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THE

CHURCHMAN'S MAGAZINE

AND

MONTHLY REVIEW.

Vol. II.] FEBRUARY, 1871. [No. 7.

HAMILTON, ONTARIO:

PRINTED AND PUBLISHED BY LAWSON, McCULLOCH & Co

May be had of H. ROWSELL; ADAM & STEVENSON; and COPP & CLARK, Toronto.
DAWSON & Co., Montreal; and all Booksellers throughout the Dominion.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

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To Subscribers.

Subscriptions have been received from the Rev. Mr. Ballard, Miss Bompas, Mrs. J. Burk, Rev. J. Francis, Mrs. Farmer, Mr. Harris, and Miss Hardinge.

Special Notice.

A large number of our friends are still in arrears, both for the past and the present year. It will be a great accommodation if they will kindly remit to us at once the amounts due. We are obliged to pay our expenses, and we cannot do this if we are not favored with remittances. The individual amounts are small, but taken in the aggregate they form a very large sum. We make this appeal as a favor and a right. We hope it will not be necessary to adopt other measures.

At the same time we request that ALL our subscribers who have paid their subscriptions to either of the men employed a short time since as our agents, and who hold their receipt for the same, will kindly communicate with us. We regret to say that we have been defrauded by the said agents of a large sum of money obtained in subscriptions, and that we cannot even obtain the names of the persons who have paid their money. Our friends will therefore do us a kindness to let us see their receipts. We do not wish to apply to persons who have paid. Our loss, we find, is about THREE HUNDRED DOLLARS. This is an additional reason why we appeal for the immediate payment of subscriptions still due; and if any of our friends interested in our work will aid us in making up our loss by voluntary subscriptions, they will do the Magazine and the Church a favor. All sums shall be promptly acknowledged.

John Buswell and Walter Rigg are no longer agents for the Magazine.

Our Future!

The Magazine will be continued in its present form during this year. It will be issued every two months till the completion of the volume. We shall then carry out our proposed plan of a great enlargement as a Monthly or change it into a Quarterly. In either case, we are resolved that the Magazine shall live, and that in literary excellence and power it shall not be surpassed by any similar periodical on the Continent. We hope every number even this year will show progress. Our friends must help! Each can do something. We have a right to ask for co-operation. We are sure we shall now receive it.

New subscribers for the present volume sending their names and money now, shall have the volume complete for \$1.50. Our old rates stand as before.

Advertisers will find the Magazine a suitable medium. Every month we shall publish a large advertising list. Rates very cheap. All communications at present should be addressed to the Editor, Ancaster.

Apologies are due to many correspondents. Their communications shall be forthwith attended to. Friends of literature and the Church, help us with your money and your influence.

THE EDITOR AND PUBLISHERS.

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TALES, ESSAYS, AND REVIEWS.

THE CHURCH'S LAW OF INTERPRETATION OF SCRIPTURE.

BY THE REV. S. P. PARKER, D. D.*

THIS Church of the Prayer Book! Is it of God, or of man? Is it adding one more to the wicked divisions which afflict the land? Has it departed from the historic Faith of Christ? Has it dared to set up a separate altar? Or is it a branch of the one continuous, historic Church of Christ from the beginning? Is it, in its Faith and Pólitý, Divinely delivered unto it, striving to embrace all in the one, primitive, reconciling fellowship? For the answer to these questions, the appeal is to "the Faith once delivered to the Saints."

St. Jude tells us that the Faith was once for all delivered (for that is the literal meaning of the original Greek): the Faith whole and undefiled; the Faith to which there must be no additions, from which there must be no subtraction; the Faith unchangeable; the Faith of the ages; the Faith committed to us by God; the historic Christian Faith, doctrine, and institution; 'One Spirit' and 'One Body' 'even as ye are called in one hope of your calling.' For the keeping and spread of this Faith we "must earnestly contend": we must be willing to do, and if need be, to die.

This Faith is embodied in a written Revelation. "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." The text tells us that we are not wrestling with the Bible for the truths of the soul as we are wrestling with the outward world for the truths of chemistry, electricity, and geology. The Faith is that from the beginning. It will not be found

* This admirable article as written by an American clergyman, contains local or national allusions, but the principle involved has a universal application, and its vigorous enforcement is more than ever needed amongst ourselves.—Ed.

that the Church from the first has included in her canon of the New Testament books which must be discarded. It will not be found that the Church from the first has not made a mistake in the nature and the number of the Christain Sacraments. It will not be found that the Church from the first has embodied error in her Creed. It will not be found that the Church from the first has been under a delusion as to the authority of Christ's Ministry, and the laws which govern its transmission. The text to-day is the guarantee of this.

How comes it, then, that the divisions denounced by St. Paul as "caraal," by St. Jude as sensual sin, a desertion by the Holy Spirit, have ceased to be thought or treated as a sin at all? "These be they who *separate* themselves, sensual, having not the Spirit." Who so much as whispers of the sin of SCHISM? HAS SCHISM DIED OUT IN OUR COUNTRY? The appalling fact confronts us that there are more than fifty warring religious organizations among us; contradicting each other's creed concerning God and human duty; a gulf of separation between many of them, cleaving down the foundations of the Faith; intercommunion between any exceptional. St. Paul conjures Christians by the most solemn and tender name, "I beseech you, brethren, *by the name of our Lord Jesus Christ*, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement." But in these United States of America there is separation, which in many places paralyzes the ministrations of the Word and ordinances of Christianity; makes them cease because of the burden of their support; sows broadcast distrust and bitter hatred; perverts men to Rome; rears the most prolific harvest of infidelity. There must be falsehood in a system which works out such results.

Men spend vast sums in the printing and distribution of the holy text of Scripture. Right. But the holy meaning of Scripture, God's living Word; "the Faith once delivered to the Saints;" Historic Christianity has little moral authority and binding force. Our people think that they have each a special inward revelation. The popular Biblical scholarship and theology of modern times leave out the factor in the text, the Historic Faith

Christendom has been rent into pieces by abandoning this Historic Faith. It can be reunited only by re-accepting it. It is now divided into two parties; the one cleaving fast to Historic Christianity, interpreting the Bible according to the witness of the Church from the beginning; the other, rejecting Historic Christianity, and interpreting the Bible as seems best to the Pope of Rome; or to the Doctors of a School; or to an individual. Our Church, in distinction from Rome and the Denominations belongs to the first class. She interprets the Bible according to the Faith once delivered.

HOW SHALL THIS FAITH, ONCE FOR ALL DELIVERED, BE ASCERTAINED ?

I answer there is a principle of interpretation of human language which prevails in your courts, under which you hold property, liberty, and life. "Contemporanea expositio est optima et fortissima in lege." In the matter of law contemporaneous exposition is the best and the strongest exposition. The Constitution of these United States of America is interpreted by this principle to-day. Every man understands it. Every man confesses that this principle is final in the interpretation of human law.

Apply this principle to the interpretation of the Bible upon disputed points, and according to those received principles of the interpretation of human law which men act upon in their most important earthly affairs, the controversy about the meaning of the Bible in mooted points is settled. The late William Ellery Channing and Prof. Moses Stuart drew opposite conclusions respecting the Divinity of our Lord from the first verse of the first chapter of the Gospel of St. John. Biblical critics and good men dispute, without end, on the meaning of the passage. Is there any principle, final, without appeal, by which this question can be settled? The Holy Catholic Church says, Yes: the testimony of history; the witness of the man taught by St. John and the rest of the Apostles—as to the fact of the doctrine which the Apostles taught. Polycarp, in his dying prayer, testifies to the Divinity of Christ. He prays to "the supercelestial and eternal Jesus." And Irenæus, a contemporary of Polycarp, tells us that "Polycarp always taught those things which he had received from the Apostles, which he also delivered to the Church, and which alone are true." The Church of Smyrna, of which Polycarp was Bishop, record this his prayer to Jesus, adding that "we love the martyrs, but the Son of God we *adore*." Clement of Rome, mentioned by St. Paul "as his fellow-laborer" (Philippians, iv. 3d verse), and as among those whose names are written in the Book of Life, thus bears his testimony: "The sceptre of the Majesty of God, our Lord Jesus Christ, came not in the pride and pomp of circumstance." And again, "Brethren we ought to think concerning our Lord Jesus Christ as concerning God." So Irenæus, born A. D. 97, before the death of St. John; Justin Martyr, A. D. 140; and Tertillian A. D. 200; bear their witness to the proper Divinity of Christ. So that this was the belief from the beginning, and taught by the Apostles. The Nicene Creed was not a new creed. It simply declares the Faith, which has been transmitted from the beginning.

