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TO OUR READERS.

We have to apologize to our readers for the late publication of our present number. It has been caused by unavoidable circumstances.

THE FEBRUARY NUMBER

Will contain, in addition to the conclusion of the Tale "Faith and Faithful," a second article on "Hymnology;" an essay on "The Claims of the Present Life;" a paper on "Sermons;" a sketch of the late "Bishop Mountain;" a "Sermon" by an eminent English Divine; original poetry; a résumé of religious intelligence; notices of books, &c., &c.

We have received promises of literary co-operation from a number of other writers, whose contributions will add much to the interest of the Magazine.

We still ask for assistance in widening our circulation. Subscribers who have not yet paid, are requested to forward their subscriptions.

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TALES, ESSAYS, AND REVIEWS.

—
FAITH AND FAITHFUL.

—
BY MRS. A. CAMPBELL.
—

"If I could but get into the country, Elsie, I might get well; I long so for green fields and flowers, and the singing of the birds, and the sweet fresh air; I never shall get better here; it is so hot and stifling, and close and dusty; but I don't mean to complain, dearest, and add to your troubles. The Lord has willed it, so I must submit, so don't fret about it;" and as she spoke the girl twined her arms round the neck of her sister, who was bending over her, arranging her pillows, and kissed off a tear she saw trickling down her cheek. For some time after this the girls sat in silence, their hands clasped in each others, as if too thoughtful to speak; then Elsie, the elder of the two, starting up, said: "Dolly, I have a plan in my head for you; you must go to the country, darling; I shall speak to Mrs. Davy about it;" and without waiting for an answering remark from her sister, she left the room.

Elsie and Dolly Evans were orphans; their mother had died when Dolly, the younger, was a very little girl, and their father had been killed by a railway accident about a year before the time our story opens. He had been an upright and honest merchant, but an unsuccessful one, and after his affairs were wound up, the small pittance left, scarcely sufficed for the support of his two daughters—Elsie, a beautiful girl of twenty, and Dolly, a delicate child of fourteen. For some years before his death, Mr. Evans had led a very retired life, and there

were few friends to miss the orphan girls when they left their circle and took humble lodgings with a widowed governess.

Hope had been held out at first that some settlement would be made them by the Company who owned the Railroad upon which their father had lost his life, but having no one to forward their claim, and many hindrances being put in the way, as yet they had received nothing, and Elsie had been glad to increase their income by coloring photographs for a fashionable establishment which supplied Mrs. Davy with the work, an employment pleasant to herself and one she could execute with taste and skill, for Elsie had been well educated, and money had not been spared by her fond father in giving her accomplishments, so as to fit her to shine in a position he fondly hoped to place her, for she was very beautiful. But those who knew Elsie Evans well, saw that her loveliness consisted not alone in the outward graces of the person—but the inward graces of the spirit—and respected her accordingly. A devoted Christian girl, she walked in all humbleness and meekness and uprightness, so that they took knowledge of her that she had been with Jesus. Early left motherless, she had devoted herself to training and educating her little sister, who repaid her care with more than sisterly affection. For the last few months the little one had been visibly declining in health, and Elsie's slender purse had been taxed to the utmost to supply her with medical advice and all kinds of tempting nourishment, but with little avail, for the child still pined for the country.

"Dolly," said Elsie, a few minutes after, as she came into the room, "Mrs. Davy and I have arranged it all; I shall start this afternoon and walk out to Beach Road, to the butterwoman's farm, to see if she will take us as boarders for a while. You must have change, and five miles from here will surely give that, and if I promise to give no trouble and wait upon us both, she will probably not charge too much."

"Oh, how nice," exclaimed the child; "but, Elsie, you will not be able to walk so far to-night."

"Yes, dear, I shall sleep there and come home in the morning. Mrs. Davy promises to share your bed for to-night. I am going to start at once; I wonder I never thought of it before."

"But what will Harry do?" enquired Dolly; "how can he see us out there?"

"Oh! Harry will do very well," answered her sister, with a slight blush; "the fact is, Dolly, it won't matter where we are, for Harry has promised not to try to see us for three months at least. His father has come home, and won't consent, so I will not allow him to come here any more, at least not for a time. Now, good-bye, darling! cheer up. Do not look so pale over it; it is the Lord. Shall we receive good at the hand of the Lord, and shall we not also receive evil?"

"Oh, Elsie, is that possible! Why won't he consent? If he saw you I am sure he would. Why doesn't Harry take you to see them? He never could refuse you then!"

"Dolly, dear, you know nothing of these things; that would never do. We must wait the Lord's time, and in patience possess our souls. I am happy enough to have been an instrument in God's hands of usefulness to Harry. I must not try to force myself into his family when I am not wanted. We are both young, and, if the Lord will, we can wait; but if it is never to be," she said sadly, "we can glorify him in the fires. I shall never be a party to any disobedience of his parents on his part. Now I did not intend to tell you this to-day," she continued more playfully, "but you are such a fairy, you steal every secret of one's heart. Look upwards, Dolly; the more of sky you see, the less of earth."

Nine months before our story begins, a young officer named Harry Greaves, whose regiment was quartered in the town, hunted up his old governess, Mrs. Davy, and finding her pleasant little abode nicer than a barrack room, made himself quite at home. How much towards this result Elsie and Dolly had to do, we cannot say. Dolly found him a good playfellow, ready for a romp whenever she had strength for one, and kind and agreeable when she had not;—reading to her or amusing her with funny stories of camp life, or of school-boy experiences; and so she soon became his warm champion. With Mrs. Davy, Harry had no trouble in soon establishing his footing in the house. She saw nothing in her old pupil but perfection, and encouraged him to come; but with Elsie the matter was different, and for a while she was the only drawback to his ease and comfort there. Knowing herself to be an orphan, and apparently unprotected, she withdrew as much as possible from the society of one who sometimes shocked her by his levity and worldliness, while he placed her under obligations by his delicate thoughtful attentions to her little sister; and so, while he was at the house, she busied herself with the colouring, or absented herself altogether, taking the time to visit the pauper children she taught at Sunday-School, and thus see as little as possible of the intruder.

This conduct, so different from that of young ladies generally towards military men, at first chilled, then piqued and interested the young man, and roused him from his natural laziness to study her character. And then it came to pass, that the more he studied, the more he saw to admire and love in one who continued for a long time a perfect enigma to him; nor did he ever thoroughly understand her till he obtained the key to her secret of living, and was able to draw for himself from the same source that she did. It was a long time, however, before this came about.

"I wish you would get me a class at that Sunday-School of yours,

Miss Evans," he said one day; "don't you think I should make a capital teacher?"

"No, I do not," she honestly replied. "I should be sorry to see a class in your hands at present."

"Why, now; do tell me why?" he continued in an amused tone.

"Why; Mr. Greaves," she gravely replied, "how can you teach what you do not know; how can you tell others of the love of Jesus, when you know nothing of it yourself; how can you care for their souls when your own immortal soul is not precious in your sight. It would be the blind leading the blind, and both might fall into the ditch. Forgive me," she continued sweetly, seeing a pained look upon his face, "this may seem hard speaking; but, Mr. Greaves, read your Bible, and you will find it gospel truth. First see yourself as a sinner, and seek pardon and peace through a Saviour's cleansing blood, and then you will be able to tell what great things God has done for you to others. May the day not be far distant when, this consummation arrived at, you will be 'preaching Jesus,' and have souls given you for your hire," and with an earnest, beautiful smile, she shook hands with him and left the room.

That evening, Dolly found her friend stupidly dull, and for several days she saw no more of him.

"What did you say to Mr. Greaves, Elsie? she enquired. "You must have offended him. He won't come here any more, and I shall miss him so, he is so bright and full of fun?"

"Dear Dolly, I only spoke a few words about his soul, and, dearest, if they have offended him I cannot help it; I felt I must be faithful, and hold my peace no longer. He might at any moment be ordered away, and no one tell him of his state. Pray for him, Dolly, and, if you should ever see him seriously inclined, don't help Satan to spoil the work by encouraging levity."

"No, Elsie, I shall not, and I will pray for him. I never thought of trying to help him to be good before. How nice it would be if I could! that is, if he ever comes again," she continued with a sigh.

"Yes Dolly, perhaps God has given you a mission in that way, while he has laid you aside through sickness; even the smallest may influence for good. Little Maggie the ragpicker is striving to glorify God in her humble way, and preaches Christ to a group of dirty ill fed children whenever she gets the chance; she is living the Gospel before them too, by her honestly, gentleness and patience, and already her work is being blest. Nearly every Sunday she gets some wretched urchin or other to come to school and hear the 'good news' which has made herself so glad."

"Oh Elsie," said Dolly as a tear trickled over her pale cheeks, "how

sinful I have been; I have contented myself with amusing Mr. Greaves and being amused by him, and have never thought of his soul or any body elses, while poor Maggie has done so much. I thought I could do nothing, while she with her bread to earn has shamed me by doing such great things."

"Yes Dolly; she has done what she could and will not go unrewarded by the Master who hath said that 'even a cup of cold water given in His name will not be forgotten.' Live 'looking unto Jesus' dearest and he will point out to you what to do."

The seed sown by Ellen had taken root in the heart of Harry Greaves, and Dolly was careful to water and nourish it, and so the Blessed Spirit gave the increase until both the child and her sister were able to rejoice over the young man as a brother in the Lord.

It was not to be wondered at therefore, that Elsie's interest in him and prayers for him, and delight in his humility and growth in grace, should have resulted unknown to herself in her reciprocating his attachment, and after seven months time, when he offered his hand, and she saw how matters really stood, she should have accepted him, provided his family who were abroad should consent.

Now up to this time, Harry had never thought of his family in the matter; but when Elsie set it before him, he began to doubt whether his proud haughty father would be willing to let him marry a penniless girl unknown to society be she ever so beautiful and clever and good, and anxiety about the matter had softened him down and given him a look of care which made him seem many years older.

CHAPTER II.

The day soon came, as Elsie said when the family had returned, Harry's story told, and a flat rejection given to his wishes without any attempt being made to see the object of his choice. Sorely was the faith of the young people tried; but Elsie's strong mind and right feeling proved equal to it all, and she herself marked out the line of conduct they were to adopt. Harry was not to see her for three months. He must try to obey his father; if at the end of that time he felt love stronger than obedience, he must tell him so and endeavour to persuade him again. Perhaps the gentleness and patience shewn would not be without its effect in softening the paternal heart. If not they must just trust and wait on; and so she reasoned, not bringing her share of the suffering forward at all. She was sure the Lord would make good come out of evil if they only trusted Him; and so they parted, sorely against Harry's will, who with the natural impetuosity of his character, found it hard to take things quietly and would have been more likely

to have defied his father, had not divine grace and Elsie's good sense taught him better things. Probably Harry Greaves' father expected some such result, for he seemed surprised at the turn things had taken, when day after day had passed and no 'fight it out' spirit appeared; but Harry remained quietly at home, leaving the house only when military duties called him from his books, and never reverting to the subject, but gently and submissively doing his best to please—though bearing a sad, suffering look upon his face—the old man was pained and chafed to see the while.

"I would rather," he said to his wife, "Harry had stormed and raged a bit about this matter, as he used to when his wishes were contradicted, than take this dull moping way over it. He has obeyed me, evidently, but it looks serious—what has come over the boy, he used to be so high-spirited?"

"Indeed," was the reply, "Harry is greatly changed. I think if it were not that he has become very religious he would take it differently; don't you notice how constantly he goes to church?"

"Yes, I do; I don't like that either. At his age too much church-going is'n't good. Perhaps he sees the girl there?"

"I think not," said Mrs. Greaves; "he always attends either his sister or myself, and, from his devout manner during the service, I judge no other thoughts than the worship of God are in his mind. Truly he is changed, as you say. Perhaps you have done wrong in crossing him, my dear?"

"No! No!" was the testy reply, "how could I let my only son, with such good prospects as he has, throw himself away upon a poor nameless girl—some friend of old Mrs. Davy's? He will get over it."

"I hope so," was the reply; "but I am afraid not, and my heart is tender over my poor boy."

Nearly three months had passed, and Dolly had rejoiced in the change to the country. To the child it was new life; she had made friends with every creature about the farm, and knew by name every sheep and lamb, and cow and calf, on the place. Mrs. Barley, the hostess, had taken great pride in seeing her grow strong and rosy again on her good fare and fresh air, and delighted in teaching her how to make butter and cheese, and bring up calves and chickens, and all sorts of things she thought useful for her to know. "You'll never be a bit the less a lady, Miss Dolly," she'd say, "by knowing all this. When I was a girl I used to write in my copy book 'knowledge is power,' and I believe it, for it has been a power to me. I wouldn't be the owner of all these broad acres if I had'n't a knowledge of things." And Dolly, as she laughed and said "Yes, I want to know everything," would often heave a quiet little sigh, and wish that the good-tempered, warm

hearted, busy little body, cared less for the things of this world, and more for gaining knowledge of those which belonged to her eternal peace. Mrs. Burley's Sundays were a grief to both her young visitors, brought up, as they had been, to look upon the Sabbath day as the best of all the seven, and to rejoice to use its hours either for the spiritual good of their own souls, or that of others. Their hostess seemed to live in such a busy whirl all the week, as to have no time for thought, and, when Sunday came, to be tired out. Sometimes she went to church, sometimes she stayed at home to cook the dinner, and, after dinner, either took a nap or walked about the farm, commenting upon the improvements, and marking with a careful eye where a nail was wanted here, or a board there. Evening seemed long in coming, and she gladly ended a day she looked upon as a very tedious one by going to bed early. Elsie had got up a little sort of Sunday-school for the unemployed servants and herd boys; but the mistress was above coming to anything of that sort, and could not be reached in that way; and both the girls feared they should have to leave Mrs. Burley without having been the means of awakening in her one anxious about her soul. God was better to them, however, than their fears. One day, when Dolly had been following her from dairy to pantry, and back from pantry to dairy, till the child was quite tired out, she sat down, saying, "Well, Mrs. Burley, you have worn me out; I can't go any more. You are the most active person I ever saw. I often wonder how you can keep on as you do from morning till night. I should give up before the day was half over."

"Yes, I suppose so," was the self-satisfied reply, "and many another. I don't see many as can keep up with me in work. I strive early and late, Miss Dolly, pay my debts, and owe nobody anything—thank God!"

"Yes," said Dolly seriously, "you do. There is one debt that all your hard working won't clear off, which you can't pay, and shall have to get some one else to pay for you, if you are to get clear of it."

"Bless the child!" was the astonished reply of the woman, as she let her whole mass of golden butter fall back again into the churn, "what is she talking about? I don't owe a penny to a creature living. You are dreaming, child!" Then proudly drawing herself up, and putting her arms akimbo, she continued: "Who is it, I should like to know?"

"God," replied Dolly. "He, as your Creator, Provider, Master, and Father, has done, and is doing, everything for you, and has a right to your services in return—has He not?"

"Well, yes, Miss Dolly; how you talk!"

"And what have you done, and what are you doing, in return for Him?"

"I don't know, I'm sure. Putting it in that way the score is all on the one side, certain."

"Yes," said Dolly, "the score is on one side, and, when the account is made up, what will you have to balance it?"

"Now don't, Miss, there's a dear, you go to frighten one. I never saw it put in that way before. I'm a good living woman, and never expected the Lord would look into things like that with me."

