty, and who, that has long witnessed the effect of free services in those grand buildings, could imagine that the same service he was enjoying had proved for ages unattractive, if not repulsive, till the talisman of *welcome* sanctified the services, and filled to overflowing the Temples of the Lord. Can we, brethren, hope for similar fruits? I know not, but it is our duty to test the matter. I am quite content to be considered an enthusiast, because no one ever accomplished much for either man's good or God's honour, who did not feel strongly, and no one ever felt strongly without being an enthusiast; and my heart and conscience persuade me to believe that so long as a property qualification is required from Church worshippers, it will be in vain to attempt to quicken the brotherhood feeling in the Church, to give anything like a true expression to Church-membership, or to exhibit the beauties of common prayer. A property qualification may suit a House of Commons, but not the House of God. Let public worship, then, be open to the public once at least on Sunday. Let us see the effect of forgetting in God's House the petty distinctions of time and earth. They are right in their place but the Church is a great leveller. She deals with the soul, and as all are immortal, all are alike. In the Church, rich and poor should meet together, God is the maker of them all; in the church-yard they must lie together, God will be judge of all. Study your obligations, then, brethren, in the full light of Scripture, and uncontradicted experience, so that "the word of God may have *free* course and be glorified."



## THE CRUCIFIXION.

FOR GOOD FRIDAY.

On that concluding scene our words must be guarded and few. The last sufferings of the Eternal Son are no meet subject for lengthened description, however solemn and reverential be the language in which it is attempted to be conveyed. Let us then presume with all brevity to illustrate the outward connection of events which the inspired writers have been moved to record. The chief priests and scribes now at length have Him, for whose blood they were thirsting, formally delivered over into their murderous hands. With the aid of the Roman soldiery, who had now removed from Him the garb of mockery, they lead the Saviour without the gate to a spot of slightly rising ground, known by a name which the shape of the rounded summit may perhaps have suggested—Golgotha, or the place of a skull. Ere, however, they arrive there, two touching incidents are specified by the Evangelists—the unrestrained lamentation and weeping of the women that formed part of the vast attendant multitude, and the substitution of Simon of Cyrene as bearer of the cross in the place of the now exhausted Redeemer. The low hill is soon reached; the cross is fixed; the stupefying drink is offered and refused; ruthless hands strip away the garments; the holy and lacerated body is raised aloft; the hands are nailed to the transverse beam; the feet are separately nailed to the lower part of the upright beam; the bitterly-worded accusation is fixed up above the sacred head; the soldiers divide up and cast lots for the garments, and then, as St. Matthew has paused to specify, sit watching, the stolid, impassive spectators of their fearful and now completed work.

It was now, as we learn from St. Mark, about the third hour, and to the interval between this and mid-day must we assign the mockeries of the passers-by, the brutalities of the soldiery, and the display of inhuman malignity on the part of the members of the Sanhedrim, who now were striving, chief priests and elders of Israel as they were, by every fiendish taunt and jibe to add to the agonies of the crucified Lord, when even, as it would seem, the rude multitude stood around in wistful and perhaps commiserating silence. To the same period also must we refer the narrative of the mercy extended to the penitent malefactor, and St. John's affecting notice of our Lord's tender care for the forlorn Virgin mother, who, with her sister and the faithful Mary of Magdala, was remaining up to this fearful hour nigh to the Redeemer's cross, but who now, it would seem, yielded to what she might have either inferred or perceived was the desire of her Lord, and was led away by the beloved Apostle.