Now what weight to the teaching of Scripture ought this coeval testimony to have with a man who doubts or denies the Divinity of Christ? Suppose the question to be concerning the belief of the Pilgrim Fathers at Plymouth, Mass. Suppose that a man should insist that the Pilgrim Fathers, who came over in the Mayflower, were Unitarians? What force would there be in the recorded unanimous testimony of the

preachers and communicants living in Plymouth, Boston, Charlestown, and Salem, in the year of grace 1650, in the lifetime of the Pilgrims, that the Pilgrims believe and preach the doctrine of the Trinity? Would their contemporaries, living under the very shadow and in the homes of the Pilgrims, be likely to know the creed of Bradford, and Carver, and Brewster, and Standish? What value ought to be allowed, Unitarians themselves being the judges, to the private judgment of a man in 1870, that the Pilgrim Fathers were Unitarians, in face of this opposing testimony of contemporaries?

This illustrates the principle of contemporaneous exposition. The Decisions of your courts are based upon it in the gravest question of Constitutional Law, and in the matter of your property, liberty and life. Suppose the interpretation of a statute be the precise interpretation of the Legislature that enacted it, and of the courts that render decisions under it. Suppose that the action of the Government, from the moment of the enactment to the present day, corresponds with this interpretation. This is decisive, as to the meaning of that statute.

So in the interpretation of God's Law, delivered and administered by inspired men, and received, and interpreted, and acted upon by the Church from the beginning, there is a continuous Historic sense, which it is stultification for a Biblical critic to reject. Were his life and civil rights imperilled in court, he defends them by this historic interpretation.

What would you say to the man who should throw this interpretation all aside, and claim your house and land, and proceed to take possession by virtue of his individual construction of a statute? Yet the like is done every day in dealing with God's laws. Treat the laws which govern contracts, or the transmission of property by will, as men treat the Old and New Testament: act as though no principles were settled in your courts touching bequests, and the devising of a man's estate: leaving each individual to construct the statutes concerning the rights of consanguinity, the right of property acquired by marriage; concerning the evidence demanded to prove a man's last will and testament; leaving this to the ignorance, the fancy, the choice of each survivor interested, and would not society be unsettled? Suppose a Biblical critic come out of court with a judgment in his favor, confirming his right to a large inheritance of land and money, and the judicial decision be based upon the Historical Interpretation of testamentary law; and on this Historical Interpretation and judicial decision, he ousts his neighbour and enters on possession; and then this critic goes into his study, and straight, in his interpretation of the law of God, throws away all Historical construction; sets up an interpretation of his own in direct contradiction to that which, on the fullest testimony, was held to be its meaning by Apostles and Evangelists; and which has been received as its meaning, according to an unbroken chain of

witnesses, for 1800 years! Is not such a Biblical critic self-condemned?

This principle of Historical Interpretation is fixed upon the human race by the Providence of God. God's Church, in assuming it as her Law and Interpretation of Scripture, receives and acts upon a principle which God has fastened upon this world. The man who rejects it, may as well reject the Law of Gravity. He may as well refuse to believe in Oxygen. He may as well deny the Laws of transmission of light. He lives under these laws. He breathes by them. He sees by them. So he lives under the great Law of contemporaneous exposition and recorded testimony. He cannot get beyond it in this world.

Suppose that any man should Interpret the Constitution of these United States by his private ideas, whether of wisdom or of folly. Treat it as men treat the Bible. Apply to it the principle of individualism, or of an unlimited private judgment, shutting out all the decisions of the courts, all the precedents of legislation, all the usages of the Government of the United States—"Congress shall have the power to regulate commerce." "Congress may establish post offices and post roads." Under these simple words of the Constitution two great functions of the Government have been discharged from our national beginning: that of imposing discriminating duties for protection or revenue: and that of establishing the post office. Deal with these clauses as men deal with Baptism, or the Lord's Supper, or the Divinity of our Lord, or the Inspiration of the Scriptures, or with the Institution of the Church and Ministry. What public anarchy, what private loss would follow! Suppose that in Portsmouth duties might be levied, in Newburyport goods might be imported free. Suppose that in one State, town, or school district, all letters must be carried by mail, but in the adjoining State, town, or school district, the transportation of letters were thrown open to private enterprise. Could the Government of these United States of America be administered?

So many conflicting constructions of the Constitution, carried into a practical policy, creates as many constitutions as there are differing minds; nay, erects each man into a constitution maker. The same principle in the interpretation of the Bible erects each man into a Bible maker. Under this system each man has a different Bible. He sits in judgment upon God. He calls his judgment the Word of God. But *he* decides what God has commanded in that Word.

Accordingly, in the exercise of this right of private judgment irrespective of historic testimony, the wildest conflict of private judgment reigns.

One man's Bible teaches him that Christ is God and man. The Bible of the next man teaches him that Christ is nothing more than a man. The Bible of the third man teaches him that all infants must be baptized. The Bible of the fourth man, that only the infants of believing parents must be baptized. The Bible of the fifth man teaches him

that no infant ought to be baptized, but believing adults only. The Bible of the sixth man, that baptism is a mere symbol of dedication to God, and can be repeated as often as a man repents. While the Bible of the Primitive and Catholic Church teaches that Baptism is once for all, and is "for the remission of sins," The Bible of the seventh man teaches him that in the Lord's Supper Christ gave His Body and Blood to the faithful recipient to his "spiritual food and sustenance." The Bible of the eighth man, that the Lords Supper is simply a natural memorial of gratitude. The Bible of the ninth man teaches him that God answers prayer. The Bible of the tenth man, that the laws of the universe are unalterable, and that prayers are useless. The Bible of the eleventh man, that the Scripture are inspired. The Bible of the twelfth man, that they are no more inspired than every good or great man is inspired. The Bible of the thirteenth man, that Revelation is the History of God in Miracle and Prophecy, and is a literal record of events. The Bible of the fourteenth man, that the Scriptures are simply an Allegory. The Bible of the fifteenth man, that belief in a Personal God is unnecessary in religion.

And so I might go on, exhibiting to you as many Bibles as there are human minds, all as mutually destructive as if they had been dictated by so many hostile gods, affirming and denying everything in the whole realm of thought bearing on the person of Deity and the duties and destines of men.

The blessed Bible is not in fault. That speaks one harmonious language. Human minds are in fault, interpreting it not by the witness of primitive Christianity, but the man's private notions.* Thus in progressive stages of the mind, the creed of yesterday is succeeded by the creed of to-day. The Christians belief becomes a sliding scale of affirmations and denials. Nothing is fixed. *Conscience* itself is resolved into *education*; *morality* into *custom*; *right and wrong* into *prejudices*. I have skirted only the edge of this religious chaos. Princeton complains of the doctrinal error of this once orthodox Andover; Andover of the new divinity of New Haven; New Haven of the latitudinarianism of Oberlin; Oberlin of the heresy of Cambridge, Cambridge is divided between the conservative Dr. Peabody and the radical Theodore Parker. Cincinnati devines try the elder Beecher for heterodoxy. Dr. Bellows, the Unitarian, declares that the younger Beecher is good enough Unitarian for him. Dr. Tyler of the Windsor Theological School condemns Dr. Bushnell of Hartford for departure from New England orthodoxy. Dr. Bushnell hurls back the charge with damaged proof.

* The judgment which is demanded by the Church is judgment according to the Law and the Evidence; the highest privilege of an American citizen. As a juryman, he may sit in judgment on the property, liberty, life of his fellowman. How must he decide? According to the rumors afloat in the street? No. According to the stories in the newspapers? No. But according to the law and the evidence in court. Is this an infringement of the right of private judgment!

