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# NOVA SCOTIA

# Church Chronicle.

VOL. IV.

HALIFAX, SEPTEMBER, 1868.

No. 9

*"Ad profectum sacrosanctæ matris ecclesiæ."*

## MODERN PHARISEES.

ONCE upon a time there dwelt in a country village an excellent person, whom we shall call Mrs. Model. We say an excellent person, because of the extreme clearness of her religious and moral perceptions, by which she was enabled to point out the failings, great and small, of her neighbours. We call her excellent also because of the wonderful interest which she took in other people's affairs. We must admit, however, that her own neighbours took rather a different view of her character, maintaining that her anxiety about the faults of others left her no time or desire to discover or remedy her own. Some even went so far as to say that the wickedness around her was, to the old lady, a source of secret satisfaction, by affording her that peculiar gratification which arises from comparisons favorable to one's self, and, moreover, that her trust for the next world was largely founded on the wickedness of her fellow-mortals in this. Her minister, we are constrained to confess, seemed to lean to this view, and after many private conversations with her, in which his delicate exhortations evidently glided off the old lady's mind, "like water off a duck's back," he felt that her evil example should be checked by a sermon on censoriousness. Wonderfully like his super-excellent parishioner was the portrait he drew of the Modern Pharisee. Every eye glanced furtively at her, at each telling point in the discourse, but no sign of self-condemnation could be seen in that prim mouth and upturned eye. "If that does not give her an insight into her own character, nothing will,"—was the thought of many a listener, and one, more venturesome than the rest, resolved to "gound her" on the subject on the way home. "Well, Mrs. Model, how did you like the sermon to-day?" "I was greatly pleased with it," answered the old lady. "It was indeed a feast of fat things, and how well it suited old Mrs. Smith!"

The minister soon after this saw that old Mrs. Model was incorrigible, and, like a wise man, did not confine his public addresses to one form of error, well knowing how self-satisfying to man and accommodating to the designs of Satan the one-great-evil style of preaching is.

Mrs. Model, after a life spent in ferreting out the manifestations and deceptions of sin, left the world no better than she found it, and was gathered to her fathers, to the great relief of her neighbours. But alas for the vanity of human happiness! She left a large family, widely scattered, rapidly increasing, and faithfully following her

*"Footprints on the sands of time."*

Several of these Models are clergymen of various religious denominations, differing *toto celo* on theological points, but uniformly agreeing in the one great family peculiarity, viz:—the desire to build their own church a little on the true

Foundation, but principally on the faults of other churches. To this end they are great controversialists, and—as a native of the Emerald Isle expressed it—are never at peace but when they are at war. Their aim is not to find points of agreement, but stumbling blocks among Christians. “Popish Abomination” is the constant pulpit theme of one of them; “Protestant Heresy” of another; “Narrow-minded Dogma” of a third. Perhaps in most cases these may be anything else but the peculiar danger of the preacher's own congregation. So much the more likely is it to be a popular theme with the self-deceivers in his flock, for most men will gladly—

“Compound for sins they are inclined to,  
By damning those they have no mind to.”

and the Rev. Mr. Model hankers greatly after popularity and good living. The grasping and dishonest worldling, the careless self-seeker, and the filthy sensualist, are all taught by the Arch-Deceiver to comfort themselves with the failings of others. The tempter, whom most men desire to see exposed, is not their own besetting evil spirit but that of another. It was an old idea that there can be no worse perversion of the conscience than that which teaches a man to watch and pray—not against his own sin—but that of his neighbour. But this is scouted by the Models, whose religion exists mainly by protests and invidious comparisons. It fattens on grievances, and—without controversy—would die out.

Although heart-burning, uncharitableness and schism multiply around the Models, each of these reverend gentlemen has a theory of unity. Regardless of the old proverb that “a spoonful of molasses will catch more flies than a quart of vinegar,” these zealous men would force those who differ from them into submission by roundly abusing whatsoever they hold most dear. “The Bible, as I understand it,” is a yoke under which each of the Model family would compel the necks of all men to bow. In their sermons and their religious newspapers (so called) each strives to exaggerate the points of disagreement, instead of seeking to indicate as many principles as possible in which all Christians may unite. And thus the Model clergy of all denominations leave the world as much divided as they find it. And they love to have it so,—“each one looking for his gain from his quarter.”

But the laity of the Model family are no better. It is, in their eyes, a great thing to belong to the right little clique—to have the proper ear-mark. They have their set days and anniversaries on which to admire their own set and despise others. Able do they assist in the further disruption of Christendom,—eager to discover a neighbour's failings, they lose sight of their own, and charity—the very bond of peace and of all virtues—withers at their touch. As a real or imaginary grievance is necessary to the existence of a grumblers—so surrounding wickedness is necessary to the satisfaction of the Model family.

“When the Son of Man cometh, shall He find faith on the earth?”

There is no strength in a Ministry where there is no Spirit. Whereas, when men have received the Spirit, then their ministry is a powerful ministry, as Paul says (1 Thess. i, 5), “Our Gospel came not unto you in word only, but also in power and the Holy Ghost;” and therefore in power because in the Holy Spirit. And again (1 Cor. ii, 4), “My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power,” where you see the Spirit and power in the work of the ministry are always conjoined, as the sun and light are; and that ministry that is in the Spirit is always in power. And being in power it is always effectual, either to convert men or to enrage them; and the enraging of men is as evident a sign of the Spirit of power in a man's ministry as the conversion of men.—*Dell, 1652.*

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 RURAL DEANERY OF ST. GEORGE.
 

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THE fourth meeting of the chapter of the above Deanery was held at Port Mulgrave, in the mission of Melford, Strait of Causo, on Wednesday, August 12th.

*Present*—Rev. H. H. Hamilton, Rural Dean, Rev. W. E. Gelling, Rev. J. P. Sargent, Rev. E. H. Ball, Rev. F. J. Axford.

This being the largest meeting since the formation of the Deanery, the time was chiefly occupied in framing a constitution for proceedings at future meetings.

In the evening there was service in St. Andrew's Church; prayers were said by the Rev. J. P. Sargent, the lessons read by the Rev. W. E. Gelling, and the sermon, an earnest and practical one, preached by the Rev. F. J. Axford.

On the following morning there was a celebration of Holy Communion; the Rural Dean being Celebrant, assisted by the Incumbent.

Owing to the wet weather, the congregations were small. The rendering of the chants and hymns at the evening service marked the deep interest taken by the choir and congregation in this important part of divine worship.

The next meeting of this Deanery will be held in the Parish of Antigonishe, to commence with Morning Service Sermon and Holy Communion in St. Mary's Church, Bayfield, at 10 a. m on the 21st of October. In the afternoon there will be a meeting of the chapter. Scripture subject Col. i 24. Question for discussion: Does disestablishment necessarily imply disendowment?

Members are requested to attend without further notice.

J. P. SARGENT,  
*Secretary.*

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 RURAL DEANERY OF SHELBURNE.
 

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On Wednesday and Thursday, the 19th and 20th of August, the Clergy of the Rural Deanery of Shelburne, met at Yarmouth; the Rural Dean having kindly arranged that the meeting should take place so as to coincide with the occasion of laying the corner stone of the new Parish Church.

For various reasons many of the Clergy of the Deanery were absent:—the Rev. Dr. White, Rural Dean, the Rev. F. M. Young, Missionary at Barrington and Tusket, the Rev. H. L. Yewens, Rector of Digby, by invitation select Preacher, and the Rector and Curate of Yarmouth being present.

There were full morning and evening services on both days, all being very heartily rendered; and on Thursday about fifty of the Clergy and Laity partook of the Lord's Supper. The weather was far from favourable, but the attendance was good; and the kind, solid and forcible counsels of the Rural Dean and the Rector of Digby—whose opportune assistance was most valuable—were much appreciated.

After Morning Service on the first day, the Clergy met at the Rectory; and the appointed prayers having been offered,—in consequence of the promotion of the Rev. W. H. Bullock, who had been Ruridecanal Secretary, to be H. M. Assistant Chaplain in Halifax,—the Rural Dean appointed the Rev. J. R. Campbell, Secretary in his place.