But could all these scenes of agony and woe thus fearfully succeed each other, and nature remain impassive and unmoved? The sixth hour now had come. Was there to be no outward sign, no visible token that earth and heaven were sympathizing in the agonies of Him by whose hands they had been made and fashioned? No, verily, it could not be. If one Evangelist, as we have already observed, tells us that on the night of the Lord's birth a heavenly brightness and glory shone forth amid the gloom, three inspired witnesses now tell us that a pall of darkness was spread over the whole land from the sixth to the ninth

hour. But while they thus specially notice the interval, it may be observed that they maintain the most solemn reserve as to the incidents by which it was marked. Though full and explicit as to the circumstances of the agony in the garden, they are here profoundly silent. The mysteries of those hours of darkness, when with the sufferings of the agonized body mingled the sufferings of the sacred soul, the struggles with sinking nature, the accumulating pressure of the burden of a world's sin, the momentarily more and more embittered foretastings of that which was its wages and its penalty, the clinging desperation of the last assaults of Satan and his mustered hosts, the withdrawing and darkening of the Paternal presence,—mysteries such as these, so deep and so dread, it was not meet that even the tongues of Apostles should be moved to speak of, or the pens of Evangelists to record. Nay, the very outward eye of man might now gaze no further. All man might know was by the hearing of the ear. One loud cry revealed all, and more than all, that man might now gaze no further. All man might know was by the hearing of the ear. One loud cry revealed all, and more than all, that it is possible for our nature to conceive,—one loud cry of unfathomable woe and uttermost desolation, and yet, even as its very accents imply, of achieved and consummated victory. Even from the lowest depths of a tortured, tempted, sin-burdened, and now forsaken humanity—even from the remotest bound, as it were, of a nature thus traversed to its extremest limits, and thus feelingly realized in all the measures of its infirmity for man's salvation, the Saviour cried unto God as *His* God; the Son called unto Him with whom, even in this hour of dereliction and abandonment, He felt and knew that He was eternally one; yea, and, as the language of inspiration has declared, He "was heard in that and, as the language of inspiration has declared, He "was heard in that He feared." With the utterance of that loud cry, as we perhaps presume to infer from the incidents that followed, the clouds of darkness rolled away and the light broke forth. If this be so, the first moments of that returning light were profaned by a mockery and a malignity on which it is fearful to dwell. We shudder as we read that the words of that harrowing exclamation—words first spoken by the prophetic Psalmist, and the outward meaning of which no Jew could possibly have misunderstood—were studiously perverted by a satanic malice, and that the most holy name of the eternal Father was used by the Jewish reprobates that stood around as that wherewith they now dared to make a mock at the Eternal Son. But the end had now come. One solitary act of instinctive compassion was yet to be performed; the sponge of vinegar was pressed to the parching lips; the dying Lord received it, and, with a loud cry of consciously completed victory for man, and of most loving resignation unto God, bowed meekly His divine head and gave up the ghost.

Jesus was dead. Can we marvel, then, when we read that the most awful moment in the history of the world was marked by mighty and significant portents?—that the veil that symbolically separated sinful man from his offended God was now rent in twain, that the earth quaked, that the rocks were rent and the graves opened, and that by the vivifying power of the Lord's death they that slumbered therein arose, and after their Saviour's resurrection were seen by many witnesses? Such things were known, patent, and recognized; they were seen by Jews and by Gentiles; by the centurion on Golgotha, and by the priest in the temple; by the multitudes that now beat their breasts in amazed and unavailing sorrow, and by the women and kinsmen that stood gazing afar off; they were believed in and they stand recorded; yea, and in

spite of all the negative criticism that the unbelief of later days has dared to bring against them, they remain, and will remain even unto the end of time, as the solemn testimony of nature to the truth of the mighty mystery of redeeming Love.