The Church forbids not private judgment in the abstract; she forbids private judgement *irrespective of historic testimony*.

The departure from fundamental religion begins with the departure from Apostolic and Catholic truth. It is the local consequence of the rejection of historic testimony to revealed religion. It is the sinking of a continent by the caving of the arch of the earth. Men discard the witness of the personal disciples of the Apostles to the teaching of the Apostles. Men discard this *witness* as an *opinion* when it is the sharp, competent testimony of credible witnesses to a fact. In their jealousy of human authority they reject "the pillar and ground of God's truth:" the Primitive Church, holding in her hands the Apostles' and Nicene Creed and the Nicene Polity. What wonder that the whole mighty superstructure of the Catholic Faith, of a Personal God, of the Trinity, of the Divinity of our Lord, of His vicarious Atonement, of the inspiration of the Bible, of its miraculous element, of its historical veracity, of the Church visible as well as spiritual, of the sacraments, of public worship, of prayer, of the Lord's Day, of the Day of Judgment, fall with it!

The process is a logical one. You know, solely on the testimony of the Early Fathers, that the Books which we call the New Testament were written by the men whose names they bear, and were received by the first Christians as the Inspired Word of God. You introduce these Fathers into court, and put them on the witness stand; and on their evidence alone, you accept the canon of the New Testament. Turn round, and impeach the testimony of these Fathers to other historical facts of their times: to wit, that the Apostles taught the doctrine of the Trinity, and Atonement, Infant Baptism, three Orders in the Ministry, and the Apostolical Succession, and you then impeach your chosen witnesses. Both classes of facts rest on the testimony of the same man. You throw discredit on Revelation itself when you reject the self-same evidence touching the truths revealed, on which you rely to prove the fact of any Revelation at all. The testimony competent to prove A, of which certain men have personal knowledge, is competent to prove B, and you reject the proof of A. Release men from the moral obligation to believe the Catholic doctrine revealed, and you logically release them from the moral obligation to believe that God inspired men to reveal them!

There is no possible evasion of this general principle. But examine the historical facts in two cases, and the *external evidence* is overwhelmingly stronger for the Apostolic authority of the Ministry of Bishops, Priests, and Deacons than it is for the Doctrine of the Creed of the Canon of the New Testament. In the case of the Canon of the Scripture, and of the Doctrine of the Trinity, there is a gap of fifty years, in which there is the absence of personal and detailed testimony. In the case of the Apostolic Succession, if there be similar absence of testimony, it is during only a dozen years. In the words of Haddan, "Our earliest detailed evidence for the text of even the Gospels consists in second

century translations, and second century Fathers, and a second century list of the Book of the Canon, viz., the celebrated Muratorian fragments; Fathers indeed, except St. Justin Martyr, of the latter part of the second century, Irenæus and Tertullian. Besides, and before these, fragmentary allusions reach back to St. Ignatius, St. Polycarp, St. Clement.*

But there is expressed and detailed proof of the complete Church system, claiming to derive a direct Divine commission from the Apostles, AT THE CLOSE OF THE FIFTH CENTURY. In other words, the proof of the exclusive authority of Bishops to ordain men to the ministry, is the same kind with the proof of the Christian Creed, and of the Canon of the Christian Scripture, with this exception, that the proof of the exclusive authority of Bishops to ordain is vastly stronger!

Now men throw away the stronger proof, why should not the world throw away the weaker proof? If men throw away the proof of the exclusive authority of Bishops to ordain, why should not the world take a leaf out of their book, and throw away the Christian Creed and the Canon of the New Testament? The world does not throw them away. Logically this is the process. Historically this is the tremendous and awful result. Men are taught to reject evidence, when that evidence makes against a previous conclusion. Unitarians, Universalists, Freethinkers, improve upon such teachings. And men reject the Bible on the distinct ground that its doctrines are inconsistent with their ideas of God.

On the other extreme, the reaction from the abuse of self-will awakens indignation at the rejection of that moral authority, with which God Himself has clothed the law of evidence: and men swing from wholesale denial into wholesale credulity, and swallow the falsehood of Rome. Without this testimony of the Church from the beginning, the truths of the Blessed Trinity, of the precious Atonement, become mere private interpretation, resting on the shifting sands of speculation; the belief of individuals alone, denied by other individuals to be revealed. But on the witness and confession of Jesus Christ by the Apostolic and Primitive Church, in distinction from the additions of the mediæval Church and of insulated private judgment, our Church stands immovable; and an Unscriptural Ecclesiasticism and a Godless Philosophy dash themselves on this rock, only to be broken.

But truth has to do with life. "As a man thinketh, so is he." Practical Atheism is substituted for the Apostles' Creed. The educated, intellectual Devil is more formidable than the darkened, blind Devil. New England promises to become foremost in wickedness, as she is foremost in intellect and cultivation. Her philosophers bring the ethereal weapons of philosophy to defend the indulgence of the passions.

* Apostolical Succession in the Church of England. By Arthur Haddan. Rivingtons, London. 1869. 8vo. pp. 125.

In rejecting that criterion of the Faith to which I have referred, and on which men rely by Divine ordination in human affairs, the country is exposed to the imminent danger of falling a prey to the subtile delusions of Rome; or to the intellectual and passional Immorality of Infidelity.

Our people are fast profiting by their teachers, and blotting out all belief in heaven and hell. A majority stand disconnected with the institutions of Christianity under any name. The sanctity of marriage, the purity of home, maternal love, paternal care, womanly conscience, manly honor, parental virtue, feminine instincts, are becoming obsolete. Peccation, immodesty, licentiousness, conjugal infidelity, infanticide, murder, ride abroad in brazen triumph. The perpetuation of the human race is imperilled. The daily news-sheet is the photograph of crimes which fill you with horror at their enormity and their multitude, pictorials weekly are scattered broadcast among the young, which poison the imagination and corrupt the heart.

This is the inevitable sequence from *cause to effect*. In throwing off God's historic evidence of the truths of Revelation, on which Divine Providence has made them dependent in the affairs of this life, men have rejected the Bible itself.

It is an invidious task to point out the errors of religious systems, because their authors and abettors often mean good. With sorrow we think of the weapons thus put into the hands of the enemy of Christianity by men who equally with us love the Lord Jesus. We mourn the fact in our deepest souls—

"Sad as angels for the good man's sin,
Weep to record, and blush to give it in."

We are filled with affection, and esteem, and gratitude toward multitudes in the Christian communion around us. Would that we might emulate their zeal and works of love. Who can survey their missions, their institutions of mercy, their noble, pious offerings to God; who can live among them, and witness their holy lives and examples, without feeling his heart of hearts go out toward them in tenderness and admiration! Many of them would lay down their lives in defence of the doctrines of grace. Our Pilgrim Fathers would have been willing to have died for the Faith of the Holy Trinity. Yet they incorporated into their religious system the principle of Individualism, which historically and logically has led to Unitarianism. Unitarianism, with a vast many members, whose purity and piety are ornaments to the world, has led to naked infidelity. They remove the keystone from the arch of the Christian creed: what wonder that they are forced to mourn over the fall of the creed itself!

We appeal to the holy men who accept the doctrines of grace, but not the whole of "the Faith once for all delivered to the saints;" we speak to you, not in the voice of denunciation, but of tenderness and

solemn expostulation. Would that you who love the Lord Jesus, might come up and stand shoulder to shoulder with us on the Rock, washed on the one hand by supersitition, and on the other by unbelief; the Rock of Ages, on which angels and men shall stand together, and which is to be glorious hereafter with the unveiled glories of God! It alters very little the effect in the end upon the world, that men mean not unbelief. Sincerity and piety can no more save a man from the inexorable logic of his premises, *if you give his system time to work itself out*, than good character can save a man's bones with a jump from a tower. The progress of deterioration is rapid. Men abjure the Apostles' Creed: their pupils eventually abjure its morality and its sanctions. Men strip the Redeemer of His crown: and their pupils no longer bow the heart and the knee to Him as their Judge. Men scorn to say "I believe": and their pupils refuse to obey the Commandments. The Faith once for all delivered to the saints, and saintliness, perish together. Men cast away allegiance to the Church militant: their pupils abandon hope and desire for the Church triumphant.