Communications from absent brethren were then read; and an interesting conversation on the proceedings of the late Synod, in the absence of the

appointed paper on Sunday Schools, followed: in the course of which, many matters of direct interest to Clergy and Laity were touched upon; and before the close of the meeting the brethren read together, in the original, 1 Tim. iii., in the reading of which there was much valuable exegesis and practical reflection.

After Morning Prayer on Thursday, the Clergy and the Laity again met on the site of the new Church, where all was in readiness for the laying of the corner stone. There was a large number of persons present; and, had the weather been fine, instead of showery—especially as the Masonic Fraternities graced the occasion with their presence and ceremonial—there would have been a still larger concourse of spectators.

The Service was opened by the choir singing the Te Deum (Jackson in F) the Rector of Yarmouth following with a suitable exhortation, and selected collects. The Rector of Shelburne then read an appropriate Lesson from the Old Testament; after which the Choir sang the hymn "This Stone to Thee in faith we lay," No. 145 S. P. C. K. C. B. Owen, Esq., followed by the Curate of Yarmouth, made some very appropriate remarks. All present then sang the 100th Ps., being again led by the choir, after which the Rector of Yarmouth pronounced the Apostolic benediction, with which the Church's ceremonial concluded.

The Masonic body then proceeded to lay the corner stone, according to the ritual prescribed for them on such occasions; and all present expressed themselves as being much pleased with the proceedings of the day.

The structure will be in the style of the early English period; and will consist of Tower, Nave, Transepts, and Chancel: the extreme length of the building being 102 feet, and the width of the Nave 45 feet. The material is of brick, with the doors, sills, caps, strings and hoods, of a beautiful red sand stone. The finish of the interior will be in open timber work.

Very heartily, as the subscription list will show, did the people enter into this project for building a Temple not altogether unworthy of its holy purposes: but since then circumstances have greatly altered,—a monetary panic has swept the place. Men gave as liberal men in prosperous circumstances with their hearts interested, do give; and if things had continued as they were, the burden would have been light. But what would have been thus a comparatively easy work, has become one of very serious magnitude, calling for the most strenuous exertions of even the least among us. The Church's adherents in Yarmouth are not rich; they do not represent the wealth any more than they do the numbers of Yarmouth; but they represent more, for public spirit and faithful self-denial are more than wealth.

J. R. CAMPBELL,

*Secretary to the Shelburne Deanery.*

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There is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—*Whateley.*

## THE WANDERER'S RETURN.

A TALE OF THE NINETEENTH CENTURY.

My father was a regular Church and State religionist ; so that as I was born on the south side of the Tweed, I was baptised and confirmed in the Church of England. But I am sorry to say that I knew but little of my religion when I was a young man. I belonged to the Church of England, because it was the Established Church ; and that was reason enough for me. It was my father's reason before me. " How could anybody dream of being a Dissenter ? " he used to say ; for his part, he never could make out where they came from, or what they wanted. " What good could there possibly be in being a Dissenter ? " thus he designated all who did not belong to the establishment.

In process of time my father died, and I was left to my own devices. Having occasion to go to Scotland to see my maternal uncle, respecting my father's affairs, he pressed me so much to stay with him and assist him in his business, that it ended in my becoming an inmate of his house for some years.

My uncle, like my father, was a Church and State religionist : consequently, being in Scotland, he was a Presbyterian. I recollect his asking me, the first Sunday after I got there to go to church with him. He said, " the forms were different, but I should soon get accustomed to their ways : no two countries were alike in these respects. The Established Churches of England and Scotland believed in the same doctrines ; they only differed in discipline : and that was always admitted to be non-essential. The differences among Protestants was very much moderated ; Episcopalians and Presbyterians no longer refused, upon occasion, to worship God, and to partake of the Holy Communion of the Lord's Supper, according to each other's ritual. Mr. Melvill was an excellent man, gave them good sermons, and he was sure that I should like him."

As I had always heard my father say that it was the duty of every one to belong to the Established Church, I could make no objections. I had been taught to consider the sermon as everything, the prayers and sacraments as nothing ; and as Dr. Webber, my former clergyman, had preached so much about Protestants, the Protestant religion, and our pure Protestant faith, as to leave the impression upon my mind, that nothing was necessary to make a true Church but that it should be Protestant, I found no difficulty in going to the Presbyterian Kirk. Here I heard a great deal about the equality of the ministers of the Gospel ; and read a great deal, in books lent to me, about bishops being a rag of Popery, and about predestination, reprobation, &c.

I do not know that I was the better for this, but I was prevailed upon to receive the Sacrament of the Lord's Supper, which I had never received in the Church of England, as my father never recommended me to do so, either by precept or example, considering it only proper to be done by very old people, or those who were without sin (though where I was to find these latter persons he did not tell me). It was explained to be a mere act of commemoration. We all sat at a long table in the church, the bread and wine being handed round.

During my sojourn with my uncle, I got acquainted with a young man who was an Independent ; and like most young men, we had many arguments about religion. He quite confounded me upon the question of an Established Church, by proving to me that the Church of England (to which I at first belonged, and in which I confessed I should worship when I returned to England), was not the Established

Church of Scotland, which was Presbyterian : the Episcopal Church being Dissenters. So that, on my principles, I was an Episcopalian on the south side of the Tweed, and a Presbyterian on the north side ; a Papist in France, a Mahometan in Turkey, and a Pagan in China. The establishment vanished "like the baseless fabric of a vision, and left not a wreck behind." I gave up the principle altogether.

Having been completely beaten on my grand point, I the more readily gave way on others ; and having heard so much on the equality of ministers, the Popery of Episcopacy, &c., it is not to be wondered that the following arguments of my friend made me an Independent :—" If a bishop has no exclusive right to set apart to the Pastoral office, upon what grounds can the Presbyters claim it ? If there is no peculiar virtue in the holy hands of a Bishop, why should we think there was any in the holy hands of Presbyters ? Are they not men as well as he ? What better right have they to choose for the people than Bishops have ? They have none. Let the people who pay the minister choose the minister. Are not Presbyters a rag of Popery as well as Bishops ? What is Presbyter, but Priest written out at full length ? Besides, were not most of the original Presbyterian ministers unordained ? Did they not say, *then*, that ordination was unnecessary, and why should they insist upon it now ? And if the Presbyterians upset the Episcopal Church, got themselves established in its stead, and put in possession of its property ; and all because the Episcopal Church was a burden they could not, and would not, bear ; what possible right could they have to make the Independents support their church ? It was a burden they could not, and would not, bear. They had as much right to be supported by the Presbyterians, as the Presbyterians by them. The Independent ministers were as much ministers as they were. They had as valid a call ; they were more holy, and more acceptable to the people, than the ministers of the establishment, who were wolves in sheep's clothing, plundered the people, &c." I say, it is not to be wondered that I, who had heard so much about the equality of ministers, their acceptableness to the people, and the purity of their doctrines, being the grand things, and whose strong ground of an Established Church had been so completely demolished, should yield to these arguments, and become an Independent.

As this happened just about the time that I left Scotland to commence business for myself in England, my uncle knew nothing of my change of opinion, or I dare say he would have been terribly vexed. As it was, I went to England, and regularly attended the Independent meeting-house.

You are aware, I dare say, that among the Independents (or Congregationalists) every meeting-house is quite independent (hence the name) ; depending solely, that is, for its creed and its mode of worship, its rule of doctrine and government, upon the views of Scripture, that the seat-holders in it (or subscribers, or trustees, as it may be) happen to entertain : and it follows, of course, that the minister is chosen by the congregation. It so happened that when I first went to this chapel, our minister received a "harmonious call" from another congregation ; so he left us. We had then to choose another minister. I am afraid I did not at this time feel as seriously on the subject of religion as I trust I now do ; still I was really desirous to make a conscientious choice on this occasion ; and to this desire I attribute, under God, my delivery from the error of the Independents. For, in studying my Bible to make myself better acquainted with what a minister of the Gospel ought to be, I was struck by one glaring difference between the minister of the Gospel, as characterized in the New Testament, and the minister of an Independent chapel. The minister of the Gospel, according to the Scriptures, is

sent by God to the people ; whereas the minister of the Gospel, according to the Independents, is sent by the people to themselves !