"Yes, but he will though," was the answer. "One sin will condemn you, and you have 'done what you ought not to have done, and left undone what you ought to have done,' have you not? and justice must be satisfied. 'The soul that sinneth shall die,' the Bible says."

"Goodness gracious, Miss Dolly," said the woman, as she wiped her face with her apron, "you knock the life out of a body; you cut things sharp into one; I've read those things scores of times, but never saw myself in them before. I see the debt now, and a long one it is too; all my life; forty years of it; and if I live forty more I shan't be able to clear it. Good Lord, what is to be done; who could pay that?" and the woman turned with an amazed and startled face upon the girl.

"Now then," joyfully answered her companion, "as you see the debt and feel it, I can easily show you who'll pay it for you. The Lord Jesus Himself, upon whose back all our sins and burdens and debts were laid, and who saves us from the penalty of them;" and, reaching down a large Bible which stood upon a shelf, she opened at the 53rd of Isaiah, and read that and the 55th to her attentive listener.

From that day Mrs. Burley became a changed woman, and her pride and self-sufficiency melted before the shining of the Sun of Righteousness in her soul, into gentleness and humility. The bustling, busy, noisy, active woman, asked the Lord each day to give her work to do for him, and found time to do it too—feeling that she never could do enough for Him who had paid such a debt for her. "To think," she used to say, "that here I was, running up a forty years' score, with nothing to pay, and the Lord wipes it off with one sweep. Ah! but that wipe cost Him dear—nothing less than His own blood—nothing less could do it!" And when, as years rolled on, and she was sometimes commended for her frequent acts of benevolence, she would shake her head, disclaim all praise, and say, "Don't speak of it! I do nothing. If you only knew what a heavy score I ran up the forty years I served the Devil, you would think nothing of the little I do now for my own Master in my old age, when the best of my strength is gone; and to think of His loving 'even me.'"

And so Dolly's work was blessed."

To be continued.

INTRODUCTORY PAPER ON HYMNOLOGY.

By Rev. C. Pelham Mulvany, M. A., Ex. Scholar Trinity College, Dublin, acting Chaplain Provincial Penitentiary.

No. 1—THE AMBROSIAN HYMNS.

The great advance in all that relates to the heartiness and beauty of the externals of worship, which it is the good fortune of our generation to witness, depends on few things more than on the increased use of metrical hymns. Among the Protestant sects the production of hymns of any merit or vitality, has been at a standstill since the days of Watt and Charles Wesley. With the early generation of Tractarians, hymns were decried as an unclean thing, proper to Disenters; in their Churches "the anthem" was the flower and culmination of Church song, and when an anthem was impossible, Tate and Brady Psalms were elected as more in accordance with "the Rubric" than unauthorized metrical compositions. The use of hymns in place of anthems came with the larger and more democratic development of the High Church revival; it came when men learned to interpret the rubrics, and what shreds of ritual Anglicanism had preserved in a wider and less insular sense, as the uses of the pre-reformation Church were more a subject of research, and their adaptation to the popular needs of our own day became felt. With these studies came the bringing to light of the treasures of the rhymed Latin Hymns and sequences of the middle ages. It is not too much to say, that in the beginning of the present century, the existence of this treasure was unsuspected; it is true that the Romance Literature led a few to suspect that a new view of poetic beauty lay hidden in the productions of those centuries, which Mosheim solemnly sneers at and which Hallam dismisses with impatience as the darkest literary epoch in history; and in Goethe's great poem, the solemn strain of the *Dies Iræ* breaks on the earthlier music of Faust as the bars of a Gregorian chant contrast with the opera singing of the *Prophete*. But it was the Church movement of our own day that made the value of the Hymn apparent as a vehicle for religious teaching. Hymnology has been taken up by men of deep scholarship, and has been the work for the Church in our time of many gifted translators and adapters, of whose labours the numerous hymnals from "Hymns Ancient and Modern," onwards are the valuable result. The original poetic gift which enabled John Keble to create a new era in devotional poetry is rare, but the excitement of a revolutionary time acts in itself as a kind of poetic inspiration, and the form of the Hymn being once understood by study of the mediæval models, taste and power to adopt it to our modern needs has not been wanting. "Hymns Ancient and Modern," which with its appendix, is the Hymnal most generally used in Canada and in America, consists as we shall take occasion to show, of more than two-thirds translations from the mediæval Latin. It may therefore be of interest to the readers of the *CHURCHMAN'S MAGAZINE*, to furnish a sketch of the origin of those rhymed metrical compositions, as well as the authors of those most in popular use through the medium of "Hymns Ancient and Modern."

Lyric composition, of which religious poetry was probably the earliest form, has from the first taken two different methods of expression, the Psalm and the Hymn. The first is peculiar to the East, is constrained by no formal metrical laws, and appears in the compositions

of David and the other Psalmists of the sacred canon, as well as in the Hymns of Simeon, Anna, and the Blessed Virgin-mother. This is the form of the hymns used at the present day in the Eastern Church; of its use in the Western Church, the *Te Deum* is, we believe a solitary instance, and the rise of the unrhymed Notkerian sequences an exceptional manifestation. The Western intellect loved order and law; a methodized system of metres was essential to control and develop its utterances.

Such a system of metres Christianity found ready made to its use, when it adopted the Latin language as the expression of its spiritual life among the nations of the West. But when in the fourth century the educated Latin-speaking world had become Christians we do not find that the writers of poems on Christian subjects took kindly to the metrical form in which the lately dominant worship of blood and lust had been portrayed and embellished. And as Milman remarks, (Note to Gibbon History, vol. iii, p 248), writers like Clandian avoided treating Christian topics in the old hexameters and sapphics; a metre of classical origin, yet the least prominent in classical use, was selected by the intuition of St. Ambrose. It is in fact the eight-syllabled line called in dissenting hymn books, L.M., or long metre, and is the same in St. Ambrose's hymns as in Bishop Ken's. It is scanned by quantity, but the marked ictus of the iambic structure tended to introduce accent. This, which appears as a determinating metrical principle in St. Ambrose and Prudentius, takes the place of quantity in Venetius Fortunatus, a century later. The Ambrosian hymns occupying this period, are the earliest form of Christian hymn writing in the West; they comprise the originals of many of our chief favourites at the present day, and they mark the transition period from classical to mediæval Latin. Rhyme does not appear as yet. The eight-syllabled iambic line is far from being the most perfect metrical form among the classical metres, and we do not yet meet with the varied richness of sound, the resonant melody and structural art of the thirteenth-century rhymed hymns. "Only after a time," as Archbishop Trench in his observations on St. Ambrose remarks, "do we learn to feel the grandeur of this unadorned metre, and the profound, though it may have been more intuitive than conscious, wisdom of the poet in choosing it. It is as though building an altar to the living God, he would observe the Levitical precept and rear it of unhewn stone on which no tool had been lifted." With reference to Archbishop Trench's book ("*Sacred Latin Poetry*,") we may remark the appreciative spirit with which some of the gems of mediæval poetry are chosen, and still more, the charm with which the results of an acquaintance with mediæval literature only surpassed by that of Dr. Neale, are worked up in the introduction. It is like reading one of Max Muller's marvellous popularizations of a difficult subject. Yet we cannot repress our regret that some of the finest poems should have been curtailed in deference to prejudices which are fast passing away, e.g. the prayer for the Faithful in the last verse of the *Dies Iræ*. In our selections we shall confine ourselves, where possible, to hymns not given by Archbishop Trench, supposing his book to be already in the hands of all interested in this subject. We therefore give as a specimen of St. Ambrose the following, which our readers will doubtless remember is quoted in a hymn already in popular use by St. Augustine in the *Confessions*; it has been embodied by Bishop Ken, and made the heritage of thousands in

English homes for many generations, in his evening hymn.

"Deus creator omnium,
Polique Rector Vestiens,
Diem decoro lumine,
Noctern soporis gratia.
Artus solutos ut quies,
Reddet laboris usui
Mentes que fesses adlevet,
Luctus que solvat anxios.

The new metrical analysis applied so elaborately by Mr. Ellis in his lately published "Edition de luxe" of Catullus, tells us somewhat of the same kind with regard to the carmina of St. Ambrose. The latter consists in every case of an even number of lines, the total a multiple of four. Each four lines was a strophe, verse by verse was sung antiphonally, with a chorus at the end. This has not, as far as we are aware of it, been remarked before; it gives a principle of structure which goes a great way to relieve the monotony of the Ambrosian iambs. *Jam lucis orto sidere* is well rendered in Hymn 4, of "Hymns A. and M."

"Now that the daylight fills the sky,
We lift our hearts to God on high.

We give the Latin, arranged on the metrical principle of Mr. Ellis, (see preface to "Catulli Carmina," 1868,) a valuable one, which ought to be applied to all Classical hymns.

Strophe A.

Jam lucis orto sidere,
Deum precemur supplices,
Ut in diurnis actibus
Ne servet a nocentibus.

Antistrophe A.

Linguam refrenans temperet,
Ne litis horror insonet
Visum fovendo contegat,
Ne vanitates hauriat.

Strophe B,

Sint pura cordis intima,
Absistat fat et vecordia,
Carnis terat superbiam,
Potus cibique parcitas.

Antistrophe B.

Ut quum dies abscesserit,
Noetem que sors reduxerit,
Mundi per abstinentiam,
Ipsi canamus gloriam.

CHORUS—

Præsta, Pater Piissime-

The relation between Strophe and Antistrophe cannot be so well marked in English; and the Advent Hymn of St. Ambrose

"Box clara ecce intonat,"

is rendered in a different, and to our taste, ill-chosen metre in "Hymns A. and M."

"Hark! a thrilling voice is sounding,
'Christ is nigh' it seems to say."

Hymn 32, (A. and M.) is from

"Verbum Supernum prodiens,
A Patre olim exiens."

a hymn which from the regular recurrence of its rhyme, we should be

inclined to attribute to a later date than that of St. Ambrose.

Hymn 125, (A. and M.), is

"Jesus our hope, our heart's desire,
Redemption's only spring,
Creator of the world art Thou,
Its Saviour and its King ;"

another ill-chosen metre for

"Jesu nostra Redemptio,
Amor et desiderium."

Aurelius Clemens Prudentius, was born about A.D. 348. After a long life of adventure and usefulness as a judge, and as a soldier in high command, he composed the lyric poems which rank him among the last of those who cultivated the Greek lyric poetry which the genius of Horace and Catullus had engrafted upon the alien stem of Latin. Bently calls him the "Homer and Virgil of the Christians." His style is one of a transition period. The classical language, which had for four centuries been fixed and unruffled by a breeze of fresh thought, (as Mg. Muller says of all classical or stationary languages), had become broken up under a new impulse. The Latin of Prudentius is a growing, as the modern critics call it, a corrupt language. Dr. Treuch gives one of his finest poems; we are not aware that it has been translated.

Salrete flores martyrum,
Quos lucis ipso in limine,
Christi insecutor sustulit
Ceum turbe nascentes rosas.

A still finer ode is that on the incarnation.

Corde natus en Parentis,
Ante mundi ex ordium,
Alpha et O Cognominatus,
Ipse Fons et Clasula,
Omnium quæ sunt, fuerunt
Quæque post ventura sunt
Seculorum seculis.

This is on the classical, we might say the Catullian model, while

Juste Judex mortuorum,
Juste Rex viventium.

seems to anticipate the most awful strains of the Dies Iræ; the closing strophe reminds us of the Hymn to Diana of Catullus, in the classical simplicity of its structure and diction.

Te senes et Te juvenus,
Parvulorum Te chorus,
Turba Matrum virginumque,
Simplices puellulæ
Voce concordēs, pudicis,
Perstre pent concentibus,
Seculorum seculis

The Ambrosian school extended into the eighth century, and its forms are observed by Bede in some of his hymns; but its crowning glory and at the same time its point of departure into the mediæval, as distinguished from the classical form, is found in Venetius Fortunatus. Some sketch of his life and of the action which his poems exerted on the hymnology of the Church we hope to give in a future number.

The surest and the shortest way to make yourself beloved and honored, is to be indeed the very man you wish to appear.

GRACE AND FREE WILL,

AS TAUGHT IN THE PRAYER BOOK, ARTICLES, AND HOMILIES.

“Yet not I, but the grace of God which was with me.”—1 Cor.: xv, 10.

In almost every age of the Church, the minds of men have been more or less disturbed by controversies with respect to grace and its incompatibility with the freedom of man's will. While some have contended that the impulses of grace are irresistible, others have fallen into the opposite extreme, and rejected the idea of any influence of the Divine Spirit upon the human mind; alleging that man, by the inherent original force of his own nature, is sufficient to all the purposes of duty and obedience, as far as is necessary to recommend him to God's favour and grace, and to give him a title to eternal happiness. Against these two extreme errors, Archbishop Cranmer thus cautioned the clergy and laity of his time: “All men,” he says, “are to be admonished, and chiefly preachers, that in this high matter, they, looking on both sides, so temper and moderate themselves that they neither preach the grace of God that they take away thereby free will, nor, on the other side, so exalt free will that injury be done to the grace of God.”

Now from God's threats against, and his promises and exhortations addressed to sinners throughout the Bible, it is evident that the assistance of the divine grace is not inconsistent with the free agency of man,—it does not place him under an irresistible restraint, or impel him to act contrary to his will. Though human nature is generally depraved, yet every good disposition is not totally extinguished, nor is all power of right action entirely annihilated. Men may make some voluntary though feeble attempt to act conformably to their duty, which will be promoted and rendered effectual by the co-operation of God's grace; or the grace of God may so far co-operate with their actual endeavours as to awaken and dispose them to their duty, yet not in such a degree that its influence cannot be withstood. In either case their own exertions are necessary to “work out their salvation,” but their sufficiency for that purpose is from God. The joint agency of God and man in the work of human salvation is pointed out by St. Paul in his Epistle to the Philippians: “Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure;” and the Apostle himself is an illustrious example of the exhortation which he here gives. “He laboured abundantly, yet,” he says, “not I, but the grace of God which was in me. Hence we infer that free will and grace are not incompatible, though the mode and degree of their co-operation is altogether a mystery to us.

To make an irresistible act of divine grace absolutely necessary to repentance and conversion,—to suppose that men are to be altogether passive in this change,—that they are not to concur in it by any act of their own,—that the work is to be instantaneous, without steps or degrees,—is contrary to reason and the ordinary methods of grace. Even the natural and unregenerate man, by the use of that part of free will, that is, his reasoning faculties, which distinguish him from the brute creation, may exercise the freedom and power of reflecting on his own thoughts and actions,—may go to Church,—may read and hear the Word of God read,—and may take heed to and weigh the counsel and advice of those who would urge him to mend his ways; and the greater

inability he finds in himself to turn to God, the stronger will be his motives to beseech God to enable him to do those things by which he shall be enabled to turn. If the unregenerate are to sit wholly passive under the operation of divine grace, why are they said in Scripture to resist the Holy Ghost, unless his impulses are resistible? Why are they called upon to make themselves new hearts and new spirits, unless they have that grace which is necessary to repentance? Why does our Saviour say that Jerusalem would not be gathered, when he would have gathered them as a hen gathereth her chickens under her wings? or why does he say, "Ye will not come unto me that ye might have life," if compliance with his will is an impossibility? Why does St. Peter direct Simon Migus, whom "he perceived to be in the gall of bitterness and in the bond of iniquity, to pray to God, if perhaps the thoughts of his heart might be forgiven him"? How different is this from the unintelligible doctrine of those who tell us that it is impossible for a man to repent till his day of *grace* is come,—that there is a certain time appointed, till which we are to wait for the *incomings* of the Spirit, without which a man can do nothing for himself,—that there is a certain *critical moment* of a man's life in which God pours out a plentiful *manifestation* of his grace to his *chosen*,—that then they shall be able to turn to him,—and that it is impossible for them to do so before.