And now the day was beginning to wane, and within Jerusalem all was preparation for paschal solemnities which henceforth were to lose their deepest and truest significance. Eager bands of householders were now streaming into the temple, each one to slay his victim, and to make ready for the feast. It was a Passover of great solemnity. The morrow was a high day, a double Sabbath, a day which was alike the solemn fifteenth of Nisan and the weekly festival. Not unnatural, then, was it that petition should be made to Pilate for the prompt removal from the cross of the bodies of those who had been crucified in the forenoon, that the approaching day might not be legally profaned. The petition is granted; the legs of the two malefactors are broken to hasten their death, but no bone is broken of that sacred body which now hung lifeless between them. A spear is thrust into the holy side, perchance in the neighborhood of the heart, to make sure that life is extinct, and forthwith a twofold sign was vouchsafed, whether natural or supernatural we know not, but which the fourth Evangelist was specially moved to record, and in which we may, with all the best interpreters of the ancient church, not perhaps unfitly recognize the sacramental symbol both of the communion of our Master's body and blood, and of the baptismal laver of regenerating grace. The sacred body was taken from the cross, and was still in the custody of the soldiers, when a secret disciple, the wealthy Joseph of Arimathea, who, as a member of the supreme court, would know that the bodies were to be removed, now came to Golgotha, and, after finding that the procurator's permission was carried out, emboldened himself so far as to beg personally for the Lord's body from that unrighteous judge. The request is freely granted, and the holy body is borne by the pious Joseph to a garden nigh at hand, which was probably his own property, and in which was a tomb that he had hewn out of the rock, wherein man had never yet been laid. Aided by one who at first came secretly to the Lord under cover of night, but now feared not to bring his princely offering of myrrh and aloes openly and in the light of day, the faithful disciple solemnly performs every rite of honoring sepulture. Yea, the hands of two members of that very council that had condemned the Lord to death, but one at least of whom had no part in their crime, are those that now tenderly place the Redeemer's body in the new rock-hewn tomb. And now all is done, and the Sabbath well-nigh begun. The King's Son is laid in His sleeping chamber; the faithful Mary Magdalene and the mother of Joses, who in their deep grief had remained sitting beside the tomb, now return to the city to buy spices and ointments, and make preparations for doing more completely what had now necessarily been done in haste; the great stone is rolled against the opening of the tomb; the two pious rulers turn their steps to Jerusalem, and all rest on the Sabbath-day, "according to the commandment."—*Bishop Ellcott.*

ALASKA.—There is not one dissenting Protestant or American Missionary in this territory as yet; but there are five Russo-Greek Priests. John, Metropolitan of all the Russias, has translated the New Testament and other religious books into the Elect language, thus accomplishing a noble work for the poor Alaska Indians.

## GERMS OF THOUGHT.

## CHRIST'S RESURRECTION—FOR EASTER DAY.

Now is Christ risen from the dead and become the first fruits of them that slept.—1. Cor., xv. 20.

Christ rose from the dead upon the second day of the feast of unleavened bread, or the morrow after the Sabbath of that great solemnity; and it was on that day that the Israelites were strictly bound to offer up the first-fruits, as ears and blades of corn, to the Lord.—(Levit. xxiii., 10-11.) "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath shall ye wave it." From our Saviour's resurrection and this legal feast-offering of the ears of corn occurring on the same day, the parallel between the type and substance may be thus stated: As the people were not permitted to use the corn till some ears or blades of the same kind were offered up in sacrifice to the Lord; so neither could any descendant of Adam, or Abraham, or of any man else, since all had been "sown in corruption," be either holy or acceptable to the Lord, or partakers of His table or Presence, or put on incorruption, till the High Priest of our souls, the Son of God, had offered a sacrifice of the same kind—that is, a body subject to mortality, and consecrated to glory and immortality by the sufferings of death.

All were sanctified, all were reconciled to God by this one oblation of himself as "the first fruits of them that slept." Yet even those who were upon the day of his resurrection really sanctified, and actually reconciled to God, even the very Apostles, were not made up or wrought into one body, till fifty days after,—not till that very day on which the new reaped corn, made into bread, was solemnly offered and presented to the Lord. (Levit. xxiii., 15:) "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete; even to the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two-tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord." The one Holy Catholic Church and Communion of Saints, which we profess in our Creed, did not commence its existence—at least was not productive of true life,—until the effusion of the Holy Ghost, which is the soul of the One Holy Catholic Church, or of the mystical body of Christ,—and that was upon the fiftieth day inclusive from the day on which the sheaf or ears of corn were offered unto the Lord. On that fiftieth day the Church received the first-fruits of the Spirit, that being likewise another solemn day appointed for the legal offering up of the first-fruits.