I was particularly struck with this distinction, in considering these words of St. Paul : " We are ambassadors for Christ, as though God did beseech you by us." How can it be our place, I said, to choose who shall be God's ambassadors to us ! All satisfaction in a system, in which the very dispensers of God's truth were thus upon principle corruptly appointed, and made dependent upon the very persons of whom, above all other, they ought to be independent—was really gone in me from this time. But I soon had all the miserable fruits of the system before my eyes. I pass over the fact, that when the election took place, females, as well as males, yea, even Socinians (for such there happened to be among our seat-holders), voted for the person they respectively preferred to be God's ambassador to them ; I pass this over, because it was almost nothing compared with the evils of the canvassing, cabals, and intrigues that were going on. The most disgusting exercise of the most disgusting tyranny, between opposing parties, took place ; and the end of it all was, the secession of the unsuccessful party, and all that ill-will consequently, and unchristian feelings, all those envyings, jealousies and evil-speakings, that never fail to follow such an event.

I had had enough of the Independents. The tree showed itself by its fruits, and I was ready for almost any change that chance might throw in my way. It so happened that about this time a religious meeting was held on a great moor near us, at which ministers of various denominations, Independents, Methodists, Baptists, and New Connexionites, successfully harangued the mob. I was much taken with the New Connexion minister, who was a clever sort of fellow ; and from seeing our minister speaking from the same platform with him, calling him his dear brother, stating how happy he was to be a fellow-worker with him in the ministry, I concluded that he considered him to be as much a minister of the Gospel as himself. Of course, therefore, I thought there could be no harm in my going to hear him.

At first, for various reasons, I went only in the afternoon, but afterwards, as he was a much more clever man than our minister, I went there altogether ; and, as far as preaching went, I had certainly made a change for the better. He used precisely the same arguments against the Wesleyans as the Independents used against the Presbyterians. " The Wesleyans left the Church of England in the time of John Wesley : had not the New Connexion the same right to leave *them* ? The tyranny of the Conference could not be endured. One minister was equal to another ; what right had a select few to domineer over the other ministers ? The Wesleyans had commenced to ordain ministers by imposition of hands, in imitation of the Church. Did they mean to say that he was not as good a minister as any of the other ministers ? He was quite as good, and better too ; for he preached purer doctrine. He did not believe in the Eternal Sonship. This is the reason," said he, " why I left the Wesleyans, because I could not swallow this monstrous doctrine " (though the reason was different, as I afterwards found out). From this man I learned, and firmly believed for some time (such was my awful delusion), that our blessed Saviour was not the Eternal Son of God.

When I was in this frame of mind, I fell in with a scientific philosopher, who called himself a Unitarian. He soon convinced me that I could not stop where I was ; and proving to me, as clearly as a proposition in Euclid, that, if Christ be not the Eternal Son of God, he must be a mere man, I at once became a Unitarian.

At the Unitarian meeting-house I heard nothing but what I might have heard from many a heathen philosopher, except that the heathen would not have men-



tioned the name of Christ at all. From this time I learnt to rationalize everything. I used to argue in this way: "If one man has as good a right to teach religion as another, why may not women, if they wish it? Then why go to church at all? I can read prayers and a sermon at home; and have as good a right to give myself the Sacrament, as the minister to give it to me." But I soon gave up all belief in Sacraments. The Quakers were right; there were no such ordinances in Scripture; I was, in fact, everything by turns, and nothing long; and the result of this wretched state of instability and folly was, that I sunk down in complete and avowed infidelity.

I had been in this state of mind, alas! for some time, when I met with a Roman Catholic priest. He was evidently a man of talent, a Jesuit, with all the mildness and insinuation of the followers of Loyola. We happened to be in a steamboat; and in passing the ruins of an old monastery, the conversation naturally turned upon the monastic system. He of course lauded it up to the skies, abused Henry VIII., whom he called a Protestant, and Anne Boleyn, whom he called by a hatsheer name. I was not well read upon the subject, then; that is to say, I knew nothing about it, so that he had it all his own way.

One thing led on to another; ignorance on my part led to boldness on his; so that he asserted many things to be true, which I now know to be false, though, from ignorance, I then assented to them. I was ripe, indeed, for the arts of a Jesuit; having wandered *ad libitum* for so long, from sect to sect, and found no rest for the sole of my feet, is it to be wondered that I was overcome with the mixture of truth and falsehood which he poured into my ear? He had evidently been sent over from ——, for the purpose of making converts, and with me he succeeded for a time. I will mention the way he went to work, in order to put you on your guard. But before I do so, I must tell you, that with all my infidelity, I still had a lurking reverence for the word of God, which I could not shake off; and also a vague sort of idea floating in my mind, that the Roman Catholics must be in the right, as they so boldly asserted that every one else was wrong; it was their worship of images, transubstantiation, &c., which made me think that they could not be right, and that consequently there was no such thing as the Catholic Church; for it never entered my head that any Protestant (so-called) Church, could be Catholic; and about the Greek, Syrian, Armenian, and other branches of the Catholic Church, I then knew nothing.

He first proved from the Bible that out of the Church there was no salvation; and that, if I wished to be saved, I must belong to the Catholic Church (assuming always that the Roman Church was the Catholic Church.) He then went on to prove the apostolical succession, without which there could be no valid ministry; if no ministry, no sacraments; if no sacraments, no salvation. He then asserted that the English Church separated from the Catholic Church at the Reformation, and broke the apostolical succession; and went on to show that if the Church of England had no succession, no other Protestant body in Great Britain could have it, for none of them had any bishops.

All this made a great impression upon me, and not the less because it was new; all my objections about image-worship, transubstantiation, &c., he got rid of, by saying that the Catholic Church was infallible, and could not err; according to our Saviour's promise, that the Holy Ghost should lead the Church into all truth; and that if I did not belong to it I was sure to be damned:—all this I say, made a great impression upon me, whose life had been none of the best. With the threats of eternal damnation on one side, and the certainty of salvation on the other, can

it appear strange that I changed once more? But I found no happiness in my religion; I was always haunted with the idea that all was not right; I did not like the forced celibacy of the priests, nor the denial of the cup to the laity; the prayers to the saints I disliked much; the worship of images still more; transubstantiation was also a great stumbling-block in my way. Yet here I was fast. The Church could not err; these things, therefore, must be believed, or I could not be saved. Yet I could not believe them; still worse, I was forced to say that I did believe them, or I could not obtain absolution.

I remained in this unhappy state for some time, till, by great good fortune, I happened one morning to overtake a gentleman walking towards the same place with myself. We entered into conversation, which, in consequence of some debate in Parliament on the Irish Church, turned upon our respective religions. During our conversation I happened to say to him, "Pray, sir, are you a Protestant minister?" "No," he replied, "I am a Catholic priest." "Catholic priest!" I said in astonishment: "how can that be, when you have been objecting to many of the doctrines of the Catholic Church?" "I hope not," he said; "it was not my intention to do so; I have, it is true, been finding fault with the doctrines of the Romish Church; but I have yet to learn that the Romish Church is the Catholic Church, or that the English Roman Catholics (as they are somewhat absurdly called) are any Catholics at all."

I was quite in amazement. To be denied the name of Catholic, which I thought so much of, was so new a thing to me, that I was quite startled, and did not speak. "You seem astonished at what I say," he said; "I assure you I mean no offence; but you must allow me to defend my church in my own way. We of the English Church are Catholics, English Catholics. We profess to be Catholics every time we meet for divine worship. There are many branches of the Catholic Church—the true vine. The Romish Church—a very corrupt one, at the best—is only one of those branches, and has no more right to call herself the Catholic Church than the County of Northumberland has to call itself England. That the English Church is a branch of the Catholic Church is clear from this, that all the marks of the Catholic Church are to be found in her:—the pure word of God preached, and the sacraments duly ministered by those who have been chosen and called to the work by bishops, whom we can trace up from the present time, in uninterrupted succession, to the first planting of Christianity in this island. Our ministers, since the Reformation, have been allowed to preach in the Greek and Syrian Churches, which are branches of the Catholic Church, as well as ourselves: the Doctors of the Sorbonne in Paris have recognized the validity of our orders; and so have Bossuet, Walsh, Courayer, and many other members of the Church of Rome."