The question, then, is not, Whether we have any free will and power to turn ourselves to God, but, Whether we have a free will or some ability to do those things, which being done by us, we shall be enabled to turn to him,—which is agreeable to the teaching of the 10th Article of our Church, "that we have no power to do good works pleasant and acceptable to God without the grace of God preventing us, that we may have a good will, and working with us when we have that good will."

That the concurrence of grace and free will is the doctrine in our Prayer Book, Articles, and Homilies, will more plainly appear from the further consideration of the question.

God created man perfect in his kind, with a will which was free to choose either good or evil. He at the same time implanted in his nature such principles of light and strength—such a strong propensity to his own happiness—so clear a knowledge of the way leading to it, as were sufficient to direct his choice with advantage, and to dispose and sway his will towards the better part. But he fell from that liberty when he committed sin,—he broke that power which he had of election and choice,—he ceased to be free with respect to good, and became the servant of sin,—so that "his condition after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God."

But, although man has no freedom of will or ability to that which is good, yet he has a true possibility of will to do or not to do something required by God; which, being done by man, God will dispose his heart and make it fit for his grace, the same being left undone or neglected, the heart of man so neglecting will every day become more and more indisposed and incapable of grace. This may be illustrated in Naaman the Syrian and in the widow of Sarepta, both heathens and unregenerate. Naaman had no power or free will to cleanse himself from his leprosy either in whole or in part, yet he had a true freedom of will to wash or not to wash in Jordan. Had he finally departed in the angry mood into which he fell on hearing the prophets advice, or

had he refused to wash himself in Jordan, he might have returned to his own country a leper more foul than he came. The cure was altogether God's work. Naaman had no hand in it. But to wash in Jordan was Naaman's own work and an exercise of that free will, which God, since the fall of Adam, takes from no man. In like manner it was in the poor widow's choice to give or not to give to Elijah a cake from her scanty store of oil and meal; but if she had refused to comply with the prophet's request, God would not have multiplied her oil and meal in a miraculous manner. In working this miracle, God had no partner; it was entirely his doing; but in bestowing these alms upon the prophet the poor widow in part did work; this was an exercise of her free will and loving-kindness, but no fruit of sanctifying grace, it being done before the grace of Christ and the inspiration of his spirit. In like manner to humble or cast ourselves down before God in order that we may be partakers of sanctifying grace, is in part our own work and strictly required at the hands of every man who hopes to be partaker of this grace; but the lifting of us up or our conversion to God, is entirely God's work. In this work we are merely passive as Naaman was in the cure of his leprosy, or the widow's oil and meal in the miracle which God wrought in it; but we are not in a like manner passive in humbling or casting ourselves down as we may learn from the words of the apostle Peter. "Humble yourselves therefore under the mighty hand of God that he may exalt you in due time;" for if it were as impossible to cast ourselves down without God's special grace, as it is to lift ourselves up without it, St. James would only seem to mock us when he says, "humble yourselves in the sight of God, and he shall lift you up."

This doctrine is maintained throughout our Prayer book, especially in the fourth collect at the end of the communion service. This collect teaches us that we cannot at all do any works morally good. "Prevent" or go before "us, O Lord in all our doings with thy most gracious favour;" nor any works spiritually good without God's assisting grace or gifts of the Holy Spirit inherit in us; "further us with thy continual help." In the latter clause of the collect we pray, "that in all our works, begun, continued and ended in thee, we may glorify thy holy name," which shows the necessity of good works to salvation, if not to justification. And when we pray that, after we have glorified God by our good works, "finally by thy mercy we may obtain everlasting life through Jesus Christ our Lord"; this teaches us that we must not rely upon or put our confidence in the best works that we can do, though we do them continually, but in God's mercies and Christ's merits only. Without his preventing grace we must continue in our fallen condition. Without his assisting grace we cannot stand. Without subsequent grace we can make no progress towards eternal life, unless all our works are begun, continued and ended in him, we shall never obtain the "end of our faith, even the salvation of our souls."

This collect is directly opposed to the doctrine of those who, though they acknowledge that the first infusion of grace or root of good works, is wholly from God's mercy, yet allege that all subsequent increase of grace is to be ascribed to the merit of good works, and that by the habitual and constant use of grace, eternal life may be merited. But the collect teaches that the increase of grace is no more from good works, than the first grace itself; but that if we use the *first* grace aright

we shall certainly receive increase from God, and be made partakers of joy according to the measure of our works, though not for our works sake nor for the right use of grace. The increase of grace once infused depends on man's free will; he who uses his talents well, shall have more given him. But, whilst we admit this freedom of will, we deny the merit of our free will. We have a freedom of will to neglect or despise the ordinary means by which grace is bestowed; we have freedom of will also not to make use of the blessings which God has already bestowed upon us. If we do evil or abuse those blessings, the evil is wholly ours; if we do well and make a right use of them, this is God's work and not ours, or not so far ours as to claim any reward as our due. No man can do well, unless he is enabled by God to do well, and the more he is enabled by God's gifts and graces bestowed upon him, the more he is indebted to God. We can never in this life be so thankful for God's gifts already received as we ought to be. The least increase of grace after the first Grace given, exceeds the greatest measure of our service or thankfulness, if he would only value them according to their real worth, so that the more grace we receive from God or the better our works are, the more we are indebted to him who enables us to work; and as our debt to him increases, so our claim to merit any thing at his hands decreases: so that when we shall have done all those things we are commanded, we shall be compelled to say "we are unprofitable servants" and to join in that ascription of the Psalmist, "Not unto us, not unto us, O Lord, but unto thy name be all the praise."

X. Y. Z.

THE CONSOLATIONS OF CHRISTIANITY.—That future state of existence, of which Christianity first gave us a clear and distinct view, affords a prospect to us that cannot well fail to cheer and enliven our hearts, and even bear us up under the heaviest pressures of affliction. Without this support, there are, it must be owned, calamities sufficient to break the highest spirits, and to subdue the firmest minds. When the good and virtuous man is unjustly accused and inhumanly traduced; when enemies oppress and friends desert him; when poverty and distress come upon him like an armed man; when his favorite child, or his beloved companion, is snatched from him by death; when he is racked with incessant pain, or pining away with incurable disease; when he knows, moreover, that he can have no rest but in the grave, and supposes this rest is the absolute extinction of his being—no wonder that he sinks into melancholy and despair. But let the divine light of immortality break in upon him, and the gloom that surrounds him clears up. Let this day-star arise before him, and it will shed a brightness over the whole scene of his existence, which will make everything look gay and cheerful around him. He is no longer the same being he was before.—*Bishop Porteous.*

PERSIAN MAXIMS.—Imitate the fruit trees, and like them, give your fruit to those who pelt you with stones. Follow the example of the mountains, and give gold to those whose avarice tears your bosom.—And take for an example of mildness and patience those shells, which give their pearls to those who crush them.

THE PULPIT AND THE PARISH.

THE LORD'S HOUSE.

A SERMON PREACHED AT THE CONSECRATION OF ST. MARY'S CHURCH,
VAUDREUIL.

BY BISHOP OXENDEN.

"I was glad when they said unto me, let us go up unto the house of the Lord."—Psalm cxxii. 1.

I am thankful, brethren, to have been permitted this day to consecrate this building to the services of Almighty God; to set it apart from all common use for His own most blessed service. It is no longer your building; it is His building. You can no longer use it as you may please; you must now use it for Him. And I am all the more thankful that this is my first Episcopal act. I have preached the Gospel of Christ for five and thirty years; I have ministered to His congregations; I have led His Worship; but never before to-day have I enjoyed the privilege of consecrating a building to His service. May the blessing of God rest upon this house, and upon all who shall ever assemble here.

David, whose words I have read to you, loved God's house. In his days, the great house of prayer at Jerusalem, was as you know, the Tabernacle, a large building erected under the special directions of the Lord God himself. In that building the Jews were accustomed to assemble for public worship from day to day. To that building the tribes went up from different quarters in order to offer up their prayers and praises to their gracious God. And especially in the leading Feasts of the year, every pious Jew felt conscientiously bound to be present at the temple's service. There they put up their prayers, and there they offered up those sacrifices which we no longer have any need to offer up, for they were typical sacrifices of the one great sacrifice of Christ the Lamb of God, who taketh away the sins of the world. The Jews loved their house of prayer, they looked upon it with pride, and no one felt greater delight in public worship than David himself. We have only to turn to one or two Psalms and we shall see how deeply he loved God's praise. In the 20th Psalm, for instance, he says, "Lord I have loved the habitation of thine house, and the place where thine honor dwelleth." In the 62nd Psalm, he says, "Oh God, thou art my God, early will I seek Thee; my soul thirsteth for Thee; my flesh longeth for Thee in a dry and thirsty land where no water, is to see thy power and thy glory, as I have seen Thee in the Sanctuary." Then in the 84th Psalm, which we have been reading, he says, "how amiable are thy tabernaes O Lord of hosts; my soul longeth, yea, even fainteth for the courts of the Lord, my heart

and my flesh cry out for the living God: for a day in thy courts is better than a thousand spent elsewhere; I would rather be a door-keeper in the house of my God than dwell in the tents of wickedness." And so, brethren, in our text David says: "I was glad"—it gladdened his heart—"when they said unto me, let us go into the house of the Lord."

Now, dear brethren, let us enquire why it was that David was glad when he was summoned to God's house; or rather let us enquire why it is that Christians should be glad when the opportunity is given them of going to the house of God. In the first place, the Lord has promised to vouchsafe His special presence. He says to Moses in the 20th chapter of the book of Exodus, "In the place where I record my name I will come unto thee, and will bless thee." The prophet, Habbakuk says "the Lord is in His holy temple: Let all the earth keep silence," and you will remember that our blessed Lord promises us His presence,—“Where two or three are gathered together in my name, there am I in the midst of them.” God is everywhere. Whenever we kneel down to pray, then is God near to us.—The humblest believer who kneels down and puts up faltering words, with very poor language, but who prays from his very heart to God—that man's prayer is heard; God is present there whether it be in his room, or whether it be in the fields—wherever he puts up a prayer to God, God is near to him. But the Lord promises to be present in a peculiar manner with His worshippers in His house, and therefore, that is one reason why we should love to come to the house of God, for we shall meet our Lord there.

Then another reason is, when we come into the house of God, we meet our Christian brethren. We are separated from one another during the week; we all have our different occupations; we are parted from one another; but when Sabbath comes around, or when the church bell rings in the week, we have an opportunity of meeting our Christian brethren, and stir up one another's hearts, and kindle one another's holy affections; to join with our brethren in our common prayer to God for His blessings, in our common praise to God for His many mercies. The Christian is not selfish; he does not wish to go to heaven alone, he cares for his brethren's souls as well as his own. And, therefore, he is not content with private prayer, but he loves to meet his brethren and pour out his wants and his thanksgivings also. Solomon says, "the rich and the poor meet together, the Lord is the maker of them all." There are some occasions when there is a marked difference between the rich and the poor, and this must be so; but in God's house they all come together to worship the one great Almighty Father, and serve the same gracious Saviour.

Then we are glad to meet here for another reason—because here we receive God's message. God's message is sent to each individual soul. In former times God used to speak to His servants face to face. He

spoke to Adam, you remember, in the garden face to face. He spoke sometimes by vision and revelations, as he did to Jacob and others. At other times he declared His will to men by His prophets; and in these last days He has spoken to us by His Son. And now that Jesus is ascended into heaven he speaks to you and me by His ministers. Well then, should we not be glad when they say unto us, let us go into the house of the Lord, in order that we may hear His gracious message; that we may hear words from that loving Saviour who shed His blood for us; that we may be told how our poor guilty souls may be saved; that we may learn here in this house that there is but one way of salvation for us; that we may believe in the Lord Jesus Christ, and we shall be saved. Oh, brethren, what a mercy it is that that gospel is preached to us, and will be preached to you week after week. It is true we may read at home, but God has appointed a special blessing upon the preaching of His word. It pleased God, we are told, by the foolishness of preaching—that is by men's preaching, which must, to a certain extent, be foolishness—it pleased God, by the foolishness of preaching, to save them that believe. The preaching of the cross it to them that perish foolishness, but unto us who are saved it is the power of God. "Faith cometh by hearing, and hearing by the word of God." Here, then, is another reason why we should love to go,—and why you, brethren, should love to go—to this house of prayer. But there is another reason. Because in this house of worship the Lord's table is sometimes spread, as it will be to-day. And the Lord wishes you who are weary and heavy laden, to come to Him and have rest. He invites you to come and partake of these blessed emblems of His dying love. "Do this," he says, "in remembrance of me." Ah! there are some of you who are perhaps saying, "I shall never be at that table." Why not? Is it because you are unwilling to give your heart to the Lord? Then I would say, stay away. But what a sad reason that is, that any of us should be unwilling to give our hearts to Him who can make us happy here, and lead us to heaven hereafter. Go home, my dear brother, or sister, if this be your answer, and as in the sight of God, examine your heart and see whether it is the answer that can be pleasing to Him. May you rather rejoice every time that holy table is spread, that you are permitted to come and partake, by faith, of His precious body and blood.

Here then are four reasons why we should be glad when they say to us, "Let us go unto the house of the Lord." And now let me briefly mention how we ought to go; in what spirit we ought to go. In the first place, we ought to go to God's house with prepared hearts. If you were going to a feast there would be some preparation for it, either in your dress, or you would think over how you should appear; or, if you were going to play on a musical instrument you would tune your instrument before you played. And so, when we go to God's house we

must prepare our hearts, or our worship will not be profitable. Look at that man who gets up from his newspaper, or from his worldly occupation, and rushes into God's house. What is the consequence? Why, all the time he is there his heart is going back to his farm or his merchandize, or his newspaper; his thoughts wander; he feels a difficulty in lifting up his heart to God; and no wonder. But if, on the other hand, we accustom ourselves to kneel down before we come to God's house, and pray that he will give us a right frame of mind; that he would give us holy feelings, and earnest, devout hearts: then we shall find that our worship will be very different. It is said of Ezra that he prepared his heart to seek the law of the Lord to do it. May we get into the habit of preparing our hearts before we come into God's house.

Then, again, we should come with reverence, remembering that it is God's house; remembering that it is the house of prayer, that we shall come into his presence; that we shall meet with Him. Oh! with what reverent feelings we ought to tread the very courts of the Lord's house. We should put away our worldly thoughts, our light and trifling spirit, and instead of talking and whispering in God's house, we should feel that it becomes us to be silent here as in God's own presence. The Lord says: "Reverence my sanctuary;" and when God appeared before Moses in the burning bush, you remember He said, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Then, come too, with great expectations; come looking for a blessing; come with hungering, thirsting souls; come earnestly praying that your souls may be refreshed. "Open thy mouth wide and I will fill it." Come, too, regularly—not merely sometimes, when it suits your convenience, not merely when it does not interfere with your worldly occupation,—make a point of it. If you were to hear that some one was in the habit, every week of coming to some spot in your neighborhood, and distributing money, many of you would go in order to get a portion of it for yourselves. We should not miss a single opportunity. Why should we be so careless about the house of God, when such precious treasures are dispensed by the Lord himself? Never stay away if you are able to go, lest you should miss the blessing which God intends to give.