In order to understand the full import of Christ's becoming "the first fruits of them that slept," it will be necessary to bear in mind that there were two sorts of first fruits appointed by the law, as above stated—the one of the green-corn when it first began to bud or ear, which was offered on the second day of the feast of unleavened bread, the day on which Christ rose from the dead; the other of the first corn

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that was reaped, which, being ground and made into loaves, was offered at the feast of Pentecost. Now as the first-fruits of the *green* corn was the hallowing, or consecration, of the whole crop, so the resurrection of Christ from the grave was the consecration of these our mortal bodies to that glory and immortality which shall be at the last day. For "if the first fruit be holy, the lump is also holy; and if the root be holy so are the branches.—(Rom. xi., 16.) As the acceptance by God of the offering of the first-fruits was a pledge that he would bless the after crop with abundant increase, and an assurance of a joyful harvest, so Christ's presentation of himself after His resurrection to the Father as our High Priest, and as the first fruits from the dead, being the most acceptable offering or sacrifice that was ever offered to God, we cannot doubt but that the after crop will prosper and be gathered by the angels of God at the time of the harvest, into everlasting habitations. Though it be sown and lie lifeless for a time in the earth, it shall be gathered to endless life and glory. This is what our Saviour, (John xii., 23,) intimates: "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit;" which is also prophetically expressed by Isaiah (liii., 10,) "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

X. Y. Z.

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## THE SCHOOL AND THE MISSION.

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### THE BIBLE IN THE SCHOOL.

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The following is a brief quotation from a lecture by the Rev. T. S. Cartwright on "Luther and the Reformation." Having discussed the translation of the Bible by Luther as one of the great instruments of the Reformation, the lecturer remarked:

"There is no such regenerator of society as the Bible. As leaven, its truths ferment and spread. The more deeply the mind be imbued with its spirit, the more brilliant its trophies will become. Our lesson books in history and science fade beneath its power. I might hesitate to make the Bible a common text book in our public schools, but it should never be excluded from them. In the educational questions which are now rising to the surface in Great Britain, in America, and in Canada, this one point is likely to receive a special prominence. There are those in all countries who favour a godless education. They have no reverence for the Deity themselves, and no sacred veneration for His Word. Their idea of education is bounded by the physical

influences of earth. The prerogative of conscience, and the obligation of virtue, are wholly disregarded. They would educate their children as intellectual machines, forgetting that they are moral agents, spiritual beings, and should also be trained up with a due regard to morality and heaven. I would enter a protest against such defective views. An education so one-sided and partial is worse than inefficient,—it is a curse. To fulfil its mission, and prove of lasting service to humanity, our educational system must develop and train the whole nature. We are not prepared, even for the duties of this life, by giving prominence to one part of our faculties to the exclusion of another. The rules of arithmetic and the principles of grammar, the facts of history and the discoveries of science, the severe discipline required by mathematics and the transcendent beauties unfolded by the ancient classes, have all their proper place. I hope no one is unmindful of their importance; I am sure I am not disposed to depreciate their influence. But is there no soul, no conscience, no judgment, no eternity? and is there no need for truth and honesty, for faith and devotion, for holiness and heaven? And whence are these elements of a moral character, to say nothing of a Christian life, to be derived save from the teachings of the Bible? Should we not, therefore, make our children as early acquainted with that Bible as practicable? and should we not strive to give it a still widening circulation through the earth? As in the pulpit we make it the standard of our appeal, so in the school we should make it the guide of our youth; and whether among the young or the old, in civilized or in heathen lands, its influence will be as the refreshing dew, or as the fertilizing shower, or as the genial rays of the sun. In translating the Bible for the people, Luther placed in their hands the mightiest weapon against the corruptions of the Church and for the reformation of the age; and in exact proportion as its narratives were read, its principles believed, and its precepts and ordinances observed, the Reformation spread, was consolidated and triumphant. It was like the stone cut out of the mountain without hands, of which we read in Daniel's prophecy. A divine mysterious agency was engaged in the process; and as the stone rolled onward through the world, smiting down the Babylonian images of clay, and iron, and brass, and silver, and gold, so the word of the Lord, which liveth and abideth forever, overcame prejudice, subdued hostility, ensured tranquility, diffused joy, and left in every place, and in every heart, a monument of its own transcendent excellence and power. It does this still; and for no consideration of political expediency, or for no desire to conciliate the latitudinarian philosophy and theology of the age, should we ever consent to have the Bible displaced in our schools, or its systematic teaching ignored."