This was all news to me; but my new friend (for such I must always consider him) at other times proved all this to me, and more. He proved that the Romanists in Great Britain and Ireland were not Catholics but schismatics, as they were not able to trace up their succession of bishops higher than the reign Queen Elizabeth, when they separated from the Catholic Church of this country, in obedience to the bull of Pope Pius V., who excommunicated the Queen, and released her subjects from their allegiance to her. He showed me this from one of the canons of the Catholic Church, agreed upon by a general council of the church held at Constantinople, A. D. 381. "We count those persons to be *heretics*, who, though they pretend to profess a sound faith, have separated themselves, and made congregations contrary to our canonical bishops." He also showed me another canon made at a general council of the Church, held at Chalcedon, A. D. 451, to this effect:—

“ Let not a bishop ordain or appoint any clergyman to places subject to another bishop, unless with the consent of the proper bishop of the district. If any one do otherwise, *let the ordination be invalid, and himself punished.*” Hence he argued from the canons of the Church that the Romish priests and deacons had no valid ordination for this country.

On these and many other important particulars, did my friend so fully satisfy me, either in conversation or from books, which he lent me to read, that I could resist his arguments no longer.

In consequence of his exhortations, I have been for many years a consistent member of the English Church; that very Church which, from knowing no better, I was induced to desert in my youth. I now glory and rejoice in belonging to that Church, not because it is the Established Church of the Empire, and is very properly and very scripturally acknowledged by the State as its inseparable ally, but because it is that branch of the Catholic Church which God has planted in the British dominions, and in which I feel sure His word is faithfully preached, and His sacraments administered by clergymen who have received their commission from bishops, who are the successors of the Apostles. Hence I always call myself a Churchman. And when the word Protestant includes a *Protest* against all sorts of error against the renunciation of Infant Baptism, the denial of our Saviour's Divinity, the rejection of Episcopacy, and the unauthorized usurpation of the ministry as well as against the corruptions and idolatry of Rome—when the word *Protestant*, I say, includes all this, I then most cheerfully adopt the title, and thank God for the noble army of Martyrs—for Cranmer, Ridley, Latimer, Hooper, and Farrar, the five Episcopal Victims of Queen Mary's tyranny—for all those stout-hearted men and women of a lowlier degree who gave their bodies to be burned, rather than wear the yoke of Rome—and for those also who, at a later period, suffered death and the severest privations, rather than renounce Episcopacy, and embrace Presbyterianism. To sum up all, I call myself a Churchman, Protestant against Popery and Dissent. I also take particular care never to style the followers of the Pope, Catholics, but always Papists, Romanists, or Roman Catholics; because *Catholic* is a term, which, as I have already stated, is adopted by the English Church, and because I consider it as much more fairly belonging to members of the English Communion, who are Catholics indeed, than to Romanists who have departed widely and most fearfully from the teachings of the Bible, as it was understood by the ancient Catholic Church in its earliest and purest days.

#### THE APOSTOLIC SUCCESSION.

THE following statement of the necessity and certainty of Apostolic Succession in the ministry of the Church, and of the Apostolic power lodged in her Bishops, is from the pen of Bishop McIlvaine, well known as a leader of the Evangelical party:—

“ The beginning of the grass was miraculous, by the immediate mandate of God. It was created in full maturity; but its succession was provided for by no such measure. The grass and fruit tree were furnished with the means of succession by ordinary laws, ‘each having seed in itself after its kind.’ Thus also with man. Adam was created by the immediate hand of God; but the succession from that moment to the end of time, was provided for by the laws of ordinary nature. But we hold it to be no arrogance to say of any man, though the lowest of his kind, that he has succeeded to the nature of the miraculously created first man; nor to

say of the field, that though it be but the offspring of the little seed, which sprang and grew by an ordinary law, and by human planting and rearing, it is, nevertheless, in all the essentials of its nature, the successor, in an unbroken line of descent, of the herb which on the third day sprang into maturity at the wonderful fiat of the Almighty. I know not that the man or the herb is any less a man or an herb, or any less descended from the miraculous beginning of the creation, because the laws of growth were but ordinary, and the intermediate production was but human; and so I know not that a minister of the Gospel is any less a successor of the first Apostles, because, instead of receiving his authority like them, immediately from Christ, it has come to him by the intermediate communication of a chain, fastened at its beginning to the throne of God, and preserved as inviolate as the line of Adam's descent, or the succession of seed-time and harvest, day and night, summer and winter—I know not that this day is not a true day, and strictly a successor of that very day when the sun first appeared, though that, you know, was made by the sudden act of God, suspending the sun in the skies, and this arose by the ordinary succession of the evening and the morning. The beginning of every institution of God must, of necessity, be extraordinary; its regular continuance ordinary. So with the course of Providence in all its branches. What began with miracle is continued by laws of familiar nature. And so it is with the ministry of the Gospel. What was created by the direct ordination of God, is propagated and continued by the authorized ordination of men. *'Its seed is in itself after its kind;'* and at every step of the succession it is precisely the same ministry, and just as much of God, sanctioned by His authority, sustained by His power, as if it had been received by the laying on of the hands of Christ Himself. And so with the office of the Apostles. It was the promise of Christ the Lord, that it should continue to the end of time. It is not more sure that sun and moon, seed-time and harvest, will continue to the end of the world; and though its succession be now in the hands of very feeble and fallible men—of men unspeakably inferior to the Apostles, in every personal and official qualification; yea, though many Iscariots be found under its awful responsibilities, the integrity of the office, essentially identical with that of the Apostles, is in nowise affected.

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### THE DOVE.

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The bird, let loose in eastern skies,  
 When hastening fondly home,  
 Ne'er stoops to earth her wing, nor flies  
 Where idle warblers roam.

But high she shoots through air and light,  
 Above all low delay,  
 Where nothing earthly bounds her flight,  
 Nor shadow dims her way.

So grant me, God, from every care  
 And strain of passion free,  
 Aloft, through Virtue's purer air,  
 To hold my course to Thee!

No sin to cloud, no lure to stay  
 My soul, as home she springs;  
 Thy sunshine on her joyful way,  
 Thy freedom in her wings!

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"TOO MANY BOOKS AND NEWSPAPERS ALREADY."

But what kind of books? Historical and biographical, travels and school books; novels in abundance. But how many *religious* books have you? Do you expend ten dollars a year in this way? Perhaps among all your purchases not one of a religious character has lately been procured. A good book is a good friend, and exercises a powerful influence on the character, preserving, as in a phial, the best thoughts of the best men. You yourself may be so engaged in business as not to have much leisure, but your *family* will read; and if you do not furnish them with books of a good character, *they* will read such as indispose them for the duties of life, or dispose them for the follies and vices which so abound. A good book is then not only an antidote for idleness, but it supplies the place of reading positively injurious. It introduces the reader to the best thoughts of the best men, and furnishes a delightful occupation in many hours which might otherwise be thrown away; for, according to Fenelon, "Disquiet which preys on other men is unknown to those fond of reading."

You have *old* religious books; but you must have new also, to prevent the others from moulding in the memory. You must have such as meet the wants of the age, and are adapted to the changes of society. Hence new books are generally preferred, and unless religious truth be presented to the young in an attractive garb, for the most part it will not be read. You are careful in introducing a stranger to your family: be equally so as to the *books* you introduce, that they may be such as will leave a blessing, and not a curse behind. Nor can the usual plea of expense be alleged as an excuse, for such is the facility for printing, that books can now be bought at one half of their former cost. A whole library, containing one hundred volumes, can be obtained for ten dollars; and it is difficult to see how such a sum could accomplish more good. If you, as a Christian parent, wish your children to be intelligent Christians, renew your supply of proper books, and you shall find the investment cheap. A thought contained therein may, in its influence on your family, save many hours of woe. An old writer says that "Any person who hoards up his money, instead of laying it out in such a charity, should be condemned to the mines."