I return, then, to the question with which I set out, Is this Church of God, or of man? Is it adding one more to the wicked divisions which afflicts the land? Has it departed from the historic Faith of Christ? Has it dared to set up a separate altar? Or is it a branch of the continuous historic Church of Christ from the beginning, contending for the Faith "once delivered to the saints?" Is it, in its Apostolic Polity, striving to embrace all in one reconciling fellowship, resting on "the pillar and ground of the truth?"

You know well the answer. You know well the proofs of the lineal descent of this Church from the British Church, planted in the land of our fathers in the days of the Apostles.* You know well her original independence of Rome for more than five hundred years; and her instant and never-ceasing protest against Rome, thence all the ages down to Wickliff and the Reformation. You know well the challenge of Cranmer and Jewell delivered to Rome, and by Rome never answered, to test the Faith by Scripture and the Ancient Fathers; "the Faith once for all delivered to the Saints." You know well that our Prayer Book is older† than the Roman Missal; and that our Bishops have priority of mission in this country.‡ You know well the Scriptural

* "The Ancient British Church, by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authority."—Blackstone's Commentaries. Book IV., chap. 8. See evidence recently promulgated in the Welsh tracts. See also pamphlet of the late Archdeacon Williams, on *Claudia and Pudens*, in addition to the evidence contained in *Stillingfleet* and *Burgess*.

† The Prayer Book was compiled in 1548, published in 1549, revised in 1552, established in its present form in 1569. Whereas the Roman Missal as drawn up by certain Fathers chosen for that purpose toward the close of the Council of Trent in 1562, and was not sanctioned and promulgated until 1570, by a bull of Pope Pius V., dated January 12th of that year.

‡ The Rev. Dr. Seabury was consecrated by Bishop Kilgour Primus, and other Bishops of Scotland, 1784. Dr. Provoost and Dr. White were consecrated by Archbishop of Canterbury, the Rt. Rev. Dr. Moore, and other English Bishops in 1787. The Dioceses of Maryland, South Carolina, Massachusetts, which had all been previously constituted, all received Bishops about 1790.

It was not till 1789 that the Roman Pontiff erected the rival Bishopric of Baltimore, which was afterwards followed by the sees of New York, Philadelphia, and Boston, in opposition to the *previously existing churches*.

character of the preaching in our Church, excluding the vexed questions of politics, and her bold, pure proclamation of a Divine Saviour to a lost world.

We the children to-day are contending for the faith in that Saviour, as it was "once for all delivered." To-day, though few in numbers, accounted too small even for contempt, we discern the signs of victory, neither unambiguous, nor far off. Of the two largest Christian bodies in the country, the Methodists have increased 21 per cent, and a fraction, and the Baptists 21 per cent. and a fraction, throughout the country within fifteen years. The Episcopal Church has increased 42 per cent. throughout the country in the same time. The consciousness that God is with us; that history is with us; that the principles to which men are committed, under His Providence, in the interpretation of human laws every day, are with us,—PRINCIPLES UNIVERSAL, AND ENDURING SO LONG AS THE WORLD ENDURES,—fills us with holy zeal and humble trust. In the midst of corruption of the pure Word of God by addition and subtraction; in the thick of the Lord's battle with superstition and unbelief in our beloved country, God has put His standard into our hands, blazoned with the words of St. John: "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life."

RELIGION AND SCIENCE.

It seems to me that the great means of combating the infidelity encouraged, if not taught, by the leaders of the day in science, it is to insist upon the fact that Christianity is embodied in a *Divine Institution*, positive and visible in its nature, and rendered practical in efficacy, by certain external Ordinances and Sacraments.

The celebrated Max Muller, who upon the whole is a maintainer of the true religion against the conceited "oppositions of Science falsely so called," starts out in his lectures on the Science of Religion with the declaration that follows:

"When we speak of the Jewish, or the Christian, or the Hindoo Religion, we mean a *body of doctrines* handed down by tradition, or in Canonical Books, and containing *all that constitutes the faith* of Jew, Christian, or Hindoo."

Upon this very unfair and insufficient postulate, he enters upon his disquisitions as to comparative religions.

Now we protest at once against this definition of Christianity. We mean a great deal more when we speak of the Christian Religion, than a body of Doctrines handed down by tradition.

Is the Government of England a Code of Laws, a record of Statutes, handed down by tradition, or in Books and not rather a body politic, with Head and members, all visibly united and acting together for the accomplishment of certain ends, and possessed of forms and ceremonies, inseparable from its life and activity? And it is just, or agreeable to legitimate modes of arguing, to make Christianity a mere abstraction, to contemplate it apart from the forms that embody it, the rites that distinguish it and the observations that perpetuate it? This may suit

the convenience of speculative men, and fall in with the cravings after scientific classification which must be satisfied at all hazard—but it presumes either a superficial knowledge of what Christ's religion is, or a depraved and set determination to degrade from its exalted pre-eminence, and bring it down to the level of false religions.

We would put prominently in view, and present as a bulwark against the open and insidious attacks of the enemies of the Cross of Christ, the great fact that God had a Kingdom or Church on Earth, from the beginning of human history, a Church of which God the Son was always the ever-present Head, and God the Holy Ghost, in informing and vitalizing energy,—a Kingdom, with a divine, Omnipresent, and Omnipotent King, with officers in regular gradation, established for the reformation and salvation of a world lying in wickedness. A Church and a Kingdom, distinguished by visible ordinances, and claiming the attention and adherence of men on the ground of its undeniable claims upon the loyalty of every intelligent creature of God.

The classifications and manipulations of Science, have nothing to do with the Holy Temple of the Lord. "Canst thou by searching find out God?" saith God Himself—and canst thou submit to human crucibles and pass through the alembic of finite and mere intellectual chemistry the mind and the Spirit of the inaccessible Deity? Now what is the Church but "the body of God the Son, and the fullness of Him that filleth all in all!" It is not therefore amenable to Scientific Law, but is to be received as the Institution of the Deity which we cannot reject, without resisting His will and work, because we think ourselves wiser than He is.

The characteristic of the times we live in, is great inquisitiveness of mind into the secrets of nature and all the deep things of God. Great discoveries have been made in the causes of phenomena, and because they have been permitted to explain and penetrate some of the world-old mysteries that have always challenged their awful veneration, men have become holden with pride, have cast off the salutary restraints of wise caution, and set up pretensions to universal knowledge of the Kingdom of Nature.

In no case is the assertion of the Apostle that "knowledge puffeth up" more strikingly exemplified, than in the intellectual aspect of scientific men. They are no nearer the comprehension of the principle of life than their fathers were, and yet, because they have discovered by the aid of the microscope in the minute and invisible cell, the starting point of all organic life, and have given in the high sounding name of "*protoplasm*," they flatter themselves in their own eyes, that they have gauged the contents of all mysteries and all knowledge; and that nothing is presented in the whole and vast range of the Creator's Works that does not yield to the test of their philosophy, and unveil all its mysteries when submitted to the crucibles of their perfected laboratories. We are just as far now from explaining the original causes of nature, as in the beginning of intellectual exercises. We have never advanced yet beyond *phenomena*, and never will in the future, for the simple reason that the real origin of His works is located in the Deity's infirmity, which is, of course, impenetrable to man's restricted and finite faculties.