**UNFALLIBILITY.**—The opposition in the Council to this dogma goes bravely on; increasing rather than abating.

## CHURCH MISSIONS.

We copy the following from a contemporary. The remarks primarily relate to the Church in England; they equally apply to us in Canada.

"Here is a work for the rich merchants and bankers of this city, (London.) Let them look to it that the ungodliness of the multitude be not laid at their door. These starving souls have raised their cry for help with no uncertain sound, and they must not be repulsed without an effort to satisfy their needs. Let our cry be "more clergy and mission churches." We need to occupy new ground; we want new centres of operation; we want more resident priests, and new bands of clergy; fresh bodies of lay helpers, and more schools for the children of the poor. And all these will follow in the train of every newly founded church; each will form a new centre from which will spring branches in all directions, spreading into the new soil that has accumulated in such heaps around the old parish church, to the comparatively modern district chapel. This is the work which an age far from indifferent to religion, as the last few days have shown, but ready to grasp at it in whatever form it may present itself if it happen to be attractive and earnest, is calling upon all to enter upon heartily and without delay. Unless the sowing of the Gospel seed is to be left to itinerant preachers and "Little Bethel" administrators, the Church of England must multiply tenfold her houses of prayer, whose walls shall echo with the praises of God, whose pulpits shall send forth the glad tidings of salvation, whose free area shall welcome rich and poor alike, whose font and altar shall witness to the great Sacraments of the Gospel "duly ministered," and whose very stones shall symbolize the great doctrines of the Faith, and plead in silent eloquence with the passing throng. Let us hear no more of the dreaded infringement of parochial rights and vested interests in pews; of incumbents refusing leave to other priests to erect temporary churches within their sacred domains, while they themselves will not move a finger to take up the burden that lies across their path; let us put away, once and forever, the subtle distinctions and ungodly hindrances that have hitherto so often crushed the hopes and disappointed the good intentions both of priest and laymen, whom worldly means or religious zeal have encouraged to step into the gap and endeavour to stem the tide of infidelity that seems so fast approaching our shores. And surely after the facts which the great Mission has brought to light, no London incumbent can possibly have the face to continue the scandal of the pew system, the acknowledged greatest hindrance to the Church's work in towns!"

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A PROMISE should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise is the offspring of intention, and should be nurtured by recollection. A promise should be the result of reflection. A promise and its performance, should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

## POETRY AND MISCELLANEOUS.

## CHRIST CRUCIFIED.

"Then delivered he Him therefore unto them to be crucified."—JOHN xix. 16.

Tis done—the judgment hath been pass'd—  
That fell and impious crew at last  
Have triumphed in their claim :  
Their voices peal along the blast,—  
"Lead to the cross of shame!"

To expiate what monstrous sin  
Is He condemned to die  
That death of shame, of suffering,  
Of pangs that e'en from Him could wring  
The drops of agony?

Is it that He conspired to hurl  
The Cæsar from his throne?  
The Hebrew standard to unfurl,  
And make the world His own?