The same remarks apply to a *religious paper*, only that the expense is still less; being three, two, and even one dollar a year for a paper which will visit you weekly, and bring to your house some hundred different articles, each containing a good thought. You will see how your Heavenly Father governs the world, and particularly His Church: what the missionary is doing,—what other Christian bodies are engaged in. You will meet with gems of thought in prose and poetry; extracts from the best writings; encouragements to good and warnings against evil, with examples of both. And thus you will sustain an agency which, at present, is indispensable to our Church's due success. The dearest paper is cheap indeed when we consider the influence of fifty-two such in a year, read as they are by all the family. Episcopalians, though as a body inferior to none in intelligence, are greatly deficient in this respect, for while nearly every Methodist takes his Church paper, whole congregations of ours take scarcely one. If you have not done so before, subscribe to one now. (Of course you will punctually pay for it, otherwise it would not be to you a *religious paper*.) You will find it a corrector not only of other papers filled

with idle tales, but also a disinfectant of those crimes and advertising impurities which are in papers generally respectable, the reading of which produces a contagious familiarity with vice. Your family will read *some* papers: which kind do you choose? Alexander Knox, in writing to Bishop Jebb, says, "whatever you save do not save in *Reviews*. The receiving of these has something exhilarating. They bring in news to me from the mental and moral world. I see in them what is going on, and from three different classes of monthlies some satisfactory inference may be made of the stations which minds are keeping or the changes they are undergoing." Said Daniel Webster, "If religious *books* are not widely circulated among the masses in this country, and people do not become religious, I do not know what is to become of us as a nation."—*Legion, or Feigned Excuses*.

"Not to be sorry as men without hope for them that sleep in Him"

—BURIAL SERVICE.

Why should the sight of Death be sad,  
And the youthful heart that was gay and glad,  
Sink in despondency unknown before?  
Why should the life that cannot die  
Be crush'd by mortal misery,  
When soon the hour of its trial will be o'er?

"To live is Christ, to die is gain."  
This thought should prove a balm for pain,  
Or faithless woe will stem the fount of joy.  
Let Peace, tho' in a world of strife,  
Be ours, in earnest of that Life  
Of endless Rest no sadness can destroy.

In God's own garden here is sown  
Seed of a flower His love will own.  
Soon as, the icy chill of winter past,  
Sweet Spring shall burst the verdant soil,  
Fresh bloom will brighten. His the toil  
Making death but sleep that cannot last.

Our God who wept with human heart  
Is here to bear His blessed part  
In sorrow, and then grant His rich relief.  
In Christ our Life "all heart-joys meet;"—  
The bitter Cup here burns so sweet—  
That buried *Man* came back to bury grief.

Our widow'd Mother's loss has been  
A longer parting since, I ween,  
Yet living Faith vouchsafes Her strength to sing,  
And join the chorus of Earth's love  
With Angels and with Saints above  
Him "who liveth" still her glorious Lord and King.

H. M. B.

## THE RECEIPT.

Some time ago, I was standing with a commercial gentleman in his office, conversing with him about his eternal prospects. He was one who had manifested some anxiety as to the great question of his soul's salvation, and I had frequently spoken to him before. On the occasion to which I now refer, we were speaking about the ~~ground of a sinner's peace~~ in the presence of God. There were some files hanging up in a corner of the office, and pointing to them, I said, "What have you got upon those files?" "Receipts," said he. "Well," I said, "are you not anxious about the amount of these various bills?" "Not in the least," he replied; "they are all receipted and stamped." "Are you not afraid," I continued, "lest those persons from whom you received the bills should come down upon you for the amount?" "By no means. They are all legally settled, and do not cost me a single thought."

"Now, then," said I, laying my hand upon his shoulder, "will you tell me what is God's receipt to us for all that we as sinners ever owed to Him as a righteous Judge?" He paused to consider, and then replied, "I suppose it is the grace of God in the heart." "Nay; that would never do. God's grace in my heart is no receipt for all I ever owed Him." My friend paused again, and then said, "It must be the knowledge of salvation." "No; you have not laid hold of it yet. You cannot but see the difference between your knowledge that these bills are paid, and the receipts which you have on your file. You might know they were paid, and yet, if you had no receipt, your mind would not be at ease." "Well," said he, "it must be faith." "Not right yet," said I. "Faith is no receipt." At length, feeling assured he had the true answer, he exclaimed, "It is the blood of Christ." He seemed a good deal disappointed when I still demurred, and quite gave up the attempt at further reply.

"Now," said I, "it is most blessedly true that the blood of Christ has paid the debt which I, as a guilty sinner, owed to divine Justice; yet you must admit there is a difference between the payment of a debt and the receipt. For even, though you had seen the full amount paid down, yet until you were in possession of the receipt, your mind would not be at ease, inasmuch as there was no legal settlement of the transaction. You must have a receipt. What, therefore, is God's receipt for that heavy debt which we owed Him? Blessed be His name, it is a risen Christ, at the right hand of the Majesty in the heavens. The death of Christ paid my debt; His resurrection is a receipt in full, signed and sealed by the hand of Eternal Justice. Jesus "was delivered for our offenses, and raised again for our justification." Hence, the believer owes not a fraction to divine justice, on the score of guilt, but he owes an eternity of worship to divine love, on the score of free pardon, and complete justification. The blood of Christ has blotted out his heavy debit; and he has a risen Christ to his credit.

"How marvellous that a poor guilty creature should be able to stand as free from all charge of guilt as the risen and glorified Saviour! And yet so it is, through the grace of God, and by the blood of Christ. Jesus has paid all our debts, discharged all our liabilities, cancelled all our guilt, and has become, in resurrection, our life and our righteousness. If it be true that, 'If Christ be not raised, we are yet in our sins,' it is equally true that, 'If He be raised, we who believe in Him are not in our sins.'"

### THE FIRST FALSE STEP, AND WHERE IT LANDS US.

THAT the sword is suspended over human life by the horsehair, is an awful fact, but one that by no means impresses, us like life's liability to sudden change. When the blade descends, all is over: sorrow itself is sheared away. Whereas the (so-called) lesser evils that menace our existence numb us with their pain perhaps for a moment, then leave us with full power to feel. The slightest accident—a blow or a fall on the spine, for instance—may render the strongest man a cripple for life, and paralyse his every limb. A piece of grit blown by the wind into the eye, may shut the face of nature against its lover for ever; nay, may make the most diligent toiler a useless piece of human lumber, and compel his little ones to beg the bread he can no longer win. The earthquake's shock is not more frightful to the thick-peopled city than are these strokes of unlooked-for-doom to the individual; and they occur every day. But the most terrible change to which life is subject is, without a doubt, a moral one—that of from Integrity to Crime. Imagine a man, prosperous, intelligent, sensitive, beloved, but of a hasty temper, who, in a sudden access of passion, strikes his neighbour dead at his feet. This is a mischance—the provocation being sharp and sudden enough, and the weapon at hand—within the possible experience of almost every one of us. Here is an easy-going, life-enjoying human creature, grumbling at small things, because he has but them to complain of (just such another perhaps as you or I, reader), who knows nothing of crime or criminals except what he reads in the newspapers. A moment of time elapses, and he becomes a man-slayer. A revolution has taken place in his circumstances more hideous by far to him than if half the universe (not *his* half, but the other) had been swallowed up in flame. Nay, he would welcome the immediate advent of the judgment-day, since God would understand the strength and instancy of the temptation, and perhaps forgive it; whereas man will make no such allowance. He is no longer man's fellow-creature; no longer free, but a Felon. The very Crown of sorrow—"the remembrance of happier things," and the remembrance only—will be his forever.—*From Blondel Parva, in Chambers' Journal.*

### A BEAUTIFUL AND TOUCHING INCIDENT.

The Bible tells us that woman is to be a helpmate to man, and the man is to be the support of the woman. To make married life a source of happiness, affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. The conjugal state becomes a smooth and pleasant road, fringed with fragrant flowers, which bloom even in the depth of the winter of adversity and sorrow!