And then lastly bring others with you; try to induce others to come, If there is any of your neighbors who stays away, go to him and speak kindly to him. Don't begin to scold him, but speak kindly and cheerfully to him, and reason with him; ask him whether he would not be a happier man if he went to God's house. Say to him as Moses said to his father-in-law: "We are journeying unto the place which the Lord said 'I will give it thee.' Come then with us and we will do thee good." Try and bring others to the house of God. And now dear brethern, to

bring my sermon to a close, let me say that you are invited to-day to make your offerings. Some of us have never given anything to this House of Prayer; some of us have never had an opportunity. Let us give to-day—let us be glad to give; let us feel that it is a great privilege to take a part in the erection of such a house of prayer as this. Let us give gladly of our substance, and as we give let us remember we are giving to the Lord, we are lending to Him, and he will pay it again. And if you ask me how much to give I would say give so much as you will wish you had given when you come to die. You cannot take your money with you. Lay it up then to the Lord's service; give it to Him, and you will never, never miss it. I shall always look on this House of God with peculiar interest, as being the first which I have consecrated. May it be a House of Prayer which shall bring many a blessing to you. Brethren may you find all you want—comfort in affliction, joy in time of sorrow, and when your heart is heavy may you come here and have it lightened. May God's best blessing rest upon you as a congregation.

DEATH.

A NEW YEAR'S SERMON.

PREACHED BY THE LATE REV. C. S. COURTENAY, M.A., RECTOR OF CAREY, CO. ANTRIM, IRELAND

“Therefore saith the Lord, behold I will cast thee from off the face of the earth: this year thou shalt die.” Jeremiah xxviii. 16

The commencement of a new year offers one of the most suitable occasions for exciting our attention with an increase of seriousness, to the proofs which we receive unceasingly of the shortness of life, and the certainty of death. Frail and perishable creatures as we all are, we cannot tell what a day may bring forth, much less a single year. The present moment we can alone call our own, for the next may land us in eternity.

Should not this reflection my brethren, lead us to offer up a prayer in the words of the Psalmist, “So teach us to number our days, that we may apply our hearts unto wisdom?” We know not who amongst us may witness the commencement of another year; but surely it may be pronounced, almost with certainty, that *some* here present, before the earth has again performed its revolution, shall have exchanged time for eternity. Where is the individual among us who can know, assuredly, that a similar sentence may not have been pronounced against him, as that in the text against the lying Prophet,—“This year thou shalt die?”

Let me bespeak your attention while we reflect a little upon death, its causes and consequences, and its certain approach to us all, sooner or later.

The primary cause of death was sin—that monstrous evil which our first parents introduced into the world, and which we bear about with us ever from the cradle to the grave. The punishment attached by God to the commission of sin, was a spiritual and eternal death; as also temporal or corporal death. “Dust thou art, and unto dust shalt thou return.” Such is the unalterable decree of heaven, in consequence of man’s disobedience. “It is appointed unto man once to die.” What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave?” “His days are determined; the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass.” The child that dies at the breast, as truly fills up its appointed time as the hoary-headed man who may have attained nearly to the age of a century.

And the place, the time, the circumstances of death, are all under the Divine appointment, are all under the control of heaven. It is true God, in his wisdom and goodness, has appointed a bed of sickness to be a general precursor of death. By this He affords us a further opportunity of becoming familiar with the things of eternity, and making our peace with Him before we go hence, and be no more seen. But His wisdom discovers in what ways our deceitful hearts will teach us to abuse His wisdom, and He therefore provides against this evil by causing death frequently to visit us unawares. Had we always the warning and opportunity of sickness, we might neglect God till it was given us; and God has, perhaps, therefore appointed that death should sometimes come unwarned; that he should surprise men in the midst of health, and take them from the world in the midst of their duties, their pleasures, and their sins. Hence, have we not heard sometimes of the bride expiring on her bridal day, the merchant when serving his customers, the player on the stage, the clergyman in his pulpit, the lowly Christian on his knees in prayer, the swearer uttering his curse, the thief with his plunder at his side? Death, at all times awful, is tenfold more awful when sudden; and we may all feelingly join in the supplication of our Church—“from sudden death, good Lord deliver us.” But since our death may be sudden, and since the death of many of us probably will be, is it not necessary to be always prepared to meet it; for who knows but the sentence may have gone forth—“this year thou shalt die?”

Mark now the consequences of death! unspeakably solemn and important is the event of death to every individual among mankind. I will not view the consequences of death as they affect the body; let us leave it lifeless and cold in the narrow coffin and the quiet grave, awaiting the trumpet of the archangel; when from being a natural body, and weak and dishonorable and corruptible, the christian body shall be made spiritual and powerful, incorruptible and glorious.

The effects of death on the soul include doubtless the enlargement of its capacities, as well as its entrance on eternal joy or misery. The parable of the rich man, and the Saviour's promise to the dying thief, and Saint Paul's assurance "that to be absent from the body is to be present with the Lord," amply prove, that the soul does not sleep with the body till the Judgment, but that it retains its powers, and that it enters on its fixed state and begins at once to endure eternal woe, or to enjoy eternal bliss. Its associations in time are ended; all that it has been familiar with or united to, it has broken away from; vanished are its temporal hopes and fears, ended and extinguished are its short-lived pains and joys; and now its state is full of bliss and glory, or full of misery, and will know no change.

The darkness of the lost soul is thick and everlasting; the sunshine of the saved soul is not the sunshine of an April day, intercepted with storms, but it is the unvaried splendour of a summers day, whose sun in heaven never sets.

What then is death? It is to the impenitent the jailor of the infernal prison removing his victim at the gates, and dragging him to chains and everlasting darkness. It is to the believing trusting penitent, the angel of mercy meeting him at the gates of Paradise, and wafting him to realms of endless joy. "Blessed are the dead that die in the Lord," This is death. It is the punishment of sin brought on by the weakness of our bodies, by accidents, sickness and decay. It is the termination of our present state, and is awful in its circumstances especially when sudden. It is one farewell to time and earth, and instant entrance on heaven or hell.

Than thoughts of death there are none more unwelcome to the minds of the great majority of mortals. Such reflections disturb their false peace, cast a gloom over the alluring scenes of life, and disqualify for the vain and sinful engagements in which they delight. How unwelcome are thoughts of death to the volatile youth, whose imagination is distended with visions of happiness—to the plodding tradesman whose heart is set upon riches—to the man of fashion whose lease of life, presumption and folly have extended to their utmost period. Death has removed millions out of this world, before they have finished half their plans or realized a thousandth part of their anticipated pleasures.

The sanguine youth is often arrested by the stroke of death, when his prospects are the most pleasing and encouraging; the anxious tradesman is frequently impeded in his pursuits by the mighty foe when ease and affluence and comfort, are just presenting themselves to his view. "O that men were wise, that they understood this, that they would consider their latter end;" and yet there is nothing so fully forgotten by men than their own mortality. They hear that others go the way of all flesh, and it seems natural; they hear the solemn knell

of a departing soul, and learn the dissolution of a neighbour, and it seems the usual course of things; they hear of generations passing away but yet that they shall die themselves is not considered. "Men think all men mortals but themselves."

Now this insensibility to the personal consideration of death is as mysterious as it is dangerous. We should try to remove it, and get impressed with right views and feelings of the solemn fact. In order to this end let me in the first place assure you my youthful friends and infant children, "thou shalt surely die." You are very young perhaps, and you may love your amusements, and can laugh and play; but you must die and leave the world, and give your bodies to the grave and go into eternity. Oh! think of this dear children very seriously, and pray to God to prepare you for death, and give you grace to be sincere christians, and then when you die you will go to a better world than this, and will be always good and happy.

Some there are before me in the prime of life. Here a young man of robust constitution and buoyant hopes and high spirits—there a young woman of blooming health and in the hey-day of vigor—but ah! thou shalt die, this is thy doom, thy strength will be brought down in thy journey, and thou wilt wither and fade. The day will come when the chill hand of death will be laid upon thee, and will freeze up thy blood, it may be suddenly and when you think not, perhaps in some hour of sin, or else when feeble and emaciated on thy couch, amid weeping friends, when a mother's hand perchance wipes thy brow, and a sister's tear bedews thy pillow. They can pity, but not save. Oh, if thou canst then say feebly, Christ is precious, I am the very chief of sinners, but I am safe in the Redeemer, happy wilt thou be. In that hour gold is dross, and crowns are baubles; but a new heart and faith in the omnipotent Redeemer, and the retrospect of a consistent life, will bring imperishable riches and an unfading crown.

But here also I behold some who are matured in years. My brethren you too shall die; this is the divine sentence passed on you likewise. Does the world enfold itself about your hearts, and have you lived in it, so long that it seems your permanent and loved abode? Yet God will execute upon you his sentence. Does a descent into the grave seem formidable? Remember it has been consecrated by the Redeemer. He lay in the dust of death. He has also rendered the way to it sacred by treading it himself. Get but his support for the last solemn hours of life, and you need not and will not fear; to die will be nought but bliss, if God smiles on you and Christ beckons to you and says, "Come up hither and behold my glory."

You too shall die my aged and venerable brethren. God has spared you almost to the four score years and ten allotted to some highly favored mortals, but you know the sentence of death is very soon to be

executed upon you. Your parents have long since gone before you, your relations and friends are most of them in the world of spirits. You are following them and are near the close of your journey. Your candle is burning in the socket, and must soon go out. Your sun is sinking below the horizon, and will soon have set. You are going to the tribunal of God; his officers will soon conduct you there for trial; are you prepared for the solemn ordeal? Have you sought an interest in the blood of atonement? Have you repented and left your sins? If so you are safe, you are founded on a rock, and you will outlive every storm, Christ will plead for you and rejoice over you in your deliverance. But if you are impenitent or unchanged you will die eternally.

Oh, surely my friends the subject brought before us this day, ought to have its due effect upon every thoughtful man, woman and child. The sentence which Jeremiah was commissioned by God to deliver, in reference to the false prophet whose lying divinations caused the children of Israel to rebel, may issue from the eternal throne against some of ourselves. "Therefore thus saith the Lord, behold I will cast thee from off the face of the earth: this, year thou shalt die."

The uncertainty of deaths approach, should arouse us all to diligence, and remind us of the direction.—"Whatsoever thy hand findeth to do, do it with all thy might, for there is no knowledge or device in the grave wither thou goest." The shortness of life, the certainty that in the grave we cannot execute any of our undertakings, nor remedy any of our mistakes, nor accomplish any valuable object which we ought to accomplish in our life time, these are the facts which should prompt us to those holy exertions and righteous habits, that may lead to our everlasting happiness. This is the practical and wise end to keep in view, that we may secure our interests in time in eternity.

Proceed then to ask yourselves a few such questions as these:—If I had died last year, would all have been right with me? Were my accounts with my soul and my God so kept, that they were at anytime in readiness to be closed by my great master, and sealed up till the day of Judgment? Dare I affirm that before this year is over they will not be called for? Have not many of my friends and neighbours been snatched away at a moment's warning by fatal diseases and sundry kinds of death? How many unexpected accidents have cut off the old and young, the rich and poor? and what right have I to be certain that I shall escape all these, and live to see another year? At all events do I not know that my time here is short, eternity long? Shall I leave the concerns of my soul to mere hazard? Shall I lose a moment in saving myself from the wrath to come? Shall I reply to the call of my God and Saviour as the foolish Felix answered Paul? Shall I, as he did, tremble at the reasoning of righteousness, temperance and judgment to come? Shall I feel the Holy Spirit awakening my heart to these awful

subjects on the first sabbath of this year, and yet answer to this gracious call, "Go thy way for this time, when I have a more convenient season I will call for thee." God forbid, rather let us cherish an abiding disposition, rightly to ponder the shortness and uncertainty of this mortal state. Let one universal prayer ascend from every heart to God in this congregation, to keep us sensible of the shortness of life throughout the whole of this year, in conjunction with the vastness of that life and those blessings for which our Saviour laid down his life; and that we may be favoured with those graces which God imparts to all those whom he prepares for his glory.

So may God grant that this year may be a year of spiritual blessings to all this congregation, and all their households; and that it may indeed prove to be so, bear with me whilst, in conclusion, I offer a few directions, and brief hints for your future guidance.

Parents, give yourselves to the early Christian instruction of your children, lest, if they be torn from you, bitter remorse prey on your conscience. Tremendous is the responsibility resting upon the parent, and for which he must render an account in that awful day when the secrets of all hearts shall be disclosed. Every child that God intrusts to your care has a soul, an immortal soul, which will never die, which will live when life expires, and compared with which the globe itself is no more than the dust in the balance. With every babe that God intrusts to your care, He, in effect, sends the solemn injunction—"Take this child and bring it up for Me;" and at the final day of account He will enquire in what manner you have obeyed the command. Let, then, a supreme concern for their immortal interests be at the bottom of all your conduct, and be interwoven with all your parental habits.

"Ye fathers," says the Apostle, "provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." And, if you wish your instructions and admonitions in your families to be successful, remember the best way to enforce them is by the power of a holy example; and, knowing that your example will assuredly greatly aid or frustrate your efforts to bring them up for God, and to train them for a blissful eternity, "consider what manner of persons ought ye to be in all holy conversation and godliness."

Teachers and Sunday-school instructors, be diligent, patient, laborious, with much prayer and anxiety strive to win youthful hearts to Jesus, for the time is short. Your grand and glorious object is to lead the children committed to your care to Christ and His salvation, to teach them His love to them, and to induce their love to Him; to clothe them with holiness here, and to prepare them for glory hereafter. You remember that our adorable Redeemer, when on earth, required as a proof of Peter's love that he would feed the lambs of His flock. I trust that the labours of some of you in the Sunday-school arise out of this

principle of love. Oh! it is an act indeed of mercy and love, to the young and ignorant and helpless ones of our flock, in which you are engaged. May God give you to see in them the recompense of your work of faith and labour of love; and "verily," says the Apostle, "God is not unrighteous to forget it;" and we desire that everyone of you do shew the same diligence to the full assurance of hope to the end.

Young persons and dear children, remember you are but as the flowers of the field, which quickly fade—you too may droop and die this very year on which you have entered! Seek God while you are young. He loves you, and youthful piety is most acceptable to Him. Seek and love and serve the Lord. Keep up attendance on holy ordinances. To feed the soul God has given two Sacraments; on what principle can you resolve that your soul can thrive on one Sacrament only? I have missed some of you from the Sacramental table, young persons, who at Confirmation seemed to have given God their hearts.

Either I was mistaken, or they have gone back. May the Lord Jesus Christ reclaim all such wanderers! May they have grace to remember their Creator in the days of their youth. Oh, forbid it! Gracious Master, that, having put their hands to the plough, they should look back, and sink into eternal ruin!