It is true that the endowments of our intelligence places us high in the rank of God's creatures—that the works of human art and the exhibitions of human genius, make us proud of our race—that in

contemplating the inspired penetration of a Newton, and a Leibnitz, the profound sagacity of a Shakspeare, and a Bacon, the transporting graces of a Raphael and a Guido, and the wonderful ingenuity and acuteness of a Davy and a Farraday, we are filled with wonder and admiration, and find it difficult to realize that they are our fellow-creatures, and are all the children of one common ancestor with us, as they are like us the offspring of the one Great God; but it is equally true, and should always be borne in mind, that human powers are hemmed in by *impassable limits*—that the warning, “thus far and no farther, and here let thy proud waves be stayed,” is echoed on all sides; and that however extensive the field over which man’s intelligence may have travelled, a boundless scope is still spreading before it, and it is no nearer the end of the eternal prospect than when it first began the investigation of the same. It is the tendency of the mind of the age to forget in the satisfaction it feels at the progress it has made in the knowledge of this world, and the worlds that roll in majestic grandeur through infinite space, that simple and trite maxim, “that there are more things in Heaven and Earth, than are dream’d of in our philosophy.” In fact the evidence of all *science* rests upon probability as the great physicist Roscoe, himself confessed. “For to what says he, does any evidence in natural science amount beyond the expression of probability? A mineral sent to me from New Zealand, is examined by our chemical test, of which I apply a certain number; and these show me that the mineral contains iron, and no one doubts that my conclusion is correct. Have we, however, in this case, proof positive that the body really is iron? May it not turn out to be a substance which in these respects resembles, but in another respect differs from the body which we designate as iron? Surely. All we can say is that in each of the many comparisons which we have made the properties of the two bodies prove identical, and it is solely this identity of the properties which we express when we call both of them iron. Astonishing discoveries have been made in the properties of organisms, but in the pride of discovery it is forgotten that *it is the existence* of the organism which has to be explained, and that it is as impossible to prove that the action of the physical forces could originate organized matter in the absence of preceding matter in an organized state, as it is to prove that the physical forces acting in organic matter could not display all the phenomena of vitality. When therefore we examine the pretensions of the present men of science to have dispelled the mysteries that enveloped the microcosm, and the microcosm of the universe, we find that they have only ascended the scale of natural causes *a few steps*, and that the Deity still hides the arm of His power, and the secret of His life-giving energy.

We began with Max Muller, and will end with him by paying our feeble tribute to his learning, and general Orthodoxy. His lectures on “the Science of Religion” are replete with original and striking thoughts, accompanied by most scholarly disquisitions upon that which principally distinguishes men from beasts, *i. e.* language—and he sustains a most favourable comparison with a Darwin and a Huxley, in the respect he shows to the Revelation of God in His Church; yet we think he concedes too much to the free-thinkers of the day, in subjecting the wisdom and power of God as revealed in His Gospel, to the laws of human science. “*As the heavens are higher than the earth, so are my thoughts higher than your thoughts.*” saith the Almighty.

A. F. FREEMAN.

THE EPIPHANY.

THE EPIPHANY is one of the most important seasons in the Christian year, as it commemorates the shining forth of the wondrous Power and Love of the Saviour, and His manifestation of Himself to Gentile hearts.

But the Epiphany *season* comprises the various circumstances under which that Power was shewn forth. So on this special festival the Church would bid us commemorate the visit of the wise men from the east,—they being the first fruits of the heathen lands.

There could be no more simple narration of events as they occurred, than the visit of the Magi, as told in the Gospel for the day. It tells us how they, living in the distant east, had seen His Star in the East, and had come to worship Him; how they presented unto Him gifts, and returned satisfied. The story so concise and complete in itself, affords abundant scope for contemplation.

It would be well to consider to what extent this manifestation of Christ to the Gentiles was anticipated by the Jews, and to what among the Gentiles themselves.

The idea must have been very prevalent among the Jews that when the Messiah came to redeem His own peculiar people, He was also to be a Saviour unto the surrounding nations. Unless they wilfully blinded their eyes, which we know some did, they must have known that when He came with a mighty hand and stretched-out arm to save even Israel, His own elect, that He would also extend His salvation unto the Gentiles. All prophecy was fraught with the idea, sometimes in but dimly traced imagery, and at others, in clear, bold outline, too plain for misrepresentation.

King David, the prophet of the Lord, and the sweet psalmist of Israel, in one of the psalms, composing the Hallel, and in constant use in the daily service of the Temple, said that "From the rising of the sun to the going down of the same, the Lord's Name is to be praised."—A saying echoed by the Prophet Malachi in later years. When the Prophet Hosea told them that "In the place where it was said, ye are not my people, there shall it be said unto them, ye are the sons of the Living God." What people could they imagine him to have reference to, but to those surrounding countries where he was not known? The Prophet Isaiah too, did he not ever fully and clearly reveal unto them the extension of salvation unto the Gentiles?—"The people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them hath the light shined." Or, again, what saith the Divine will?—"Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream;" and, yet, again, "Gentiles shall come to Thy light, and kings to the brightness of Thy rising." So, when in after years the Holy Simeon said, that "Christ was to be a light to lighten the Gentiles, and the Glory of His people Israel," his words were a true representation of the tenor of belief prevalent among the devout and holy men of the day. Doubtless there were many then, as now, who would not see the truth though so clearly revealed, because not in accordance with their preconceived and narrow minded ideas on the subject; not taking into consideration that the illimitable love and mercy that planned the redemption of the Jewish nation would require an equally unlimited scope for the reception of that love.

Of this class were the self-righteous Pharisees, who held themselves so rigidly aloof from all those whom they deemed publicans and sinners;

the same whom the Saviour condemned as for a pretence making long prayers; who pretended to adhere strictly to the letter of the Law, quite ignoring the broad principle of purity and love upon which that Law was based, and which it was intended to typify and enforce. And even these could scarcely have put any other interpretation upon the many illusions they heard made to the Gentiles in the reading of the Holy Scripture; but that redemption was to be extended to all nations, irrespective of existing religion; and they who would not accept this truth, were simply those who would not accept Him as the Christ.

We have reason to believe that the Gentiles themselves, also, at this time looked for one who was to be born King of the Jews, and doubtless they felt they would in a measure be a sharer in the benefits of His reign: for as it was no ordinary earthly monarch they anticipated, so some supernatural deliverance might be extended to them. Some may have had but a vague idea, but with others it was a more clearly defined belief, resting partly upon tradition, and partly upon their knowledge of the Scriptures, assisted by an intense yearning for higher things.

There are in every nation those who are more famed for study and research, than the generality of the people; and their knowledge and belief impart a tone and color to the belief of the multitude. So when the wise men of the east came with gifts, to enquire "Where is He that is born King of the Jews?" it was no simple homage they thought to pay to an earthly prince, but adoration to one in whom they felt a near interest.

The Magi were universally famed for learning and research, being the instructors and councillors of Persian Kings, being also Divines, and presiding in sacred choirs; they were versed in the study of the stars, and therefore, perhaps it was, they had a star given for their guidance. They knew then, that the star they saw rising in the east was no ordinary one, nor yet any erratic comet, especially as clearly visible by daylight, and consequently they immediately proclaimed it to be the long predicted 'Star of Jacob.' They knew that a star was to herald forth the birth of the king who was to 'go forth conquering and to conquer. They knew it from the remarkable prophecy of Balaam—he, at least was a prophet of their own, even though by heavenly inspiration he sent forth a prophecy that was to be a stronghold of faith to the Israelites throughout their generations; and lest the wide stream of time that had elapsed, should have weakened their remembrance, had they not a stepping-stone in the Prophet Daniel, from whom during the Babylonish Captivity, they must have learned a great deal of the true faith? Since then they could have treasured up a great amount of ancient lore and prophecy, and now when this wonderful star appeared they would immediately take it in connection with the birth of the Messiah, and it would bring all things to their remembrance that they had ever heard concerning Him. An event of sufficient importance to ordain a sign in the heavens, the heavens that stretched out like a curtain over the Jewish and Gentile cities alike, must necessarily be one of universal interest.

That the Samaritans anticipated the efficacy of the promised salvation for them, is undoubted, from the inference we may gather from the strange argument of the Samaritan women with our Blessed Saviour, recorded in the fourth chapter of St. John's Gospel—When He was endeavouring to teach her the spirit of true worship, she answers Him,

"I know that Messiah cometh which is called Christ, when He is come He will tell us all things," thus confidently asserting her right to a share in the expected redemption; and other Samaritans acknowledged Him as the "Saviour of the world," saying, "This is indeed the Christ." And if this salvation once extended beyond the Jewish nation, it would surely be expected to comprise all nations under the sun.

Therefore, when the Magi saw this wondrous star, and followed its guidance, left their country to come and worship the New-born King, they were not in ignorance of whom they were in search. But of the place where this Child was to be born they had no certain knowledge, and it was at Jerusalem the 'City of the Great King' they first enquired, expecting to find sympathy and great rejoicing among those who were acknowledged to claim Him as more peculiarly their own.