"I have read," says the author of a recent work, "a beautiful illustration of this point: A lady, travelling in Europe, visited, with her brother, a town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They were husband and wife. They lived by themselves, without child or servant, subsisting on the rent accruing from the lease of their parlor and two sleeping-rooms. The lady, in giving an account of the persons, says:—'When we knocked at the door for admittance, the two aged persons answered the knock together. When we rang the bell in our rooms, the husband and wife invariably came, side by side. And our requests and demands were received by both, and executed with the utmost nicety and exactness. The first night, having arrived late by the coach, and merely requiring a good fire and our tea, we were puzzled to understand the



reason of this double attendance.' When the time to retire came, the lady was surprised to see both the husband and wife attending her to her chamber, and on looking, with some seriousness, toward the husband, the wife, noticing her embarrassment, said to her, 'No offense is intended, madam; my husband is stone blind.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed—'It is useless for you, madam, to speak to my wife, for she is entirely deaf, and hears not a word you say. Says the lady boarder—'Here was an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed 'one flesh.' He saw through her eyes, and she heard through his ears. Ever after it was most interesting to me to watch the aged man and his aged partner in their complete inseparableness. Their sympathy with each other was as swift as electicity, and this made their deprivation as nothing.' This beautiful domestic incident would only suffer from any words of comment.—*Friend. Visitor.*

### "REJOICE WITH ME."

(LUKE XV.)

These deep words unfold to us the deep joy of the Lord himself in the matter of our salvation. This is not sufficiently seen or thought of. We are apt to forget that God has His own especial joy in receiving back, to his bosom of love, the poor wanderer—a joy so peculiar, that He can say, "Rejoice with Me"—"Let us eat and be merry"—"It was meet that we should make merry and be glad." He does not say, "Let him eat and be merry." This would never do. God has His own joy in redemption. This is the sweet lesson taught in Luke xv. The shepherd was glad to find his sheep. The woman was glad to find her piece of silver. The father was glad to embrace his son. God is glad to get back the lost one. The tide of joy that rolls through the hosts above when a sinner returns, finds its deep, exhaustless source in the eternal bosom of God. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv, 10). There is no one has such deep joy in the salvation of a soul as God himself.

The thought of this is most soul-subduing and heart-melting. Nothing can exceed it. It gives a full, clear, and convincing answer to Satan's lie in the garden, and to all the dark suspicion of our hearts. Who could listen, for a moment, to those accents, "Let us be merry," issuing from the Father's lips—the Father's heart—and continue to doubt his perfect love? How could the prodigal have had a doubt in his heart when he saw that there was not one in all the house so glad to get him back as the Father himself? Surely the words "Let us be merry" must have fallen upon his heart with peculiar power. He could never have presumed to hope for such a reception. To be let in at all—to be made an hired servant—to get any place in the house—would have fully equalled his highest expectation. But oh, to hear the Father say, "Let us be merry!" This, truly, was beyond all human thought. Yet these were the Father's veritable words. It was really true that he was glad to get back the poor, undeserving spendthrift. He could not tell why; but so it was. The Father had embraced and kissed him even in his rags. Without a single upraising word, He had received him to His bosom. At the very moment

when he was full of doubt as to whether he would be let in at all, he found the Father on his neck. And, as if to crown all, and banish every trace of doubt and every shadow of fear, he hears the Father's cry, "Let us eat and be merry."

Reader, pause and think of all this. Think deeply of it. Remember, God is glad to get back to Himself the very vilest of the vile. A returning sinner makes God happy. Wondrous thought! profound mystery of love! A poor sinner can minister to the joy of God! Oh! who can cherish a doubt, or harbor a fear, in the presence of such grace! May the sense of it fill the reader's heart with sweetest confidence and peace!

### "NO HEART-WORK."

#### ROMANS X, 10.

A visitor was one morning going the round of a military hospital in India. One of the patients had shortly before been brought in with an injured or diseased leg. He was young and of a repulsive appearance, sullen and impudent in expression. One of the visitors coming up to his bed, he exclaimed that he wanted no preaching, for he was not going to die; and further, to deter any Christian effort, spoke and swore violently. God's messengers, however, dare not be easily affrighted from their allotted ministry; the value of each soul is too highly appreciated by them to admit of personal considerations hindering efforts after it. This one, therefore, sitting down by the sufferer, talked to him of his secular concerns, his friends and circumstances, in order to pave the way for higher and holier themes by gaining his confidence. An hour or more had thus passed, during which the soldier had unbended and chatted away, when the visitor rose, saying other engagements were then pressing; but would he not allow her, after such a long talk according to his fancy, to say the few words she wished? With reluctance, he consented; on which she said she had no worthy words of her own, and therefore choose for the time to read some of God's words; but that, if he liked, he might choose which particular portion of them he would prefer hearing. After thinking a minute, he replied, "Some part of the Proverbs that has only moral saying in it—no heart-work." The visitor, as she turned the pages of her Bible, very fervently prayed to know what passage she would choose, and was guided to the first chapter, which she read through. Truly was this word then proved faithful: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

The look of contemptuous derision and indifference changed, after the tenth verse, to one of awe; after the twenty-second, to one of interest and excitement; and before the close of the chapter the soldier was crying and trembling, exclaiming that he was one of the refuse and despisers at whom God would laugh, and that it was too late for him to be saved, he having mocked and spurned the truth too much and too long for pardon ever to be given to him! The spirit led him to Jesus, and the scorner became a loving disciple, giving evidence of the sincerity of the professed change.

"The book of morals" was evermore a specially dear portion of the Bible to him, as that which had brought him to know the Lord and himself. The sinner turned at the reproof, and the reprover forgave him the debt.—*The Witness*.

## RECREATION.

ALTHOUGH, no doubt, anything like severe application of the mind would interfere with the end of Recreation, it is very much to be wished that a good education embraced some superficial and elementary knowledge of those lighter subjects of study, which, as they turn upon Nature, can be taken up and pursued wherever nature is found. It is easy to speak contemptuously of superficial knowledge, and if such knowledge flatters the owner into a conceit of his own wisdom, it is contemptible; but a very slight intelligence on natural subjects—flowers, shells, trees, the habits of birds, the habits of animals, the habits of insects—may be at once a great relief to the mind and a rational interest. One of the saddest conditions of a human creature is to read God's Word, with a veil upon the heart, to pass blindfolded through all the wondrous testimonies of Redeeming Love and Grace which the Holy Scriptures contain. And it is sad also, if not actually censurable, to pass blindfolded through the works of God, to live in a world of flowers, and trees, and insects, and a thousand glorious objects of Nature, and never to have a passing interest awakened by any one of them. It is a precept of the Divine Masters, occurring in the Sermon on the Mount, and therefore obligatory on all His disciples, that we should "consider the lilies of the field." If Christians qualified themselves more for an interest in Nature by that which is essential to such an interest, a slight knowledge of Nature, there would be among them much more purity, and therefore much more brightness and joyousness of mind. For nature is God's pure work, unsullied by sin; and therefore the study of it is a proud delight to those who love him.—*Dean Goulburn.*

## LET THE FORGIVEN FEAR.

A soldier, whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here he is again," said the officer, on his name being mentioned; "everything—flogging, disgrace, imprisonment—has been tried him." Whereupon the sergeant stepped forward, and apologizing for the liberty he took, said:—

"There is one thing which has never been done with him yet, sir."

"What is that," was the inquiry.

"Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" said the colonel, surprised at the suggestion.

He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply; "only I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offence, the colonel addressed him, saying: "Well, we have resolved to forgive you!"

The soldier was struck dumb with astonishment; the tears started in his eyes, and he wept like a child. He was humbled to the dust; he thanked his officer and retired—to be the old refractory, incorrigible man? No; he was another man from that day forward. He who tells the story had him for years under his eye, and a better conducted man never wore the Queen's colors. In

him kindness bent one whom harshness could not break ; he was conquered by mercy, and forgiven, ever afterwards feared ~~to~~ offend.

Shall the goodness and grace of God have less effect on us ? Shall we continue in sin, that grace may abound ? God forbid. Let the forgiven fear. Weigh well, I pray you, these solemn words :—He that despised Moses' law died without mercy under two or three witnesses ; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

### DR. PUSEY ON THE IRISH CHURCH.

The English papers give us a verbatim report of the speech of Dr. Pusey on this subject. After commenting warmly on the late despatch of the Duke of Buckingham to the governor of Natal, (which has now been retracted) he said :—

“A disendowed Church, rich in faith, were wealthy, strong in the strength of Christ ; a creedless Church were poor indeed. Poverty is the livery of Christ ; creedless wealth was his offer who professed to give all the kingdoms of the earth and the glory of them so that His Incarnate God would fall down and worship him.