Believers, devote yourselves to God; live near to him in holy converse. Seek more acquaintance with him; dwell much in the secret place of the Most High. Meditate, pray, watch thereunto with thanksgiving. Consecrate all you have to Him with increasing cheerfulness. Spend and be spent for him. "Be ye stedfast, immovable, always abounding in the work of the Lord." Thus, labouring in holy love and faith, death, should it visit you during the present year, shall be to you unspeakable gain; and you shall find that to depart and be with Christ will be far better than to remain in this vale of tears, exposed to the vicissitudes of this mortal state. Only let it appear, as long as you are permitted to dwell in this lower world, that you are His devoted servants and followers, separated from an evil world, and determined, by God's grace, so to pass through things temporal, as never to lose sight of things eternal.

"Although we hear God's Word and believe it; although we have faith, hope, charity, repentance, fear of God within us, and do never so many good works, yet He must renounce the merit of all our said virtues of faith, hope and charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins, and our justification. And, therefore, we trust only in God's mercy, and in that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us on the cross.—*Archbishop Cranmer.*

FREE AND OPEN CHURCHES.

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 " Whosoever will, let him take the waters of life freely.—REV. xxii. 17.
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Few customs or practices, apart from matters of faith and doctrine, have—in the opinion of the writer—done more practical injury to the interests of the Church of England, both in this country and elsewhere, than the pew-renting system. It is cheering, however, to observe the strenuous efforts that are now being made on all sides to break down this odious system, and render once more the House of God free and open to all who desire to hear the glad tidings of salvation. The success of what is termed the "Free Church movement" in England has been very marked during the last few years; hundreds of Churches, whose area was formerly parcelled off for the exclusive benefit of a few wealthy individuals, are now thrown wide open for the reception and welcome of all who choose to enter them, without any distinction whatever; and hundreds of Churches more have been built on the express condition that in them the "waters of life" should be poured out "without money and without price." In this country, though the movement has not yet assumed such goodly proportions, we are glad to find that men's minds are becoming stirred up upon the subject, and that, while perhaps not many old Churches are made free, few new ones are constructed with pews. May we hope that, under God's blessing, the day is not far distant when pews will be utterly and forever swept away from our Churches, and when all, rich or poor, young or old, learned or ignorant, shall be welcomed without distinction in the House of that God who we know full well is "no respecter of persons."

In order that we may not be accused of being led away by prejudice or fanaticism in our denunciations of pews and pew-rents, let us briefly and plainly review the arguments commonly adduced in their favour, and then recount the reasons on which our own strong convictions are based.

The one grand argument always put forward by the supporters of the pew-system as perfectly unassailable is its *financial superiority* over any other. They obtain, they say, a larger and more certain revenue with less difficulty than by any other method. This money argument, even if it could be absolutely proved in every case, we should regard as the lowest and least to be considered of any; but when we come to look at facts and figures, it proves to be quite fallacious and untrustworthy. We do not, unfortunately, know of any instance in Canada where the experiment has been fully tried in a financial point of view of freeing a Church that was once pewed; we must, therefore, have recourse to the Mother Country for our examples and proofs; but these we consider to have the more weight from the well-known fact that the offertory had long been disused in England, and there existed a not unnatural prejudice against its introduction. We have before us a list of more than forty Churches selected from a large number in various parts of England, where the experiment of freeing a once pewed Church has been tried, and in every case with marked financial success; Churches, be it remembered, situated in tiny country villages as well as in densely populated cities and manufacturing towns. We quote a few, as far as our limited space will allow:—St. John's, Buxton,

under pew rents £350 per annum; from offertory when free and unappropriated, in 1866 £595, in 1867 £708, in 1868 £820. Dewsbury Parish Church increase from £300 to £500 when made free. Ealing, pew-rate from £6 to £30. All Souls, Halifax, when the Church was about being consecrated a scale of pew rents was adopted and published, the income from which could only have amounted to £60 per annum if every seat were let and all rents were paid; at the last moment it was resolved to make the Church free and try the offertory for one year. The result was an income of £436, and yet the pew-rents had been rated at the very highest amount which it was supposed the congregation could pay! Rirkley, Suffolk, under pew-rents, £21; when free, first year £102; second year, (exclusive of four Sundays,) £97; third year, £145; fourth year, £164; fifth year, £197; sixth year, £239. St. Peter's, Windmill Street, London, income from pews, £40; when free it rose at once to £200. St. Philip's, Clerkenwell, (the first Church in London to adopt the free system,) the income from pews amounted to almost nothing; last year the offertory produced £411. St. Jude's, Sheffield, increased from £30 to £252. Tarpорly Church, from £69 to £189. All Saints, York, from £74 to £273. Take again a few recently erected Churches that have always been free, and what similarly situated Churches under pew-rents can at all be compared with them in point of income? St. John Baptist's, Bathwick, in 1865 £388; 1866, £337; in 1867, £386. St. James the Less, Liverpool, in 1865, £284; in 1866, £360; in 1867, £555; in 1868, £620. St. Barnabas, Pimlico, in 1866, £1215; in 1867, £1544; in 1858, £1686. St. Alban's, Manchester, in 1866, £915; in 1867, £845; in 1868, £1138. St. Martin's, Scarborough, in 1866, £830; in 1867, £872; in 1868, £818. These cases, which are but a few out of a very large number, clearly show that not only is the income of a free Church better than that of a pewed Church, but it is also quite as certain, and collected with no trouble at all. Pew-rents, on the contrary, have always to be collected with no small amount of trouble and unpleasantness, and generally with a loss of from five to twenty per cent.

The financial argument, however, is not the only one relied upon by the advocates of the pew-system, for it evidently does not apply with much force to well endowed Churches; there are strong *personal* arguments as well. In the first place, they say, pews enable us to *keep our families together*. This is, apparently, a very strong reason in favour of pews, and is regularly adduced when the system is called in question, carrying great weight with very many; but, while we admit that it is a very beautiful sight to see a whole family joining together in prayer and praise to their Divine Master, we believe the argument to be a very improper one. For assuredly all baptised Christians are brethren, members of one great family, the Church, and all should be filled with love and good-will to one another; more especially should this be the case with those who are wont to worship in the same Temple of the Most High. The practice of one family sitting aloof from another has produced some of the greatest evils that we have to deplore in our Church, viz: the spirit of exclusiveness, and the want of unity and brotherly regard that ought to prevail amongst us. But apart from this, there is nothing to prevent a family from sitting together in a Free Church, provided only they are regular, punctual attendants.

Pews are *so much more comfortable*, it is urged. But can any Christian dare to say that he goes to Church to be comfortable? Is it to be

believed that soft cushions and luxurious corners assist devotion, and aid the soul in the reception of the Word of God!

Again, pews are *so much more private*; that is to say, we come together in the House of God to pour forth our common prayers and intercessions, and to offer up our public praises and thanksgivings, and yet we want to be in perfect privacy at the same time!

Further, if we have pews of our own we *know where to go*, and have no trouble or confusion in finding a place. This is very true, of course; but regular worshippers in a Free Church have the same advantage, for people just as naturally occupy the same seats Sunday after Sunday in a Church as they do at the dinner table of a private house, an hotel, or on board ship, only they must be regular and punctual in their attendance, as all true Christians will be.

But we get *better places* by having pews,—if you are willing and able to pay the highest prices; but what are your poorer brethren to do? What are you to do in the event of your circumstances becoming reduced? And what says the Lord Himself: "The Scribes and Pharisees love the chief seats in the Synagogue, but do not ye after their works. (MATT. xxiii, 1-6.)"

And, lastly, *our places*—say they—are kept for us if we are late. Surely it is an insult to the Most High to come late into His presence; if unavoidably so, we should be ready "with shame to take the lowest place." How unseemingly is it, indeed, that a person coming in late should cause another to rise from his knees when repeating the Confession, or engaged in some equally solemn portion of the service, and compel him to make way and give access to the innermost corner of the pew!

Such are the personal arguments commonly adduced in favour of pews. They all of them are included in the case so strongly reprobated by the Apostle, (St. James ii, 2-4):—"If their come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye bear respect to him that wears the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool. Are ye not then partial in yourselves, and are become judges of evil thoughts? * * * Hath not God chosen the poor; * * * but ye have despised them. If ye bear respect to persons, ye commit sin."

Let us now turn to the arguments that may be adduced in favour of "Free and unappropriated Churches," and in opposition to the pew-renting system.

One sufficient reason even if there were no other, for having all Churches free and open to all comers is that *any other system is plainly and directly opposed to the Word of God, and the whole spirit of Christianity.* "Unto the poor the Gospel is preached," was one of the great characteristics of our Lord's ministry, as foretold by the Psalmist and the Prophet Isaiah, and declared more than once by Himself. "The Spirit and the Bride (*i. e.* the Church,) say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." (REV. xxii, 17.) "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: Come ye, buy and eat; Yea, come, buy wine and milk without money and without price."—(ISAIAH lv, 1.) Can these words of inspiration be reconciled with the system of pew-rents, or indeed with any compulsory charge upon those who desire to

hear the Word of God? "Make not my Father's house an house of merchandize," said the Saviour. Is not this command plainly violated by those who divide the House of God into separate compartments, affix a money value to each, and disregard the souls of those who have no means to pay their price?

Our God, we are told in numerous passages of Scripture, "is no respecter of persons," and as we have already seen, we are plainly enjoined by St. James to be like Him, and shew no partiality to one over another in our assemblies for public worship, and are especially forbidden to "despise the poor." Are not these injunctions disregarded completely in pew-rented Churches?

Not to occupy too much space, let us now simply refer to a few more passages of Scripture, upon which we beg the reader to meditate. Let him, in the first place, carefully consider the 12th and 13th chapters of First Corinthians, and the 2nd of St. James, and then think over such passages as the following: Prov. xxii, 2; Job xxxiv, 19; Psalms lxxviii, 10; Matt. xxii, 39; ib. xxiii, 12, &c.

We see then from the Word of God that any system that requires a distinct money payment for the privilege of hearing the Gospel preached, that makes a distinction between rich and poor in God's House, that produces a trafficking, a buying and selling, a leasing and renting, in places for public worship, is plainly repugnant to Scripture, and the spirit of the Gospel. But, it will be urged, the ministers of religion must be supported, the fabrics of our Churches must be kept in order, various expences must be incurred in any place of public meeting—how then, without pew-rents or some such system, are you to obtain means for the various necessary purposes? We reply, that the Bible points out the mode: "Bring an offering and come into His Courts," says the Psalmist—(Ps. xevi, 8;) "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," saith St. Paul—(I Cor. xvi, 2;) and again: "Even so hath the Lord also ordained that they which preach the Gospel should live by the Gospel." Our Church, too, plainly points to the same mode of obtaining the means necessary for the maintenance of public worship, by her appointment of the offertory as a necessary part of the highest act of Christian worship. Every Christian worshipper is bound to contribute to religious purposes, but the amount of these contributions is not to be dictated by any human authority; he is not to be told that if he does not pay so much yearly or quarterly he cannot occupy a place in the House of God, but he is to give in proportion as it has been given to him—he is to contribute on the Lord's Day according as God hath prospered him.

The duty of having all Churches free and open to all being thus clear, let us now proceed and consider, briefly, some of the leading benefits to be derived from the free system. We have seen already that such Churches as a rule are financially successful; in a numerical point of view,—a higher consideration,—they are even more so. It needs no argument to show that a larger number of persons are enabled to meet together for public worship in a Church where all the seats are free and open to all comers, and which can be filled to its utmost capacity, than in a similar edifice whose area is divided into compartments allotted to particular families, to the exclusion of all others. But not only are such Churches *capable* of containing a larger congre-

gation, they are as a rule found to be far better attended. Look, for instance, at St. James's Cathedral, Toronto,—the morning and afternoon services are for the regular congregation of pew-holders, the former we find is fairly attended, and the latter rather thinly, but at the evening service the Church is thrown open to all, and made entirely free, with the result that it is always crowded. Look, again, at the Church of the Holy Trinity, in the same city, which is free at all times,—its congregations are acknowledged to be the largest, in proportion, of any Church in the Diocese. These are familiar examples that any one can look into. But let us turn now to the numerical results in the Mother Land, as we have already gone thither for the financial effect of freeing Churches. From the list referred to above, we take the following examples: "Alton, Staffordshire, congregation increased from 90 to 130 after the Church was made free. St. Jude's, Bradford, "congregation doubled, full and often densely packed in the evening." Ealing, Perivale, increased from 20 to 40,—(the Church population of this Parish is only 30.) Springthorpe, Gainsborough, from 20 to 110. St. Paul's, Jarrow, from 160 to upwards of 400. St. Philip's, Clerkenwell, from very few to 600. All Saint's, Lambeth, from 100 to 400. Nantwich, morning congregation from 50 to 400; evening from 90 to 800; the number of communicants is now between 80 and 90, being almost double the whole previous congregation! St. Mary's, Nottingham, doubled. St. Jude's, Sheffield, from 50 to 350 in the morning, and 700 in the evening. Westbourne, Sussex, a partial attendance has become a crowded congregation, and the number of communicants has increased from 700 to 1267 in 1866, 1313 in 1867, and 933 for six months of 1868. Wellington, from a very scanty attendance to 1000. At Whitchurch the attendance at the free evening service is treble what it formerly was. At Chester Cathedral the free evening services in the nave are attended by "dense congregations, including an immense number of the poor." At York Cathedral the free service in the nave "attracts immense congregations; its charm is its perfect freedom; most inspiring is the spectacle of 2000 or 3000 people thus joining in the worship of God." These examples, out of an immense number that might be quoted, are surely proof sufficient of the benefit to be derived from freeing our Churches, as far at all events as attendance is concerned.

Let us now glance for a few moments before concluding at a further evil consequent upon our present system, which we should obviate to a great extent by rendering our Churches free and open to all. One of the commonest charges made against the Church in this country is, that it is too aristocratic and exclusive, and that its members show no consideration or regard for those a little beneath them in the social scale. Whether well-founded or not—and we fear, alas! that there is only too much reason for the assertion—this consideration has great weight with a very large number of the middle-class people, (as they may be termed,) and draws into dissent multitudes who would otherwise cling to the Church of their forefathers. Those who occupy the choicest pews, it is asserted, disdain to notice in any way those a little behind them; they take no interest in them, feel no regard for them, and are often in entire ignorance of their very names, even though they are their brethren in the Lord, and kneel beside them around the same altar. Surely this is by no means a happy or a healthy state of things, and yet we believe it to be one of the natural consequences of a pew system carried on from generation to generation. The mere abolition

of pews would not, of course, be a remedy in itself, but it would remove one immense stumbling block in the way of Christian improvement.

Again, the existence of pews is a very great obstacle in the way of careless and lukewarm members of the Church, giving them an excuse for non-attendance which it is very difficult to reply to. It is also an equal barrier to well-disposed persons outside her pale. Very frequently have we heard such reply to invitations to come to Church that they should much like to do so occasionally, but they have "no place to sit in." If offered a seat and told that there never will be any difficulty in the way of obtaining one, they reply that "they do not like to intrude into the pews of others, or be under a compliment to them;" if referred to the free seats at the door, in the aisles or gallery, they answer that they have no wish to be "treated as paupers;" and yet they are not sufficiently attached to the Church and her services to rent a pew for themselves, though very apt to become so if only they had the opportunity. Many, many times have we been grieved and humiliated by such cases as these, and yet, with a pewed Church, we felt powerless to effect anything. Can it then be wondered at that we groan under this odious system, and hope and work and pray for its speedy destruction? May the day soon come, is our fervent aspiration, when we shall see no more respect of persons shown in our congregations, no more merchandize made of the House of our Father, no more despising of the poor whose souls are precious in the eyes of the Saviour, no more obstacles in the way of the free, out-pourings of the waters of life! Then shall we be able truly to re-echo the glad cry of the prophet, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: Come ye, buy and eat; yea, come, buy wine and milk without money and without price"!