Alas! gaze on that placid brow,  
That eye of tenderness,  
That meek and lowly form, which now  
Is bowed down in distress:

And seest thou there the soldier's pride,  
The warrior's haughty eye?  
The heart—the arm of might, to guide  
Earth's noblest chivalry?

He hath indeed most bravely fought,  
Most willingly will yield  
His breath; but He hath never sought  
The battle-plain, nor ever wrought  
With sword, or spear, or shield.

His throne is in his people's breasts;  
His crown is set on high:  
On those who follow his behests,  
His sure and stedfast promise rests  
Of immortality.

The glories of His Father's home,  
The splendours of the sky—  
O'er boundless fields of space to roam,  
'Neath Heav'n's high canopy:

To list the songs of Seraphim,  
Which only breath of love  
And gratitude, and praise to Him  
Who ord'reth all above.

Such pure felicity was His—  
Pleasures at God's right hand;  
Yet did He lay aside this bliss,  
The cup of bitterness to kiss,  
At Love's supreme demand:

Left it, with full intent to die  
For those who raise the mad'ning cry,  
"Let Him be crucified!  
Lead on—lead on to Calvary,  
His Godhead there be tried!"



Then wherefore that undying hate,  
That rage which they can never sate  
But in their victim's blood?  
Why stream they through the city gate  
Like an out-breaking flood?

He came not down in arms to stand  
Against the might of Rome:  
He came the passions to withstand—  
That foul and most tyrannic band,  
That make men's hearts their home;

The victory He came to win,  
Was over Hell and Death and Sin.

'Twas therefore disappointed rage  
At His humility,  
That made them in that cause engage—  
Unparallel'd in any age—  
Of ruthless cruelty.

Alone, amid His foes He stands,  
With bleeding brow and cord-bound hands.

And He must yield in agony His breath,  
To save th' ungrateful world from everlasting death.

LAKEFIELD: North Douro, March, 1870.

B. A.

A TRUE GENTLEMAN is God's servant, the world's master and his own man; his virtue is his business, his study his recreation, contentedness his rest, and happiness his reward; God is his Father, the Church is his mother, the saints his brethren, all that need him his friends, and heaven his inheritance; religion his mistress, loyalty and justice his two ladies of honor, devotion his chaplain, charity his chamberlain, propriety his butler, temperance his book, hospitality his house-keeper, providence his steward, charity his treasurer, piety the mistress of the house, and discretion his porter, to let in and out as is most fit. This is his whole family made up of virtues, and he is the true master of the family. He is necessitated to take the world as his way to heaven, but he walks through it as fast as he can, and all his business by the way is to make himself and others happy. Take him all in two words, he is a man and a christian,

"ECCE HOMO" AND THE JEWS.—The book which caused so much lively discussion, pro and con, a short time ago, has been translated into German, and reaching the Jews, is said to have produced a revolution in their opinions respecting Christ. They are beginning to acknowledge him, not only as a good man, but as a great Jewish prophet; and wide spread efforts are being made to bring the Talmud and the Gospel into harmony.

THE evil eye of the Pope is said to be the cause of the numerous deaths and other disasters among members of the Council. Those who receive his blessing have recourse to superstitious expedients to ward off the curse of his "evil eye." The unfortunate Empress Carlotta attributes all her misfortunes to the Pope's blessing.

## RELIGIOUS REVIEW.

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We have such a pressure of other matter, appropriate to the present Holy season, that we are compelled to withhold much of the religious intelligence prepared for this number. The same remark applies to both our LITERARY REVIEW and CORRESPONDENCE. It is satisfactory, however, to observe that all the indications of the Church are in the right direction. We are moving on.

### CANADA.

ST. GEORGE'S, TORONTO, has been re-opened, greatly improved. The Choir like arrangement of the pews, has been substituted by open pews facing Eastward, uniformly throughout, and the whole effect produced by tinting and colouring is very good indeed.