“ Perish wealth, and power, and pride,  
Mortal gifts by mortals given,  
But let faithfulness abide—  
Faithfulness, the gift of Heaven.”

(loud applause.) But the Irish Establishment is only a very small portion of the real question before us, important chiefly for its consequences ; and establishment or dis-establishment is but a small portion of that question. There are four lines possible in regard to Church property—1. That things should remain as they are, which I should think no long-sighted person could expect. 2. Denominationalism, or a redistribution of ecclesiastical property in proportion to the numbers of religionists having no State Church, but leaving the Church free to organize and develop itself as it wills and as God shall guide it. 3. Secularization, or the appropriation of what has been given to God to secular ends. 4. Profanation—*i.e.*, keeping the revenues not for the Church, but for some new creation of the State. Now, it seems to me very important for the Church to make up her mind, whether she is prepared under any circumstances to accept denominationalism, rather than run the risk of either secularization or profanation. If there were a principle involved, there could be no further question. But since the State sold the Establishment in Scotland to the Presbyterians for their support of William III., it is only by a fiction that it can be said that the State has a conscience ; for it has two different consciences on the two sides of the Tweed. But neither does it seem to me other than the just retribution of God, that if the Church, through fault or listlessness of her own, lose the children which God has given her, that she should forfeit some part of the endowment which she received through His Providence for the maintenance of the teachers of those children. ‘Where is the flock which I have given thee, the beautiful flock ?’ He seems to ask of us. But denominationalism has something religious about it. It is but a naked Gospel which those divided from us teach ; but still, for the most part, they do teach with us the worship of our God, for our salvation become Man, and salvation through Him alone. The alternative which we have most to dread is the desecration of what has been given to God to godless ends (e. g.) to schools in which as in the State schools in Trinidad all religious teaching is absolutely forbidden.”

The Rev. Dr. concluded by moving the following resolution ;—

“That this Union desires to protest against the secularization of the Ecclesiastical revenues of Ireland, and the diversion of religious endowments to other than religious

purposes.' It is a subordinate application of the great principle, 'Render to God the things which are God's.' What has been given to God is not Cæsar's, nor may Cæsar meddle with it. I think that the principle is a principle of loyalty to God, which will re-echo in Christian hearts, and bring even those severed from us to a better tone. Its application I leave to God and fear nothing. Some have mistaken me, and thought that I feared for the Church. I fear not for her either within or without, (applause.) How should I, when God is working in her mightily? He can make disestablishment work to good for her. One might lose heart, and patience might be tried, were we living in peaceful stagnant times, such as those which I remember in my early youth, when activity was but awakening. It is dreary to see the sails hang heavily, and not even to flap with any breath of wind; to see one dead unrippled surface, to feel one oppressive choking atmosphere, and to see no signs of coming motion. But though the storm is heavy, and the masts are strained, and the waves dash over the good ship, it but nerves our courage and our trust in Him Who Himself manifests His presence in her in His reviving Spirit, Who amid wind and storm can bring her to her longed-for haven. For wind and storm fulfil His Word, and where He visits, there He has a purpose of mercy. (The Rev. Doctor, whose address throughout was received with much cheering, sat down amidst loud applause.

### THE IRISH CHURCH.

A deputation consisting of noblemen and gentlemen representing the Ulster Protestant Defence Association and the Central Protestant Defence Association in Dublin, together with their various branches throughout Ireland, lately waited upon the Premier, at his official residence in Downing-street, for the purpose of laying before him resolutions passed by those bodies in reference to the proposed disestablishment and disendowment of the Irish Church, and of making statements in support of these resolutions.

The Marquis of Downshire introduced the deputation, the objects of which were stated and enforced by the Earl of Bandon, the Rev. — Menderson, the Rev. D. M'Affee, &c.

Mr. Disraeli, who, on rising, was received with loud cheers, said—I need not assure you that I am deeply gratified, and I am sure my colleagues will be when I inform them of the important deputation which I have had the honour of receiving this day, and which represents the whole of the Protestant population of Ireland, which is not limited to one Church or to any particular sect, but which, I think, from the various associations which have been delegated to appear here to-day, may be plainly looked upon as presenting the general sentiments of the Protestant population of Ireland. And, gentlemen, I can assure you that so far as the Protestant Churches and the Protestant institutions of Ireland are concerned you need have no fear that Her Majesty's present Government will not stand by them, and to the utmost of their efforts support and maintain them. We are well aware of the critical position of affairs in Ireland from the policy which has suddenly been introduced by the Opposition in the present Parliament. But I think we shall be taking a very limited view of the situation if we looked upon it as only affecting the interests of Ireland. In the opinion of Her Majesty's Government the interests of the whole United Kingdom are concerned, and the blow that is to be dealt to the institutions of Ireland must, in due time, as a necessary consequence, be levelled against the institutions of Great Britain. Under these circumstances of great difficulty, and no doubt of great danger, her Majesty's government have taken that course which they believed was their duty, namely—to take care that no precipitate decision was arrived at by Parliament upon a question of paramount importance suddenly intro-

duced to its consideration. And although, from the position in which we were placed, having accepted office originally in a minority, we have not been able to accomplish that which we could have desired, we have at least secured this for the people of this country, that their constitution shall not be subverted without an appeal to them. So that if there is to be a great and lamentable change in the institutions of the United Kingdom it will be by the people of the United Kingdom, and not by the machinations of a party of politicians who have seized a favourable opportunity of carrying their revolutionary designs into effect. The question, therefore, simply is this—Do the people of the United Kingdom wish for a revolution? Do they wish for a subversion of those institutions to which they owe, in my opinion, their happiness and their greatness? Her Majesty's ministers will not believe that that can be the case, and they look forward with the utmost confidence to the impending appeal to the great nation, believing that the verdict to be given will be one to uphold the institutions of the country, and among those institutions those in which you are peculiarly interested—the Protestant institutions of Ireland.

The Marquis of Downshire.—I beg to thank you, sir, in the name of this deputation, and to say that the statement you have just made is perfectly satisfactory.

The deputation then withdrew.

## The Month.

ENGLAND.—*Oxford*.—The new statute which has just passed introduces the Cambridge system in respect of residence. Any undergraduate, member of a college or hall may, with the consent of his college, live in lodgings throughout his career, still subject to the college in every respect. This change is no unimportant one, because it will enable the best colleges at Oxford to open their doors to all whom they may wish to receive, and a parent will no longer be compelled to send his son to an inferior college because of the want of room at the college of which he wishes him to be a member.

But a far more important change than this is to be brought in by the new statute. An entirely new class of students is to be created, who will belong to no college or hall, but will be connected with the University alone, and subject to no control except that of the University and the officers whom she appoints. These new students are to be termed "*Scholares non ascripti*."

The German traveller Rohlf's has arrived at Bremen on his return from Abyssinia, where he filled the office of interpreter to the English expeditionary corps. After the taking of Magdala, he went alone to Lallibala, the holy city of the country, which has not been visited by any Europeans for more than three centuries. He found there nine Christian churches of the primitive Byzantine style of architecture, all monoliths—that is to say, each hollowed out of one enormous block of stone, and richly ornamented. In afterwards passing by Axum, he discovered that the last of the obelisks still standing in that place is in a state of almost complete ruin.

On Saturday, July 4, the question of Intercommunion with the Eastern Orthodox Church was discussed in the Lower House of Convocation of the Province of Canterbury. It was resolved:

"That this House humbly prays his Grace the President that he will be pleased, in conjunction with his brethren of the Episcopal order, to take steps towards opening

direct negotiations with the Eastern Patriarchs and Metropolitans, with a view to establish such relations between the two communions as shall enable the clergy and laity of either to join in the sacraments and offices of the other without forfeiting the communion of their own Church."

On the subject of the Reform of Convocation, the "Articulus Cleri" of the Lower House of Convocation that "all licensed Priests be admitted to the franchise," passed the Upper House.

A Clerical Petition in favor of the Dis-establishment of the Irish Church, has been presented to the House of Lords, signed by 261 Clergymen of the Church of England.