ELPIS.

TEN FAMILIES.— Some Churchman, we forget his name, has accurately computed that if ten families consecrated one-tenth of their income to pious uses, the result will maintain an eleventh family, viz: the pastor. Any church of ten families is therefore demonstrably self-supporting. Go on now, and let every church employ and maintain Christian teachers; workers and evangelists in this same ratio, one to each ten families, and see how numerous our workers at once become. Great missionary and benevolent associations are like the hogsheads around a sugar camp—looking at them one wonders at the wealth of sap-yield. But go into the "bush" and the wonder is reversed, that such mere drops from great fat trees should ever amount to anything worth noticing. Christian people are apt to look upon the thousands of dollars gathered and spent by agents and officers, and feel that we are doing a great work. See what a great mission house! See what we are doing connexionally? And lo, each boasting tree contributes only its little drop or two. "Systematic benevolence" is a good thing, but whole-souled Christian consecration is far better. "Systematic benevolence" maintains a respectable and refreshing stream. Christian consecration is as the melting and flowing down of the snows and ice when winter is gone. We long for the great thaw.

THE SCHOOL AND THE MISSION.

HOME AND THE SUNDAY-SCHOOL.

BY REV. J. S. BRECKENRIDGE.

A Sunday-school should resemble home in attractiveness. Some people think that a billiard-room, a bowling-alley, a wine-cellar, a private theatre, are parts of a really fascinating home, and that card-playing, dancing, brilliant parties, etc., must assist in holding members of the family loyal to their hearthstone. But none of these are needed. They are ropes of sand at the best, and harm more than they help. By opening the home doors so wide, home's sanctity is impaired. Such amusements are too exciting, and intoxicate rather than satisfy. A far stronger cord is wound by parents around their children when they identify themselves with their interests, and sympathize with them in their studies, sports, friendships, and disappointments. So in the Sunday-school, pic-nics and excursions, festivals and exhibitions, though at times perfectly proper, are not essential. A pleasant room, skilful teaching, and a kind superintendency, will do more toward securing a steady, glad attendance on the part of the scholars, than all these external and exciting expedients combined. What we need is a more adroit mode of tuition, and greater variety of exercises. The lesson we need to learn is this: How to toss the child's curiosity, like a hook and line, into the lake of Bible truth; how to fascinate them with Scripture stories, and lead them to sit in imagination by the Galilean sea-shore, and on the rim of Jacob's well—by the gloomy road-side between Jerusalem and Jericho, and on the temple's pinnacle. No home-hours linger so distinctly in my memory to-day as those in which my parents gathered their children at evening, and talked to us of Adam and Moses, David and Isaiah, the martyrs and Christ, and taught us sacred hymns. Those seasons of story and song were so many links of crystal gold holding us to the fireside. In Sunday-schools fictitious literature and brilliant pageantry will not so permanently hold the youth as the Bible gloriously taught, and singing rhythmically, inspiringly conducted. We need not more instrumentalities, but a more effective using of those already employed; not additional machinery, but that now in motion moving more swiftly, more accurately, and with intenser effect. One reason why English cloth, iron, cutlery, etc., excel and undersell that of American manufacture is, not because Englishmen have more, but better machinery than we; not because they are more enterprising, but more skilful. Their manufactories are based upon mountains of capital, and conducted with the utmost economy, continuousness, and accuracy. We are learning to compete with them by imitating them. When an enterprise, which capitalists think will pay, is inaugurated, money by the thousands, hundred of thousands, and even millions, is poured into it. The chosen channel is filled, and widened, and deepened, and filled again, turning with its ever-increasing flood bigger and bigger wheels at the other end.

This is the principle in accordance with which the Sunday-school enterprise should be conducted. We do not need other wheels, or blades

or hammers, but the same ones turning more swiftly, cutting more keenly, and striking with more accurate aim. We want the same superintendents to become better superintendents, the same teachers to become more skilful in their work, the same plans to be carried out with increased adroitness and effect.—*S. S. Journal.*

DR. LIVINGSTONE'S DISCOVERIES.

The anxiety which prevailed a short time ago for the safety of Dr. Livingstone has happily been removed. Letters have been received from him which clearly prove that up to a certain time he was alive, in health, and in the vigorous prosecution of his mission. One of these letters is so full of interest and information that we cannot do better than quote it entire, as showing the difficulties through which he has had to struggle, and the important discoveries he has made. In this he claims to have discovered the true source of the Nile; and if his conclusions be as well sustained as they appear probable, he will certainly have the honour of making in this instance another most valuable addition to our knowledge of geography and natural history. The letter in question was addressed to the Earl of Clarendon, and dated as far back as July, 1868. It is as follows:—

“Near Lake Bangweolo, }
“South Central Africa, July, 1868.” }

“MY LORD—When I had the honor of writing to you in February, 1867, I had the impression that I was then on the water-shed between the Zambesi and either the Congo or the Nile. More extended observation has since convinced me of the essential correctness of that impression; and from what I have seen, together with what I have learned from intelligent natives, I think that I may safely assert that the chief sources of the Nile arise between 10 deg. and 12 deg. south latitude, or nearly in the position assigned to them by Ptolemy, whose River Rhapta is probably the Ravuma. Aware that others have been mistaken, and laying no claim to infallibility, I do not yet speak very positively, particularly of the parts west and north-west of Tanganyika, because these have not yet come under my observation; but if your Lordship will read the following short sketch of my discoveries, you will perceive that the springs of the Nile have hitherto been searched for very much too far to the north. They rise some 400 miles south of the most southerly portion of the Victoria Nyanza, and, indeed, south of all the lakes except Bangweolo. Leaving the valley of the Loangwa, which enters the Zambesi at Zumbo, we climbed up what seemed to be a great mountain mass, but it turned out to be only the southern edge of an elevated region, which is from 3,000 to 6,000 feet above the level of the sea.—This upland may roughly be said to cover a space south of Lake Tanganyika of some 350 miles square. It is generally covered with dense or open forests, has an undulating, sometimes hilly, surface, a rich soil is well watered by numerous rivulets, and, for Africa, is cold. It slopes towards the north and west, but I have found no part of it under 3,000 feet altitude. The country of Usango, situated east of the space indicated, is also an upland, and affords pasturage to the immense herds of cattle of the Bassango, a remarkably light colored race, very friendly to strangers. Usango forms the eastern side of a great but still elevated valley. The other or western side are formed by what are called the Kone Mountains, beyond the copper mines of Kantanga— Still further west, and beyond the Kone range or plateau, our old acquaintance the Zambesi under the name Jambaji, is said to rise. The southern end of the great valley closed between Usango and the Kone range is between 11 deg. and 12 deg. south. It was rarely possible there to see a star, but accidentally awaking one morning between 2 and 3 o'clock, I found one which showed latitude 11 deg. 15 min. south and we were then fairly on upland.

Next day we passed two rivulets running north. As we advanced, brooks, evidently perennial, became numerous. Some went eastward to fall into the Loangwa; others went north-west to join the river Chambeze. Misled by a map calling this river in an off-hand manner "Zambezi, eastern branch," I took it to be the southern river of that name; but the Chambeze, with all its branches, flows from the eastern side into the centre of the great upland valley mentioned, which is probably the valley of the Nile. It is an interesting river, as helping to form three lakes—and changing its name three times in the 500 or 600 miles of its course. It was first crossed by the Portuguese, who always inquired for ivory and slaves, and heard nothing else. A person who collected all, even the hearsay geography of the Portuguese, knew so little actually of the country that he put a large river here running 3,000 feet up hill, and called it the New Zambesi. I crossed the Chambeze in 10 deg. 24 min. south, and several of its confluents south and north, quite as large as the Isis at Oxford, but running faster, and having hippopotami in them. I mention these animals, because in navigating the Zambesi I could always steer the steamer boldly to where they lay, sure of finding not less than eight feet of water. The Chambeze runs into Bangweolo, and on coming out it assumes the name Luapula. The Luapula flows down north past the town of Cazembe, and 12 miles below it enters Lake Moero. On leaving Moero at its northern end by a rent in the mountains of Rua, it takes the name Eulaba, and passing on north northwest, forms Ulenge, in the country west of Tanganyika. I have seen it only where it leaves Moero, and where it comes out of the creak in the mountains of Rua, but am quite satisfied that even before it receives the river Sofunso from Marungu, and the Soburi from the Baloba country, it is quite sufficient to form Ulenge, whether that is a lake with many islands, as some assert, or a sort of Punjab—a division into several branches—as is maintained by others. These branches are all gathered up by the Lufira—a large river, which by many confluents, drains the western side of the great valley. I have not seen the Lufira, but pointed out west of 11 deg. south, it is there asserted always to require canoes. Some intelligent men assert that when Lufira takes up the water of Ulenge, it flows north northwest into Lake Chowambe, which I conjecture to be that discovered by Mr. Baker. Others think that it goes into Lake Tanganyika at Uyria, and still passes northward into Chowambe by a river named Loanda.

These are the parts regarding which I suspend my judgment. If I am in error there, and live through it, I shall correct myself. My opinion at present is, if the large amount of water I have seen going north does not flow past Tanganyika on the west, it must have been an exit from the lake, and in all likelihood by the Loanda. Looking back again to the upland, it is well divided into districts, Lobisa, Lobemba, Ubenga, Itawa, Loperre, Kabuire, Marvngu, Lunda or Londa, and Rua; the people are known by the initial 'Ba' instead of the initial 'Lo' or 'U' for country. The Arabs soften 'Ba' into 'Wa' in accordance with their Suaheli dialect; the natives never do. On the northern slope of the upland, and on the 2nd of April, 1867, I discovered Lake Liemba. It lies in a hollow with precipitous sides 2,000 feet down. It is extremely beautiful, sides, top and bottom being covered with trees and other vegetation. Elephants, buffaloes and antelopes feed on the steep slopes, while hippopotami, crocodiles, and fish swarm in the waters. Guns being unknown, the elephants, unless sometimes deceived into a pitfall, have it all their own way. It is as perfect a natural paradise as Xenophon could have desired. On the two rocky islands men till the land, rear goats, and catch fish; the villages ashore are embowered in the palm-oil palms of the West Coast of Africa. Four considerable streams flow into Liemba, and a number of brooks (Sottice—trout burns), from 12 to 15 feet broad, leap down the steep bright red clay slant rocks and form splendid cascades, that made the duller of my attendants pause and remark with wonder. I measured one of the streams, the Lofu, 50 miles from its confluence, and found it at a ford 294 feet, say 100 yards broad, thigh and waist deep, and flowing fast over hardened sandstone flag in September—the last rain had fallen on the 12th of May. Elsewhere the Lofu requires canoes.

The Louza drives a large body of smooth water in a Liemba, bearing on its surface duckweed and grassy islands; this body of water was ten fathoms deep. Another of the four streams is said to be larger than the Lofu, but an over-officious headman prevented my seeing more of it, and another, than their mouths. The Lake is not large—from 18 to 20 miles long, and from 35 to 40 long; it goes off north-north-west in a river like prolongation two miles width, it is said, to Tanganyika. I would have set it down as an arm of that lake, but that its surface is 2,800 feet above the level of the sea, while Speke makes that 1,844 feet only. I tried to follow the river-like

portion, but was prevented by a war which had broken out between the Chief of Itawa and a party of ivory traders from Zanzibar. I then set off to go one hundred and fifty miles south, then west, till past the disturbed district, and explore the west of Tanganyika; but on going 30 miles I found the Arab party, showed them a letter from the Sultan of Zanzibar, which I owe to the kind offices of His Excellency Sir Bartle Frere, Governor of Bombay, and was at once supplied with provisions, cloth, and beads. They showed the greatest kindness and anxiety for my safety and success. The heads of the party readily perceived that a continuance of hostilities meant shutting up the ivory market, but the peacemaking was a tedious process, requiring three months and a half. I was glad to see the mode of ivory and slave trading of these people; it formed such a perfect contrast to that of the ruffians from Kilwa, and to the ways of the atrocious Portuguese from Tettee, who were tonnived at in their murders by the Governors D'Almedia. After peace was made, I visited Msama, the chief of Itawa; and, having left the Arabs, went on to lake Moero, which I reached on the 8th of September, 1867. In the northern part, Moero is from 20 to 23 miles broad. Further south it is at least 60 miles wide, and it is fifty miles long. Ranges of tree-covered mountains flank it on both sides, but at the broad part the western mountains dwindle out of sight. Passing up the eastern side of Moero, we come to Cazembe, whose predecessors have been three times visited by Portuguese. His town stands on the north-east bank of the lakelet Mofwe; this is from two to three miles broad, and nearly four long. It has several low, ready islets, and yields plenty of fish—a species of perch. It is not connected with either Luapula or Macro. I was 40 days at Cazembe's, and might then have gone on to Bangwelo, which is larger than either of the other lakes; but the rain had set in, and this lake was reported to be very unhealthy.

Not having a grain of any kind of medicine, and as fever without treatment produced very disagreeable symptoms, I thought that it would be unwise to venture where swelled thyroid gland, known among us as Derbyshire neck, elephantiasis (scroti) prevail. I then went north to Ujlji, where I have goods, and I hope letters, for I have heard nothing from the world for more than two years; but when I got within 13 days of Tanganyika I was brought to a standstill by the superabundance of water in the country in front. A native party came through, and described the country as inundated so as often to be thigh and waist deep, with dry sleeping places difficult to find. This flood lasts till May or June. At last I became so tired of inactivity that I doubled back on my course to Cazembe. To give an idea of the inundation, which in a small way enacts the part of the Nile lower down, I had to cross two rivulets which flow into the north end of the Moero; one was 30, the other 40 yards broad, crossed by bridges; one had a quarter, the other half a mile of flood on each side. Moreover, one, the Luo, had covered a plain abreast of Moero, so that the water on a great part reached from the knees to the upper part of the chest. The plain was of black mud, with grass higher than our heads. We had to follow the path, which in places the feet of passengers had worn into deep ruts. Into these we ever now and then plunged and fell, over the ancles in soft mud, while hundreds of bubbles rushed up, and bursting, emitted a frightful odor. We had four hours of this wading and plunging; the last mile was the worst, and right glad we were to get out of it and bathe in the clear tepid waters and sandy beach of Moero.