Great indeed must have been their surprise to find that Herod the King was still in ignorance of the Messiah, nor was he ever aware of the appearance of the Star in the heavens.

They easily obtained the desired information from the chief priests and scribes, whom Herod had hastily assembled to consult with him on the momentous event; and they said unto Him, "In Bethlehem of Judea, for it is written by the prophet, 'and thou Bethlehem, in the land of Judah, are not least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel.'" Herod did not doubt the authenticity of the story of the Magi, nor question their right to speak of Him as the King of the Jews, but rather acquiesced in what he knew to be their higher theological attainments.

But again holding private counsel with them, and enquiring of them at what time the star appeared, he set them forward on their journey bidding them "search diligently for the young child," urging them to bring him word again of where He was, that he too might go and worship Him, though the sequel shows how different was his intention.

As they left Jerusalem, the star again appeared, and went before them till it came and stood over where the young child was. Its appearance encouraged them to go forward and persevere.

The narrative goes on to say that when they were come into the house they saw the young child with Mary, his mother, and fell down and worshipped Him.

And oh! what an endless theme for praise was there, what an uplifting of weariness, what an unlimited source for thanksgiving. We are not told, it is not given us to know to what extent those three wise men were refreshed with the sight of the Holy Child, how far indeed he was manifested to their faithful hearts. Yet we cannot but wonder, if as they stood gazing on that lovely Infant folded in his mother's embrace, they really saw or felt that He was indeed their Saviour and Redeemer.

Did they see in Him the Desire of Nations, the Lord of Life? did they welcome Him as a King, whose sceptre was a sceptre of righteousness? as a prophet, who was to tell them all things ever they did? Did they recognize him as their great High Priest, who was to pass into the heavens, the one propitiation for their sins? Did they acknowledge Him as their Guide, their Counsellor, their Comforter, and as the future Judge of the whole world? Surely they must in a measure have recognized the great truth, though perhaps they saw it not clearly. The story that has now become "an old story," had not then been told; that page in the world's history, had not then been written; but they scarcely could have been in the presence of the Shechinah, veiled though it was in such

lovely form, and led thither as they had been with pure, high motives, without feeling abundantly repaid for their journey, and that indeed it was to them an earnest of much future happiness and peace; for the faith that induced them to follow the guidance of the star, would lead them to accept Him as their Saviour.

Those first fruits of the Gentiles, were the germ of an inexhaustable source of future aspirations and intense longings after heavenly things and unutterable love and praise.

Before leaving they presented unto Him gifts, gold, frankincense and myrrh. It was then customary to make presents when visiting any great personage partly as an insurance of welcome, or propitiation of favour, and partly as an acknowledgement of superiority.

And now these wise men having completed the object of their mission, and, we may hope, well satisfied with the result, they were about to return to their own country, but being warned of God in a dream that they should not return to Herod, they went by another way, that did not take them through Jerusalem.

As time passed on, it was clearly revealed that it was not alone to the favoured Magi that Christ would manifest Himself. All would soon learn how universal was to be his redemption. The Jews had naturally a peculiar interest in the Messiah. Those faithful Israelites who had endeavoured to live within the pale of the Law, adhering strictly to its Temple Service, and seeing in its splendid ritual, but the outward sign of a far higher worship, might be unfeignedly thankful that types and shadows had now their fulfilment, and the symbolic sacrifices were now superseded by the Great Antitype, that hitherto all sacrifices had but prefigured. These might indeed rejoice.

But was it not a greater cause of thankfulness to those who not having been admitted into the first covenant, were still in the land of the shadow of death? That He would not confine His redemption to His chosen race, but that all who would come unto Him in faith, might be saved to the uttermost and be made partakers of His heavenly grace, and that without money and without price?

Was not this a glorious message to many who had never known of a God, never heard of the glories of immortality, and whom the softening influences of the Spirit had never reached? Or others again had doubtless often breathed out an intense yearning for a holier life, a more probable creed, a higher standard of perfection, something to enlighten the despondency enthraling them. But to all it was a source of infinite happiness, that was to them as summer rain to the thirsty ground, as sunshine to the darkened soul. Yes, it was fulfilled which was spoken by the prophet—"The people that walked in darkness have seen a great light, and they who dwell in the land of the shadow of death, upon them hath the light shined."

And oh! in this glad Epiphany, as with grateful remembrance we commemorate the visit of the Magi, and the light that dawned on the Gentile nations, let us remember that then was commenced a song of praise and thanksgiving, that has never since ceased, but only has it swelled louder and yet more loud; that then was struck a chord of melody, that has ever continued to vibrate, yea, and it shall vibrate on to the endless ages of eternity. And shall we not learn that song? It is but a simple one, such as an infant might learn, yet it is one which must absorb the entire soul of the greatest saints, and one, alas, which the worldly man can never learn. Oh! let us strive to learn it, that our hearts may be filled with love and gratitude to Him whom our

"soul loveth"—Him our Saviour and Redeemer—even the child Jesus. Let us keep a continual voice of praise and adoration as each succeeding Sunday Service of the Church unfolds his wondrous love in that gradual manifestation of Himself to the people of Judea, that gradual developing of His marvellous power over all things He Himself created.

Now while we have time, let us sing the song of praise and gladness, before the time cometh, when we shall be called upon to sympathize with Him in His hour of trial and temptation, and thus, ever following in His footsteps, we too shall know some of the great things He hath done for us, some of the peace that passeth understanding, some of the unutterable love of God; we too shall know by experience what it is to

"Gaze on Him and see with unveiled face
The vision of His glory, and His grace."

How infinitely thankful should we be that He has ever vouchsafed to manifest Himself to such as seek Him diligently: for what is there that brings heaven more near, or "what is heaven itself" as Dr. Neale says, "but one glad Epiphany."

ETHEL.

A SLUMBERING CHURCH.

This may be considered by some a strange definition of the church in these days. There is so much agitation, so much stir, so much contending for the faith, that it would seem as if the church was wide-awake. But is this really so? The waters of a superficial Christianity may indeed be far wider than they were, but are they not at the same time far more shallow and run with less force?

What is the life of God's people in this world, what is their waiting for the coming of their Lord but a slumbering and a sleeping? What are the things which are real to them about which are their daily interests and fears and hopes, but the dreams of this state of time? Where are the realities of eternity? Where, but heard fitfully, as the sleeper hears the clock tolling the night hour, and turns him to slumber again? What is the most zealous, the most energetic of God's people but a slumberer and a sleeper compared with that character of entire devotion to things unseen which should be his? How very far is the holiest saint who has ever adorned the church below, from the lowliest of the angels of God, who are proposed to us as our pattern in doing his will!

What minister of the gospel does not lose heart as he looks through his congregation seeking for helpers. He wants workers for the Sunday School, workers for the mission field in his parish, workers for the poor and needy. Many, through the blessing of the Lord upon his ministry, have been brought into the fold; but where are they? what are they doing for Christ? Since the hour of their consecration they have not done the first thing. They are of no manner of use to the Master. They are a positive hindrance. They are sleeping on their watch. Admirable plans are formed for a grand onslaught upon the enemy, but when and where they are most needed they are not to be found.

No such laggards will do for a day like this. We want young men and young women on fire with a holy zeal, to whom the service of Christ is a real service; the glory of God a real thing.—*Rev. Theodore Irving, LL. D., in New-York Christian at Work.*

THE PULPIT AND THE PARISH.

THE GOSPEL IN ISAIAH.

A VILLAGE SERMON.

Preached in St. Luke's Church, Clark's Mills, by the Incumbent, the Rev. Charles Pelham Mulvany, B. A., on Sunday, November 20th, 1870.

“ Let the wicked forsake his way and the unrighteous man his thoughts ; and let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon.—ISAIAH LV. 7.