ALL SAINT'S, HAGARVILLE.—This beautiful edifice has lately been opened for divine service with great eclat. The proceedings consisted of Morning Prayer with Sermon, Addresses in afternoon, Tea at 5 p.m., and a Lecture by Rev. H. Bartlett at night. About \$1000 were realized during the day in subscriptions, collections, and proceeds. The opening services was continued on the following Sunday, when sermons were preached to crowded congregations by the Rev. T. S. Cartwright and J. Francis, and handsome collections were made.

ST. JAMES', STRATFORD.—One of the handsomest Churches in the whole Dominion was opened for Divine Service in Stratford, on Sunday 20th March. There were three services, with sermons by the Bishop of Huron, Dr. Boomer of Galt, and Dr. Fuller of Toronto. About 1200 persons were present, and the offertories amounted to over \$400. The building is intended to seat about 800 people.

SEE OF ONTARIO.—Considerable interest is excited by the proposal to remove the See of the Diocese of Ontario from Kingston to Ottawa. The position of Ottawa as Capital of the Dominion, renders it very desirable that the Church should be fully and ably represented there.

BISHOP LEWIS AND THE PLYMS.—The Cecilites, commonly called "Plyms," have lately had their tenets thoroughly examined and confuted in a very able sermon by the Bishop of Ontario. The sermon, in substance and delivery, is very highly spoken, and was listened to by an immense and attentive audience.

### GREAT BRITAIN.

Both Houses of Convocation in Canterbury and York, and in both there have been able and lengthy discussions on Education, the Revision of the Bill, the proposed new Sectionary, and other equally important matters.

CONVOCAION.—Bishop Wilberforce made a speech in favour of the American system of a Board of Missions authorized by Synod to do the work done in England by voluntary Societies. Bishop Solwyn seconded him, and spoke to the same purpose in deprecation of merely voluntary associations for Church work.

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CLERGY OF CANADA.

# CANADA LIFE ASSURANCE COMP'Y.

SPECIALY LICENSED BY GOVERNMENT OF CANADA.

ESTABLISHED 1847.

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WITH PARTICIPATION IN PROFITS.				WITHOUT PARTICIPATION IN PROFITS.			
Age.	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly.	Quarterly.	Age.
25	\$18 10	\$9 40	\$4 80	\$16 50	\$ 8 50	\$ 4 30	25
30	21 20	11 00	5 70	19 10	9 80	5 10	30
35	24 50	12 60	6 50	22 10	11 40	5 80	35
40	29 00	14 90	7 60	26 10	13 30	6 90	40
45	34 20	17 50	9 00	30 40	15 60	8 00	45
50	40 50	20 80	10 60	37 10	19 00	9 70	50
55	51 30	26 20	13 30	47 50	24 30	12 40	55

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

WITH PARTICIPATION IN PROFITS.				WITHOUT PARTICIPATION IN PROFITS.			
Age.	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly.	Quarterly.	Age.
25	\$34 40	\$17 70	\$ 9 10	\$30 60	\$15 70	\$ 8 00	25
30	39 40	20 30	10 40	35 00	18 00	9 20	30
35	44 40	22 80	11 60	39 50	20 30	10 40	35
40	51 10	26 30	13 40	45 50	23 30	11 90	40
45	57 40	29 50	15 10	51 10	26 30	13 40	45
50	66 50	34 20	17 40	59 10	30 40	15 50	50

By this Table persons can effect assurances, paying Premiums for only ten years, and after the payment of two years' Premiums may convert their Policies into paid-up or non-forfeitable assurances, for an amount equal to as many tenths of the sum assured as there may have been years' Premiums paid upon it. By this system Premiums paid on a Policy are never lost.

In the cases of Clergymen taking advantage of these reduced rates, the proposals must be sent direct to the Head Office of the Company, and remittances of Premiums made there by Post Office Orders or otherwise, free of cost.

Forms of Application and Rates for other systems of Assurance may be learned upon application at the Company's Head Office, Hamilton, Ont.

Hamilton, July, 1869.

(1)

A. G. RAMSAY,

Manager.