In going up the bank of the lake, we first of all forded four torrents, thigh deep; then a river 80 yards wide, with 300 yards of flood on its west bank, so deep we had to take canoes till within 50 yards of the higher ground; then four brooks from five to fifteen yards broad. One of them, the Chungu, possesses a somewhat melancholy interest, as that on which poor Dr. Lacerda died. He was the only Portuguese visitor who had any scientific education, and his latitude of Cazembe's town on the Chungu being 50 miles wrong, probably reveals that his mind was clouded by fever when he last observed, and anyone who knows what that implies will look on his error with compassion. The Chungu went high on the chest, and one had to walk on tiptoe to avoid swimming. As I crossed all these brooks at both high and low water, I observed the difference to be from 15 to 18 inches, and from all the perennial streams the flood is a clear water. The state of the river and country made me go in the very lightest marching order; took nothing but the most necessary instruments, and no paper except a couple of note-books and the Bible. On unexpectedly going to the coast I borrowed a piece of paper from an Arab, and the defects unavoidable in the circumstances you will kindly excuse. Only four of my attendants would come here; the others, on various pretences, absconded. The fact is, they are all tired of this everlasting tramping, and so verily am I. Were it not for an inveterate dislike to give in

to difficulties without doing my utmost to overcome them, I would abscond too. I comfort myself by the hope that by making the country and people better known I am doing good; and by imparting a little knowledge occasionally I may be working in accordance with the plans of an all embracing Providence, which forms part of the belief of all the more intelligent of our race; my efforts may be appreciated in the good time coming yet.

I was in the habit of sending my observations to the Cape Observatory, where Sir Thos. Maclean, the Astronomer Royal, and the Assistant Astronomer, Mr. Mann, bestowed a great deal of gratuitous labour on them, in addition to the regular duties of the observatory. They tested their accuracy in a variety of ways which those only who are versed in the higher mathematics can understand or appreciate. The late Earl of Ellesmere publicly said of a single sheet of these most carefully tested geographical positions, that they contained more true geography than many large volumes. While the mass of observations which went to the Royal Observatory at the Cape, required much time for calculation, I worked out a number in a rough way, leaving out many minute corrections, such as for the height of the thermometer and barometer, the horizontal parallax and semi-diameter of planets, using but one moon's semi-diameter and horizontal parallax for a set of distances, though of several hours' duration; corrections for the differences of proportional logarithms, &c.; and with these confessedly imperfect longitudes, made and sent home sketch maps, to give general ideas of the countries explored. They were imperfect, as calculated and made in the confusion of the multitude of matters that crowd on the mind of an explorer, but infinitely better than many of the published maps. Sir Thomas Maclean, for instance says that, short of a trigonometric survey, no river has been laid down so accurately as the Zambesi, and Mr. Mann, after a most careful examination of the series of chronometric observations which more than once ran from the sea and Tette up to Lake Nyassa, that any error in the longitude cannot possibly amount to four minutes.

Well, after my care and risk of health, and even of my life, it is not very inspiring to find 200 miles of lake tacked on the north west end of the Nyassa, and these 200 miles perched up on the upland region and passed over some 3,000 ft. higher than the rest of the lakes! We shall probably hear that the author of this feat in fancyography claims therefrom to be considered a theoretical discoverer of the source of the Nile. My imperfect longitudes and sketches led some to desiderate the perfect one from the Observatory. Thus, Golungo Alto, in Angola, was fixed by seven sets of lunar distances between the moon and stars, and probably 100 altitudes of sun or stars all made in risk of, and sometimes actually suffering from, African fever. Six sets showed from one to three minutes on each side of longitude 14deg. east; but the seventh showed a few minutes to the west. The six were thrown aside and the seventh adopted because a Portuguese said to me that he thought that spot might be about midway between Ambaca and the sea. Ambaca he had never seen, and the folly of intermeddling is apparent from the change not making the spot perceptibly nearer the imaginary midway, and no one had ever observed them before, nor in our day will observe them again. Other freaks, and one specially immoral, were performed, and to my gentle remonstrance I received only a giggle. The desecration my position has suffered is probably unknown to the Council, but that is all the more reason why I should adhere to my resolution to be the guardian of my own observations till publication. I regret this, because the upsetting of a canoe or anything happening to me might lead to the entire loss of the discoveries. My borrowed paper is done, or I should have given a summary of the streams which, flowing into Chembeze, Luapula, Lulaba, and the lakes, may be called sources. Thirteen, all larger than the Isis at Oxford, or Avon at Hamilton, run into one line of drainage, five into another, and five into a third receptacle—23 in all. Not having seen the Nile in the north, I forbear any comparison of volume. I trust that my labors, though much longer than I intended, may meet with your lordship's approbation.

"I have, &c.,

"DAVID LIVINGSTONE.

"P. S.—Always something new from Africa. A large tribe lives in underground houses in Rua. Some excavations are said to be thirty miles long, and have running rills in them—a whole district can stand a siege in them. The 'writings' therein, I have been told by some of the people, are drawings of animals, and not letters, otherwise I should have gone to see them. People very dark, well made, and outer angle of eyes slanting inwards."

POETRY.

TRANQUILITY OF MIND.

"Otium Divos rogat in patenti
 Prensus, Ægeæ, simulatra nubes
 Condidit Lunam, neque certa fulgent Sidera nautis."
 —HORACE.

Storm-tossed on the Atlantic main,
 While strives the moon, but strives in vain,
 To pierce yon murky cloud;
 With not a star to point the way:
 For *rest* the toil-worn sailors pray
 With voices keen and loud.

The soldier, wearied with the fight,
 O'er matched, yet still disdainful flight,
 Prays earnestly for *rest*;
 That *rest*, that *peace* we cannot buy
 With gems or gold or Eastern dye,
 The brightest and the best.

For riches cannot *peace* impart,
 Nor regal power free the heart
 From anguish, nor the breast
 From cares, which e'en with princes dwell,
 And make their gorgeous halls a hell,
 And hover o'er their rest.

Thrice happy he who lives content
 With that which Providence hath sent,
 All-scanty though it be;
 Nor sordid avarice, nor dread
 Of want, shall rob his lowly bed
 Of sweet *tranquility*.

Oh! why, in the contracted span
 Of life assigned by God to man,
 Why will he still engage
 In ev'ry varied plan and scheme,
 In subtlest thought, in wildest dream,
 From childhood to old age?

Why will he leave his native soil,
 Beneath another sun to toil
 In search of worldly pelf?
 What exile from his once-loved home,
 While doomed in foreign lands to roam,
 Can e'er escape himself?

Care scales the ships upon the main,
 The fleetest horseman strives in vain
 To leave "dull care" behind;
 Swifter than deer with hounds in chace,
 The big tear trickling down its face,
 Far swifter than the wind.

Poetry.

The mind contented with its state
 Alone can vanquish care and fate,
 And with a smile allay
 Misfortune;—for beneath the sky
 No gleam of real felicity
 Shines with unclouded ray.

Yet once on Galilee's sea
 A calm voice spake resistlessly,
 "Peace waves! peace winds! be still!"
 The elements obey that voice,
 The jaded sailors' hearts rejoice,
 They fear no further ill.

So when the suppliant sinner's groan
 Reaches, through faith, the "Great White Throne,"
 That Voice may still be heard:
 The storms of passion will subside,
 The ocean of temptation hide
 Its billows at that Word.

LAKEFIELD, North Dour, Oct. 1869.

B. A.

 PSALM xxx: 5.

My soul is stricken with a load of care;
 Each day brings burdens more than I can bear;
 Each night comes down upon a weeping eye;
 Each morning rises with a deep-drawn sigh.

All grief seems mine, no respite brings relief—
 Each day, a fuller measure of deep grief;
 Clouds hover o'er me, and discharge their weight
 Burden'd, I tremble and deplore my fate.

Hath God forgotten me, or doth he still
 In anger hide from me His gracious will?
 Does He find pleasure in a weary life,
 Watching me, day by day, throughout the strife?

Peace! murmuring soul, thy Father's love is fast,
 Whatever fails, it for eternity shall last;
 Soon shall appear the wondrous plan, now dim,
 And heaven and earth unite in praising Him.

Then gird thee with new zeal for thy life's trust,
 Let not the world thy talent mar with rust;
 Fight the good fight—with every chilling doubt
 Strive with full strength, till all are put to rout.

Then shall a heaven of Blessed Rest be thine,
 No murmuring thought shall cause thee to repine;
 The plan of God, so deeply wondrous here,
 Shall then all loving-kindness plain appear.

No heavy burden shall it then be deemed,
 To bow in full obedience to what seemed,
 On earth, but sad catastrophe and loss—
 But then, His hand of Love, who bore the Cross.

SEPT'r, 1869.

CHRISTIAN GRACE.—The more believers love God the more they love one another; as the lines of a circle the nearer they come to the centre, the nearer they come to each other.—*Charnock.*

RELIGIOUS REVIEW.

We close the old year, and enter upon the new, with renewed thankfulness for the past, and with brighter hopes for the future. In many remarkable ways the Divine favour has been vouchsafed to the Church in Canada, and throughout the world; and for many special reasons we may be incited by the prospects which unfold before us. Amidst all the disputes and convulsions of the year, there have been satisfactory evidences of Church progress, as our own pages have recorded. There has been an increase in the number of our clergy, an increase in the number of our communicants, an increase in the number of our churches and schools, an increase in the amount of our contributions, an increase in the sympathy and interest manifested in church matters; and these, it is impossible to review in a right spirit, without an exclamation of gratitude to God, the Giver of all good, and who has so signally prospered the work of our hands.

But we must not allow the reminiscences of the past to interfere with the activities of the future. It is possible to be so much elated with success already achieved as to relax in the exertions necessary for the continuance of that success. If we try to live in the past instead of for the present and the future, we shall be in danger of becoming fossilized members of society and the Church, without ornament and without use. One of the leading characteristics of the age is progress; and in the Church, as in politics and science, we must always "go forward." The work which now demands all the resources, and all the energies of the Church, is greater than ever; the changes through which the nations are passing are such as to threaten the very existence of the Church if it should not prove itself equal to the crisis. The ignorance, the error, the crime, the misery which have to be combated, are still rapidly increasing; while God is most mysteriously opening up new fields of labour, and furnishing enlarged facilities for usefulness. A great convulsion is eminent throughout the Continent of Europe, as well in the Protestant as in the Roman Catholic Churches. In the Church of England parties are becoming more sharply defined, and more violently antagonistic. It is impossible that the present discussions can last very long; a disruption is inevitable. Every circumstance is pointing onward to the same process of legislation for the English which has been already adopted for the Irish Church. In two or three more years there will be no Established Church in Great Britain. The action of the Church itself will force a severance from the State; and although some unfortunate results might follow, yet in the end the Church will infinitely gain in life, in freedom, and in power.

In a certain degree we in Canada can contemplate these threatened changes without excitement. We have a passing interest in them; but they do not very immediately concern us. Our own organization is pretty well defined and settled; and we have clearly marked out for us, alike by Providence and the Constitutional meetings of the Church, the sphere in which we should move, and the work to which we must apply ourselves. Our's is a missionary vocation; and removed, as we are, from the din and smoke of theological controversy and ritualistic disputes, we should go to work heartily in fulfilling the practical duties of our mission. It is not surely a time for us to sit down in idleness, or to quarrel about trifles, when souls are perishing around us, when other religious bodies are straining every nerve to advance, and when God himself is opening before us on every hand new spheres of labour and usefulness. Have we not learned yet to tolerate each other's differences? Are any of us absurd enough to arrogate perfection and infallibility for our own ideas, whilst we deny liberty of thought and action to those who differ from us? Can we not find more points of agreement than of difference? And in view of the work to be done, are we not prepared to forego some of our little peculiarities, and to co-operate heartily together for the extension of the Church, and the salvation of the world? We have a splendid chance before us at this moment,—no Church ever had a finer opportunity; and if we are only true to ourselves and our formularies, the Anglican Church in Canada will soon reap a measure of success, second only to the brilliant achievements which are made by the sister Church in the United States.

Two or three things are indispensable in securing the growth and efficiency of our Church. We take the liberty of suggesting them, with the intention of discussing some of them at length in future numbers. 1st. The abolition of the infamous pew system, and the general adoption of the offertory for all Church purposes. 2nd. A division of our Sunday morning service into two parts, and the opening of our churches for at least one daily service, adapted by the clergyman with the sanction of his Bishop to the time and place. 3rd. A division and increase of dioceses, and a consequent increase in the number of our bishops. 4th. A division and sub-division of large missions and parishes, where the population is large, and the distance is great, and where there is evident ability to sustain additional clergymen and separate parochial arrangements. 5th. The opening up of new missions in such parts of the country where the Church is not yet established, and where by emigration, and the free-grant land system, villages and towns will soon be formed. 6th. The appointment of a Missionary Bishop for our Indian settlements, with a sufficient staff of missionary agents to meet the existing wants of the natives, and to follow them up in their migratory movements. 7th. This will render necessary a large

increase in the missionary funds of the Church; and this might easily be attained if instead of the present annual application, a system of weekly, monthly, and quarterly subscriptions were adopted, as in the Church at Home. 8th. Trinity College should receive a heartier and more general support from the Church throughout the Dominion; a sustentation fund should be raised in its behalf; the basis of its government and education might be enlarged; and the number of its students, as candidate of the holy ministry, might be and should be increased. These, and a dozen other things which will have yet to engage the attention of the Synods and the Church, will require all the judgment, generosity, energy, and zeal we can command. We have no doubt of the future of our Church; but its success in the coming time will depend in large measure upon our present plans and labours.

CANADA.

NORTH DOURO.—A balance sheet of the Building Committee of the new Church of St. John Baptist, North Douro, has been published, from which it appears that the sum of \$4,345 64 has been raised, and that no more has been expended. The Church is, therefore, out of debt—a result eminently satisfactory to the esteemed incumbent, the Rev. V. Clementi.

THE Annual Convocation of Trinity College, Toronto, was held on Thursday, Dec. 16th, and was numerously attended.

ON Sunday, Dec. 19th, the Bishop of Montreal held his first ordination in the Cathedral of that city.

THE Rev. Canon Loosemore has retired from Christ Church Cathedral Montreal.

A Ruri-Decanal meeting of the Deanery of Northumberland was held at Peterborough on Dec'r. 8th, at which a religious service was held, and numerous subjects were discussed affecting the welfare of the Church.

THE Synod Assessment of the Toronto Diocese has been published, and certainly requires some modification.

THE Rev. R. Harrison, at Rockton, and the Rev. S. Houston, at Water-down, are holding cheap entertainments in aid of the funds of a new Church, and a new parsonage.

KINGSTON, DIOCESE OF ONTARIO.—A confirmation was held at St John's, Portsmouth, on the third Sunday in Advent, when twelve candidates were confirmed by the Lord Bishop. This Church was decorated with texts and emblems of cedar, and presented an unusually attractive appearance this Christmas tide.

THE Cathedral of St. George was adorned with a temporary *reredos* of green boughs in the form of an oblong with Latin Cross. On the right side of the Altar was a scroll, well worked, and of sufficient size to be easily read. The pulpit and lectern were hung with white sheilds, but the texts on these were too small. The lines of the decoration of the chancel were not sufficiently light to be graceful, and a little use of color would have made everything far more effective especially if employed

in harmony with the *re-naissance* character of the building. Still the general effect was good.

ST. PAUL'S was neatly decorated with texts in scroll work. On St. Stephen's Day the Lord Bishop preached in this Church to a large congregation.

THE Chapel of the Provincial Penitentiary, Kingston, was for the first time decorated this Christmas, with the object of bringing the lesson of the great Festival more directly before the unhappy inmates. The Christmas musical services were very hearty.