These words contain in its fulness the Good News of that invitation to sinful man, which we call the “Gospel Message”—the invitation to come freely and receive the gift of Divine mercy and forgiveness. They are taken from the Prophet Isaiah, who has been called the Evangelic Prophet, because more fully than any of the Old Testament writers he dwells upon the Person, the GODHEAD, the gift to men, of the Saviour to be born in Bethlehem, and of which we are told by the four Evangelists. And this close agreement at such a distance of time between the Prophet and the writers of the Gospel, ought to be a comfort to us ; confirming our faith in the truth of God's Word, and shewing us in how much it differs from any work of human origin. Isaiah wrote seven hundred years before St. Matthew, the writer of the earliest Gospel. Isaiah wrote when human knowledge was at its first feeble beginning, when men were, as we should say, only half-civilized. Whereas, when St. Matthew lived, the world boasted a wide spread and enlightened, though corrupt civilization. The manner of men differed very widely in the two periods—they were very opposite as states of society. We might expect the Books of the Bible to exhibit a corresponding diversity, and no doubt had they been merely the work of man, their teaching would have changed with changing circumstances. It has been so with all merely human teaching. I suppose that a book written on almost any subject of human knowledge fifty years past, is well nigh worthless now. Newer books have superseded it. We cannot give our children the very school-books used by ourselves thirty years ago. But the teaching of the earliest book of Scripture was not superseded by the latest, though written after an interval of fifteen hundred years. The books of the Bible were written indeed among divers conditions of society, but they apply alike to all. They confirm and enforce each other as no merely human books ever could. What are the words which I have read to you in the text from the Hebrew Prophet, but the constant burden of the Gospels in every act and word which they relate. What are they but St. Paul's doctrine of our free

acceptance with God for Christ's sake? what are they but the very language used by our Lord in His Divine Person, as the Forgiver of Sin and the Centre and Source of all mercy, as when, to take one passage out of many, (in St. Matthew X,I) He said "Come unto me all ye that labour and are heavy laden, and I will give you rest."

In considering the teaching of this passage of Holy Writ, I propose to dwell for a few moments, first on the class to whom the instruction is addressed, and secondly, the offer of mercy and its conditions. "The Wicked." Observe here, the Hebrew Prophet disengages his mind from all that was peculiar to the society of men around him, and of which he formed a part, all class-distinction, all the "Spirit of the Age." He does not concern himself with the King on his throne, or the High Priest at the altar, or the political leader in the council, or the rich nobles, or the popular favorites, or the public mind as influenced by any or all of these; he has God's message to deliver, and he goes straight through the garb of outward circumstance to the human heart beneath it, to which that message must be spoken, "Let the wicked forsake his way."

My friends, that message has not lost its force of application now. It is still the sum of God's invitation to sinful man. Although the Church has covered the earth with the knowledge of Christ, it is still a message necessary to be spoken to Christians. For the net of Christ holds the clean and the unclean—the true Vine has unfruitful boughs in danger of being cut off. Multitudes have been made the children of God in baptism, to whom He will say, "I never knew you." Many are like the children of whom we read, carried away from their home by savages and brought to forget the language and habits of their childhood; and many others grew up like sons estranged from their father, bearing his name outwardly, but in heart and mind and affection farther from him than any stranger. It is a blessing to be born among Christians, to be received into the Church of God, to live within hearing of His Word, but that will only increase the condemnation of those who "hear and do not." Sacraments are means of Grace, but of what avail are they to the man whose heart, like that of the newly-baptized Simon Magus, "is not right in the sight of God?" There are but two classes of men recognised by my text—those who are at peace with God—and the wicked. Unless a man belong to the first of these, he may be baptized, he may be in outward union with God's people, he may be respectable in his conduct, a model of fair dealing with his neighbours, familiar with his Bible, and with the religious phrases popular amongst men.—I cannot help it,—the Word of God, which I preach in your ears, this last Sunday in the Christian year, speaks of him as "the wicked." Of whom do *we* speak as "the wicked,"—those shut up in prisons and penitentiaries? Those of whom we read in the papers, who commit some act of cruelty, or desertion, which it pains us to

read of, and of which we say "how wicked?" Or perhaps we apply the word to much of a less revolting degree of evil that we see in those about us—profane or unkind language, or neglect of religious duty; this we observe, for we are quick to notice sin—when it is the sin of *other people*,—and we say "it is really wicked!" We are all apt to put sin outside of ourselves, to look on it as something external to us, something that we can examine with curiosity, as if it were a wild beast in a cage, as a brutal and savage criminal behind the grating of his cell. We forget that it floats about us in the atmosphere we breathe, that it courses through every vein, and telegraphs to our hearts through every nerve of our corrupt human nature. We, you and I, the christians, the baptized, the enlightened, unless we continually accept and obtain the mercy offered in the text, are none other than "the wicked."

But I have, secondly, to consider the mercy here put forth, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him."

Surely the terms are simple as the offer is free. We are told "Let the wicked man become religious," let him make himself worthy of Divine Mercy, let him come with love in his heart and deeds of charity in his hand, and words of holiness on his lips to earn forgiveness. "Let him forsake his way." Let him leave off, as far as he can, the path of danger; he may not be able to do so all at once, but He who sent into His heart the wish to forsake it, will also in time give the power. But the wish to leave off what we feel is a way of leading our souls from GOD, must be real. It is not enough to see that our way is not right, if we do not *will* to give it up. It may be a trifle that has been coming between the soul and the offered mercy of GOD, nothing seemingly of great importance in itself, nothing to which we should apply so strong an adjective as "wicked;" perhaps neglect of morning and evening private prayer, perhaps some object of our week-day life obscuring the religious use of the Lord's Day, perhaps a companion, or a pursuit, or even a popular opinion in religion, which "every body" holds, and which we are ashamed to oppose. Let us look back through the year which is now drawing to a close, and see if we can, by God's Grace, "forsake" anything which has hitherto hindered the life of the soul.

"'To-day' is the accepted time." As yet it is possible to pass the line which separates the two classes of mankind, a line invisible to men, and seen in the great majority of cases only by the heart-seeing God. But the time is hastening on when that line of division shall become a great gulf, which they who would pass cannot. Then it will be too late. Too late then to see the Mercy and Love of the tender and gracious Friend, whose offers proclaimed amidst us Sunday after Sunday have been rejected. Can you realize what it is to wish for a bless-

ing little valued when it might have been secured, to wish for it and regret it when it is lost for ever? I read yesterday in the public journals the confession of one whose life is justly forfeited to the law, for a crime from which we all shrink with horror, a crime to which he was tempted by harbouring an unlawful passion, whose allurements so overpowered and as he thought, deadened his love for his wife, that he was able, deliberately to calculate and compass her death. He thought, no doubt, that he had rid himself of all his old affection, that her death would make no difference to his pleasure, would but remove an obstacle from his path. But he tells us how the cruel deed once accomplished, beyond reparation, the evil passion which lured him on, disappeared from his mind, and when it was too late the old affection for her who could never be recalled, awoke to torture him. He felt in that moment the worthlessness of the sin to which he had sold himself. I mention this, not to cast a stone at the sinner, whose hard heart may Christ, our God, touch and convert while there is time; but to instance, though in a faint and feeble degree, the contempt, the horror with which all shall one day look upon all the earthly objects which have come between the soul and its hope of Heaven. We cannot judge truly of these things now. One thing is certain—it is not yet too late. It may be soon, but by God's mercy it is not now. Whatever be the habit that we feel endanger our eternity, whether of sin that has left a palpable want on our character, or of trifling so frivolous that we can scarce put into serious words, to forsake it is still in our power, God helping us, as by His Word and his sacraments. He will help those who seek him. If in this spirit, remembering that in ourselves "dwelleth no good thing" we endeavour to "forsake our way," He will help us, He will lead us in His way, the way everlasting, "all whose paths are peace." There may be much difficulty, and many a fall, but all is safe, all is sure, so long as there is the wish, the effort, the prayer, to "return unto the Lord, and he will have mercy, and to our God, for He will abundantly pardon."