The *Irish Evangelist*, the organ of the Wesleyan body, says that the great mass of the ministers of that denomination have "lost all faith in establishments and endowments as being auxiliary to true Protestantism; regard the general disendowment of all Churches in Ireland as essential to the safety and efficiency of Irish Protestantism; and will hail the hour of general disendowment with peculiar joy."

In the course of a sermon on Church Extension, it was stated by the Bishop of London that "during the last fifty years, 5,361 places of worship had been assisted; 1,475 new churches had been erected, and 3,856 old churches had been repaired and enlarged, and that, for the accommodation of the religious public an outlay of over six millions of money had taken place."

It is stated that the Archbishop of Canterbury is so indisposed that he is ordered abroad immediately, and they add that it was on account of his Grace's illness that the recent sittings of Convocation were not prolonged, as was in the first instance intended. There is no doubt that during the five days on which Convocation sat, the Archbishop was in a feeble state of health, and the remarks he made, which were very few, were scarcely audible in the small room in which the members of the Upper House met. The *Guardian* says that the accounts in the daily papers of the illness of the Archbishop of Canterbury are very much exaggerated. His Grace has been suffering somewhat from rheumatism, but his general health is extremely good. He is going to Salzburg, and will be absent about six weeks, during which time letters on business may be addressed to Messrs. Burder and Dunning, secretaries to the Archbishop, 27 Parliament street, Westminster. We may add that it is not true, as stated by the *Record*, that Convocation was prorogued in consequence of the illness of his Grace. It was prorogued simply in the ordinary course of business.

The *John Bull* says that the Archbishop of Canterbury's last act before leaving England was to write to the Queen's Advocate, his Vicar-General, expressing his desire that arrangements might be made for the consecration of a new bishop of Natal in this country.

Dr. Pusey has forwarded a letter to the Church Association, suggesting that that body should prosecute him for his works on the Holy Eucharist, and pledging himself not to interpose any technical or legal difficulties in the way of a full discussion of the case on its merits.

The Bishop of Capetown is about to leave England, and it is stated that he will be accompanied by the Rev. Mr. Macrorie, Incumbent of Accrington, against whose consecration as Bishop of Natal all objections are now said to be removed. Mr. Macrorie will be consecrated at Capetown by the South African Bishops. The Bishop of Capetown has guaranteed an income of £600 a year to Rev. Mr. Macrorie, Bishop Designate of Natal, and this amount has been promised by subscribers for five years. An Association is about to be formed to secure the continuance of the income for five or ten years more.—*Standard*.

At the Fifth Ely Diocesan Conference, the following was one of the Resolutions passed :—

"2. That Synods or Conferences be held by the Bishop in different parts of the Diocese, annually or otherwise, to which the clergy and laity should be summoned, which Synods or Conferences might, on any special occasion, if it should seem fit to the Bishop, meet simultaneously at some central place in the district."

A fortnight ago Dean Stanley came forward not as the apologist but as the champion of Dr. Colenso. It had been pointed out that the heresiarch in his recent works, and especially in his hymnal, had pointedly refused all recognition of the Second and Third Persons of the Holy Trinity. Dean Stanley rejoined by quoting nearly twenty instances in the hymnal in which such recognition is made, and challenged his client's detractors to ascertain the truth by "taking the pains to verify these hymns." Dr. Littledale, as will be seen from a letter which we give in another column, has taken up the challenge and reported the result. He finds that whereas the passages quoted by Dean Stanley are to be found in the edition of 1853, when Dr. Colenso had not re-affirmed the Arian heresy, they are rigidly excluded from the current edition for 1866. Even the very name of our Lord is carefully scored out wherever it occurs. So much for Dean Stanley.—*Ch. Times.*

The following are items from the *Church News*, the organ of the Disraelite reunionists :—

We understand that the real obstacle to the granting of Convocational reform is the Queen's Advocate, and it is the same gentleman, acting under the Bishop of London's advice, who is delaying the issue of the document authorizing the consecration of a new bishop for Natal. The Attorney and the Solicitor General will, it is to be hoped, not allow the Erastian prejudices of the Whig Sir Travers Twiss to override their better judgment.

The Bishop of London, in preaching at St. Barnabas, Kensington, on Sunday, said that he had arrived at the conclusion that it was an open question whether it was best to believe too much or too little.

A few friends of Dean Green have resolved to bear the expense of putting one of his sons to school, as a small testimony to his noble conduct. The Archdeacon of Dorset, Powerstock, Bridport, will be glad to furnish further particulars to any churchmen desirous of assisting in this laudable project.

The *Saturday Review* thus concludes a temperate article on Archbishop Cranmer :— "His death may have been the death of a penitent; but unless the facts we have alleged can be disproved, his life was the life of a cowardly, time-serving hypocrite, a perjured person, and a traitor."

The sale of "Hymns Ancient and Modern," it is asserted on good authority, has reached four millions of copies.

UNITED STATES.—Many of the clergy are still enjoying their summer vacation—not without some grumbling from such as cannot get away from the cities.

Notwithstanding the strong prohibitory and other measures employed in these modern days in the United States for the repression of intemperance, the sin of drunkenness is more prevalent in that country than ever. Some reformers are thinking of trying the argument of the Christian Covenant against the sins of the flesh :—"Know ye not that your bodies are the temples of the Holy Ghost?"

Some of the party in the Church who have lately been advocating exchange of pulpits with Dissenters, and decrying Episcopal authority, are now complaining of Romanism in the prayer-book.



Bishop Randall held service in Pueblo, an important town in the southern part of Colorado, on his way to New Mexico. The following notice of the services is taken from the *Colorado Chieftain*, a newspaper printed in Pueblo:—

“Right Rev. Bishop Randall, of the Episcopal Church, preached last Sunday morning from the text, ‘Consecrate yourselves to-day to the Lord,’ and in the evening from the text, ‘Whosoever shall confess me before men, him will I confess before my Father which is in Heaven.’ The sermons based upon these texts were replete with Christian fervour and power, and for literary polish have never been surpassed in our Territory. Bishop Randall is quietly, and without any ostentation, accomplishing a wonderful work in our Territory. In founding schools and churches, he has, since his advent among us, spent his time and a large amount of money donated for the purpose, by generous friends in the East.

### CONFIRMATIONS IN THE PARISH OF H. TRINITY, ANTIGONISHE.

ON Friday, August 21st, The Lord Bishop arrived at Little Tracadie in the afternoon, where, after partaking of the hospitalities of Joseph Symonds, Esq., His Lordship met the congregation in Christ Church, and confirmed five candidates, who came forward to receive ‘the laying on of hands.’ In the evening His Lordship drove over to Bayfield, eleven miles, where the Parsonage is situated.

On the next day, Saturday, His Lordship visited the several families in the village, and preached in the evening.

On Sunday, 23rd, the little church of St. Mary’s, Bayfield, was filled by an attentive congregation to witness the laying on of hands and to hear words of exhortation from their Bishop. There were nine confirmed. After which there was Holy Communion, when thirty-six of the faithful united with their Chief Pastor in breaking of bread.

In the afternoon His Lordship drove to Antigonishe, fifteen miles, where, after evening prayers, he confirmed four candidates.

His Lordship’s addresses and sermons were listened to with the utmost attention.

MY DEAR SIR,—I think that the recommendations of “An Evangelical” are deserving the most respectful consideration; for to all judicious lovers of the Church and her unity, it must be evident that, for such a sheet as the *Church Chronicle* one editor is not sufficient. I doubt if less than three would meet the exigencies of the case;—and as there is an influential party in the Church not fully represented, so far as I know, in this Diocese, would it not be admissible to have an associate editor in England? I should suggest the Rev. F. Littledale, or the respected incumbent of St. Alban’s, Holborn.

I remain, dear Mr. Editor,

AN ORTHODOX.

We have received Rev. Andrew Gray’s list of thirty new subscribers to the *Church Chronicle*. Back Nos. will be sent. Many thanks to the Rev. gentleman. May his good example have its due effect. Registered letter with money received.

Thanks to Miss Katzmann for English papers.

Received from Rev. D. P. Hutchinson, Poem entitled “No Sects in Heaven.” Thanks. A meet Roland for the Oliver which provoked it.