AN address and a handsome present was offered to Mrs. Bowas, wife of Rev. G. Bowas, M. A., of Baniefield, by the parishioners.

A VALUABLE gold watch was on Dec. 23rd presented to the Rev. C. Pelham Mulvany, B. A., by the congregation of the Mission Church of St. Thomas, Williamsville, and with a handsome set of furs for Mrs. Mulvany.

GREAT BRITAIN.

A Suffragan Bishop has been appointed for the Diocese of Lincoln. This is a step in advance.

DR. TEMPLE, Dr. Harvey, and Dr. Goodwin have been consecrated to their respective bishoprics.

A Twelve Days Mission has been held in London, which has had many objectionable features about it, although it may have done good.

THE CHURCH CONGRESS at Liverpool was a most interesting session in many respects; only a slight sketchy view of salient points in the essays and addresses is possible at present. The first subject was "Diocesan Organization." Upon this the Archdeacon of Chester urged a practical *revival of the diaconate* and the use of deacons and deaconesses who would live partly at least by secular employment. The Archdeacon of Ely explained the "Ely Scheme" of Ruridecanal Chapters and Meetings, (the former of Clergy only, the latter with laymen, also churchwardens and delegates), Archidiaconal and Diocesan Conferences; Mr. J. M. Clabon made a spirited attack upon traffick in Livings and Sinecures of Cathedral dignitaries, and urged the advisability of weekly celebrations of the Lord's Supper; Archdeacon Denison warmly defended Diocesan Synods against the attack of a precious speaker, and advised their general adoption. On the subject of the "supply and training of the Clergy, the Church and our Ancient Universities," the necessity of more special study for Holy Orders was generally allowed. Rev. T. E. Espin drew attention to the significant fact that, 165 men were ordained last year without secular degrees, nearly all of them prepared at theological colleges; Right Hon. J. R. Mowbray, M.P., urged the necessity of clerical education being conducted at the Secular Universities, so that the Clergy might keep abreast of the world; and Rev. W. S. Smith supported the idea, shewing the advantage of Clergymen and laymen of the Church being educated together; the Dean of Durham advocated an union of the Theological College and University Systems; Rev. W. Howe spoke of the utility of periodical "Retreats" of the Clergy for a few days at a time; Beresford Hope, M. P., contended forcibly for University education for the Clergy. The next subject was "Phases of Unbelief, and how to meet them;" upon which Rev. H. A.

Woodgate pertinently remarked that it was difficult to say in these days what constituted an unbeliever, when each individual claimed the right of making Scripture speak as he directed; Mr. Hutton, Editor of the *Spectator*, advocated "a more reverent and sympathetic mode of treating doubt," and said, "I cannot doubt that all the genuine hesitations, difficulties, credulities of high disinterested and truth loving minds are part of God's direct teaching of us to-day, and are likely to do a great work in purifying our Christianity;" Mr. Geo. Warrington whose speeches are always thoughtful and earnest, urged the advisability of meeting current forms of unbelief, by putting ourselves on the same platform as objectors, and fighting them with their own weapons; On the subject of "Recreations for the people," the Rev. J. Erskine Clarke read an able paper approving of Dancing, the Theatre, and Concert Room if they could be rescued from their present evil state of degradation, (he mentioned the existence of a Dancing Class in Boston, America, in connection with a Sunday School, and which had been productive of much good); Rev. J. C. Chambers remarked on the necessity for clergymen joining actively in the athletic sports of their congregation, and in their innocent amusements; Archdeacon Denison spoke approvingly of Harvest Homes and Sunday Cricketing between Services. A discussion on "The Capabilities of our Cathedrals" elicited earnest demands for a more practical method of conducting Cathedral functions, On the "Improvement of the Church Services," most of the speakers were of Ritualist leanings, and advocated greater freedom and flexibility in the use of our various services, Mr. Machonochie going so far as to advise the use of extempore prayer upon occasion. With regard to the "Eastern Churches" there were earnest speeches delivered pro and con. On "Church work in large towns;" frequent communion, short services, and mission rooms were urged as effective means of good. On the subject of the "Weekly Offertory and Almsgiving," Mr. Machonochie eloquently urged the necessity of Christian liberality, 'exceeding that of the Scribes and Pharisees.' In such a place as Liverpool, it was natural that Orangeism and extreme Evangelism should try to stifle free speech on the part of the extreme High Churchmen; but the "sublime earnestness" of such men as Bishop Wilberforce, Archdeacon Denison, and Messrs. Machonochie and Littledale, carried all before them, and won fair play from Liverpool in spite of itself.

PRESBYTERIAN REUNION.—The branches of the Presbyterian denomination have lately been reunited after a severance of about 100 years duration. The event took place at Pittsburg, in the United States. The Old and New Schools, "Reformed" and "United" Presbyterians, are the bodies embraced in the Union, under the name "United Presbyterian Church." They severally separated from the Kirk of Scotland, in the 18th century, for "just nothing at all, mon," and have scraped up enough common sense after 100 years separation from one another, to see their past sinful folly. There are a good many other denominations separated from one another, for "just nothing at all."

A GIGANTIC TASK.—A Michigander writing to the editor of the "*Christian Union*," speaks of Henry Ward Beecher, the editor of that ambitious Sheet, being "engaged in the *Reconstruction of the Christian World*." H. W. B. quotes the compliment with great relish.

LITERARY REVIEW.

AUTUMN LEAVES.—We have received a pretty little volume of Poems, entitled "Autumn leaves," by Harriett Annie, and published at the office of the "Spectator." The author is already favourably known in the department of poetry, and her present production will add to her reputation. The volume consists of thirty-two poems, on various subjects, wisely chosen, and well treated. Both the sentiments and the versification are good; and to the general public, no less than to the personal friends of "Harriett Annie," "Autumn Leaves" will prove an acceptable new year's gift.

A SECOND edition of Rev. R. Harrison's "British Apostolic Church" has been published. It deserves to be widely circulated.

A VOLUME has just been issued by Mr. Taylor, containing biographical sketches of Bishops Fulford, Mountain, and Strachan. We shall refer to it at length in our next.

CORRESPONDENCE.

SELAH AND HOSANNA.

In the November number, a Sunday-school Scholar wants to know the proper meaning of the words "Selah" and "Hosannah."

So far as "Selah" is concerned, this question, like many others, is more easily asked than answered. The most clever critics, both of the Jewish and Christian Churches, have failed to decide upon its true meaning. The LXX translate it by the Greek word "Diapsalma;" but to discover the true meaning of Diapsalma, is just as hopeless a task as the other.

Some say that "Selah" is a musical term, put in to fill up the metre; others say that it is used as a note of variation in the music; others, that it signifies "loud and clear." It is also rendered by some, "always;" by others, "for ever and ever;" and "world without end;" and "the life everlasting." It is again thought by some to be equal to "Hallelulah;" and by others, "He blessed."

The great trouble with most of these meanings is, that, while they would be appropriate in some cases, there are others in which they would not. Some, again, have thought that "Selah" is equal to the word "Amen." In my opinion, this is nearer to the true meaning than any other; but it will answer only when used instead of "so it is," "thus it is," or "this is true." But any meaning that can be given is purely a matter of conjecture, as all traces of it have been lost.

The meaning of "Hosannah" is "save now," save now we pray," or "send now prosperity." The multitudes which attended our Lord's entry into Jerusalem used it on that occasion, and in so doing they referred to the 25th and 26th verses of the cxviii Psalm, which is one of those Psalms that they sung or chanted at their great festival.

W. M.

SELAH.—As the word Selah, wherever it occurs in Scripture, might be omitted without any interruption of the sense, Commentators have not been able to agree in attaching any definite meaning to it. Some have supposed it to be a name of God and to import an address to Him; some that it signifies the same as Amen; some that it denotes an elevation of the voice, change of tune, or a great pause in the music at a point worthy of the deepest attention. Those who desire to know something about the grounds of these conjectures are referred to Cruden's Concordance and the Imperial Dictionary of the Bible.

Being at one time under the instruction of Wm. Frey, the ablest Hebrew teacher of his time, and the author of many excellent works on the language, I enquired his opinion with respect to the meaning of the word. His opinion was that, though it might also be a note of music, yet that it was chiefly intended to call solemn attention to what had been said before, and that that might be inferred from many of the prophetic Psalms, where it had also a further mystical meaning. The Twenty-fourth and One Hundred and Forty-third Psalms may be referred to as examples.

when they heard him close the whole scene with, "It is finished," it was a solemn call to attend to what had taken place—it was *Selah* to all future ages.

HOSANNA.—Hosanna is composed of two Hebrew words occurring in the 118th Psalm, signifying *save, praise, or now*. This Psalm was sung on joyful occasions, particularly at the feast of tabernacles. The twenty-fifth and twenty-ninth verses, which contain a prophecy of Christ's entry into Jerusalem, were sung with loud acclamations; and the palm branches carried on the occasion, and the feast, were sometimes called Hosanna. But, as in these days of Bible Dictionaries, no one can be at a loss for the mere definition of the word, I suppose the object of the enquiry is to know something of its import with reference to the subject where it is made use of. The word occurs only in three places, in Matt. xxi, 9, Mark xi, 10, and John xii, 13, in their relations of Christ's triumphant entry into Jerusalem four days before the Passover. Vast multitudes had been drawn together by the report of Christ's miracle in raising Lazarus from the dead; and on hearing that he was coming from Olivet to Jerusalem, "they took branches or palm trees and went forth to meet him, and cried Hosanna, Blessed is He that cometh in the name of the Lord: Hosanna in the highest." This royal entrance into Jerusalem, accompanied by the acclamations of the multitude, is thus foretold by the prophet Zechariah, ix, 9: "Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon the colt the foal of an ass." His lowliness and peaceable disposition was represented by his "riding upon an ass;" a stubborn animal that instantly became gentle from the peaceable temper of him that rode upon him. His righteousness was really proclaimed by the congratulations of the people, and represented by the palm branches which they carried—the palm being as true an emblem of righteousness or justice as the sword is of authority and power; hence the Psalmist says: "the just shall flourish like a palm tree." The force of the comparison is this: As the palm tree, the more it is depressed, grows higher and spreads its branches further, so the righteous and victorious King grew to the highest degree of exaltation from a state of unparalleled humiliation and depression.

But in order to arrive at a more correct apprehension of the conduct of the multitude on this occasion, it will be necessary to look back to the first institution of the Feast of Tabernacles, as recorded in Levit. xxii, 42: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made them dwell in booths, when I brought them out of the land of Egypt." It is supposed that the Lord thus made them to dwell in booths at Elim, the second encampment after leaving Egypt, "where there were twelve wells of water and three score and ten palm trees." Hence the Feast of the Tabernacles was a feast of joy in honour of that God who had redeemed the Israelites from Egyptian bondage and protected them in their journey through the wilderness. When that, which was temporarily enjoined as a necessary protection to an unsettled community against the heat of the sun and inclemency of the weather, became a Mosaic institution of annual recurrence, we learn from tradition and the practice of the Jews, especially after the time of Nehemiah, that they were accustomed to carry branches of palm at this, as well as on other festive occasions, in a triumphal manner, as a peculiar expression of that joy with which they were commanded to rejoice in the Lord their God in this feast above all others. On such joyful occasions they were accustomed to sing with a loud voice these words from the 118th Psalm: "Save now, I beseech thee, O Lord; O Lord, I beseech thee send now prosperity. Blessed be he that cometh in the name of the Lord." These words being prophetic, are a mixture of prayer and congratulation.

Now, if we bear in mind that in the course of time the procession of the people bearing palm branches on joyful occasions, and the feast also came to be called Hosanna, from the first word of their song, just as a fire company in our days might designate a celebration, accompanied by a torch-light procession, ball and supper, from the first word of a song which they were accustomed to sing on every annual, or oftener, occurrence of such celebration, we cannot fail to observe that the people carrying branches and proclaiming Hosanna, on our Saviour's approach to Jerusalem, exactly corresponds with the practice of the Jews on joyful occasions in the days of the Psalmist.

But the import and meaning of the word will be more fully understood if we consider that the multitude by presenting our Saviour with this kind of honour, which

The Twenty-fourth Psalm contains the well-known prophecy of our Saviour's ascension into heaven. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory—Selah." [Selah, with which the prophesy is closed, was intended to call the attention of the men of that generation who should witness the fulfilment of this prophesy in Christ, when they saw "the Lord of Hosts, the King of Glory," "taken up and received by a cloud out of their sight."

The One Hundred and Forty-third Psalm contains a prayer of David for deliverance from his enemies. And as he prayed for deliverance, and his prayer was heard, so Christ, immediately after he had received the vinegar upon the cross, was delivered from bodily pain. And when David in his prayer says, "I stretch forth my hands unto thee—my soul thinketh upon thee," and does it with Selah, this was to awaken the attention of men to the fulfilment of David's prayer in Christ, when they should see him "stretch out his hands" upon the cross, and hear him cry, "I first." And was customary at the Feast of Tabernacles, did unwittingly declare, though not in express words, or from any distinct apprehension of his Deity, that this Jesus whom they thus welcomed in the Mount of Olives, was that very God who had given them victory over Pharaoh in the Red Sea; who had protected and relieved them in all their distresses in the wilderness, and led them to the promised land of Canaan; that he was the very and only God in memory of whose goodness and loving kindness in their whole journey, the Feast of Tabernacles was instituted by Moses; afterwards more solemnly celebrated by Joshua, and revived and restored with some change and addition of ceremonies by Nehemiah. This custom of the Jews of carrying palm branches at the Feast of Tabernacles, and on other joyful occasions, was similar to the practice of the ancient Greeks after victory;—whether in real wars or at the Olympic Games, though it is probable that the Greeks by superstitious imitation borrowed it from the laws and customs of the Hebrews. Wreaths of palm were proposed as rewards to those who excelled in skill and valour. This custom is said to have been introduced into Greece by Theseus, who on his return from Crete, instituted certain games at Delos in honour of Appollo, and afterwards rewarded the victors with palms. But it is not to be supposed that this custom originated with Theseus, because the history of the Old Testament, and the prophecies and visions of the New, show the custom to have prevailed before his time among God's people, and that it was an emblem of the victory of God's saints over death and the grave. St. John in a vision, "Beheld, and, lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying: 'Salvation to our Lord which sitteth on the throne, and unto the Lamb.'" This manner of congratulation used by the saints, is only a more distinct and full expression of the voice of the multitude when they cried, "Hosanna to the Son of David."

A correspondent wishes to know what is meant by the "grounded staff."—ISAIAH xxx: 32.

THE HOLY VESSELS.—The holy vessels and relics of the Temple at Jerusalem, some of which were descended from the time of Moses, from the hands of Aaron, and from the patterns indicated by Jehovah Himself, are safe beyond all reach of human worship in the bottom of the Mediterranean sea. Says Gibbon in his "Decline and Fall of the Roman Empire"; "The holy instruments of the Jewish worship—the gold table and the gold candlestick, originally framed according to the particular instructions of God Himself, and which were placed in the sanctuary of His temple—had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the Temple of Peace, and at the end of four hundred years, the spoils of Jerusalem were transferred from Rome to Carthage, by a barbarian who derived his origin from the shores of the Baltic. The vessel which transported these relics of the capital, suffered shipwreck, and thus this cargo of sacrilege was lost in the sea."

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

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

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