THE CLERGY AND PULPIT IN THEIR RELATION TO THE PEOPLE.*

We know of no work on the subject of clerical influence which at all compares with that of the Abbe Mullois. That of the Bishop of Oxford, published seven or eight years ago, was solemn and heart-stirring in its tone. Its tendency was to fill the mind, not only of the young candidate for the ministry, but of the aged laborer, with strong earnestness; but it had not the practical character of the work under consideration. This latter not alone insuses a desire to acquire influence over men with the view of saving their souls; but, further, it precribes with clearness the methods necessary to be pursued in order to secure such influence.

*By M. V. ABBE ISIDORE MULLOIS, Chaplain to the Emperor Napoleon III. Translated by GEORGE P. BADGER, late Chaplain in the Diocese of Combay.

The man who follows with any degree of faithfulness the course suggested by the Abbe, must infallibly succeed as a Minister of the Gospel. Such, we are told in the preface to the American edition, is the appreciation in which this volume is held in France, that as many as twenty thousand copies are in the hands of as many Ecclesiastics. It merits entitle it to a similar reception throughout the Christian world.

What our author proposes to himself is, writing of a treatise upon the proper method of addressing from the pulpit, and treating at home, the uneducated masses of France. They, he thinks, are possessed of souls which are, probably, quite as valuable to their owners, and as costly in the estimation of their Maker, as the souls of Chinese Buddhists and American savages. If missions are established and supported for the purpose of converting these latter, he argues that it were not altogether undesirable that some pains should be taken to bring the former to a knowledge of Christian truth. To this logic we fancy there are few who would venture to take exception, especially since the Abbe has reinforced it with the auxiliary mathematical persuasive that "the *people* form nearly the whole of the population. In France they number twenty-three out of a total of twenty-five millions."

In our own country the proportion of the uneducated may be less than this. Yet whatever educational advantages we may possess, either now or hereafter, we can never look forward to a day in which the educated will outnumber the masses. And the proportion of those who, *by comparison*, may be termed uneducated is certainly enormous.

Again, in regard to religious questions, it may, perhaps, safely be affirmed, that there is among us, at least as great a dearth of accurate information as in any Christian land. Not very far from the city of New York, one of our Bishops recently fell in with a well-to-do man, the owner of some property, who actually stated that he had never heard of CHRIST or GOD. This may, perhaps, be deemed an exaggerated case, yet we believe it can readily be paralleled. The mountaineer population living not far from Haverstraw on the Hudson, and that occupying the wild region of Putnam County, N. Y., are as truly heathen as the Chinese and Hindoos.

Aside, however, from these extreme, and, we trust, isolated cases, there can be no doubt that the masses of our people are very much at sea in regard to religious matters. The fact that they so readily become the disciples of ecclesiastical quacks—that anybody can establish a school of theology of his own, and gather adherents, clearly shows that to no small extent we are as children tossed to and fro, and carried about, through our ignorance and consequent instability, by every wind of doctrine.

Hence, we should argue that the subject of preaching and teaching successfully among "the people" demands quite as much attention here as in France.

It may, however, be questioned whether a book written by a Frenchman, and designed to prescribe the methods of insuring success among Frenchmen, will meet the case of American communities. The advice of the Abbe might be expected to be based upon, and modified by, the peculiarities of French character to such an extent as to interfere with its usefulness among us. It is true that the book is designed for France, yet the principles of action recommended in it are by no means restricted in their application. In fact, they are in no case deduced from that which is narrow and national; but from what is human. The Abbe

has in view men rather than Frenchmen, hearts and souls rather than special characters.

The opening chapter of the work is devoted to laying down and enforcing the principle, that in order to "address men well, they must be loved much." Herein, the author conceives, lay the great secret of St. Paul's success. "A stream of love flowed from his Apostolic soul. He did not suffer himself to be disconcerted by the failings, the voices, or the crimes of men." Let us hear him: 'O ye Corinthians, our mouth is open unto you; our heart is enlarged;' 'be ye also enlarged; for though ye have ten thousand *instructors* in CHRIST, yet have ye not many *fathers*; for in CHRIST JESUS I have begotten you.' Again, writing to the Philippians he says: 'It is meet for me to think this of you all, inasmuch as I have you in my heart; for GOD is my record, how greatly I long after you all in the bowels of JESUS CHRIST.' The good Abbe's comment is capital: "Alas! in this, our day, we see around us the same men, the same frailties the same passions! Let us aim at possessing the same Apostolical heart." "An Arab proverb runs thus," says our author: 'The neck is bent by the sword; but heart is only bent by heart'"! It is not by essays of reasoning any more than by the sword, that the moral world is to be swayed. A little knowledge, much sound sense, and much more heart—this is what is requisite to raise the great mass of the people, and to which human malevolence has found, can find, no answer.

"You visit a poor family in the city, or one of the working-classes in a large town, where the people are generally frank and hardly know how to conceal their thoughts. Do not be surprised if something like the following dialogue should take place:

"Well, Sir, but who pays you for visiting us?"

"Nobody."

"What interest, then, have you in coming?"

"None whatever beyond that of wishing to benefit you and your little ones, whom I love."

"I can scarcely believe it. There must be something underhand in this."

"When, however, such persons are convinced that there is nothing underhand in what you do—you become all powerful. Then you may speak, entreat, or command: you will be listened to, you will be believed, obeyed."

The Abbe does not wish study and reasoning to be dispensed with. In one of his latter chapters he gives an opinion decidedly the reverse of this. He remembers well that the promise of immediate inspiration, and of a language, and wisdom instantaneously imparted when received was given to the Apostles alone, that with them it ceased. "It is," he says, "absolutely impossible for a Priest at the present day, whatever his position, to discharge his duty without an adequate amount of learning." And by adequate amount he means no inconsiderable amount. The Pere MacCarty came up to his standard. Of him he writes: "The rule which he prescribed for himself is appalling." 'My recreation,' said he, 'must be short. It is enough for me to walk about with a book in my hand, or while I am reciting my prayers.' At the age of fifty he could no longer work seated, owing to permanent infirmity. Then, the Abbe tells us, "he lay down on a sheep-skin spread in the centre of his room, and there worked from ten to twelve hours a day. We admire his success; but we here see what it cost him. We

complain that the faithful do not come to our sermons. Have we made any such efforts as these?”

Much study, even attended with no inconsiderable weariness to the flesh, is evidently a large ingredient in the Abbe's prescription for success in preaching. This, he argues, is “absolutely necessary,” “but it is not enough.”

Again, the Abbe does not wish that errors in doctrine, or irregularities in practice should at all be spared. He has evidently taken the SAVIOUR for his model, at whose hands hypocritical scribes and pharisees experienced little mercy, and St. Paul, who, of charity though he was, yet found it in his heart to say of the false teachers popular among his Galatian converts: “I would they were even cut off which trouble you”; and who could say to the Galatians themselves; “I am afraid of you, lest I have bestowed upon you labour in vain.” But, as in these cases, it is evident that very great plainness of speech may co-exist with the deepest affection; nay, rather it will be the result of such affection. What is to be avoided is a Pharasaic tone, giving the impression that the speaker feels himself sublimely elevated above the reach of the moral enemies to whom his auditors fall an easy prey; or a tone which might indicate a deplorable satisfaction in pulling to pieces the character of one's people—an easy task to be sure, but which should never be a grateful one. The preacher should reprove as one who feels the necessity of keeping under his own body, and bringing it into subjection, lest, after having preached to others, he should himself become a castaway; he should carefully surpass the malignant spirit which our SAVIOUR reproved, when he said: “Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye.”

First convince the people that you really love them, and that you feel as one who must hereafter render an account to the Great Shepherd and Bishop of souls, and then you may say to them what you please. They will respect you as an honest and conscientious man; they will thank you as the best offriends, for your ministerial frankness.

MYTTON MAURY.

“HELPS” IN CHURCH WORK.

BY THE REV. J. ANDREWS HARRIS.

When Christ our Lord committed the work of evangelizing the world to His Apostles, it is reasonable to presume that He fully endowed them with all the power which He saw necessary to enable them to do the work assigned them.

The reasonableness of this presumption is sustained by the very definite statements of the New Testament, that He both promised them, and actually did send upon them, the power of the Holy Ghost. For this they waited, in obedience to His express command, before they entered upon that work. Not till the day of Pentecost did they attempt to proclaim, or to *organize* the means of proclaiming, the glad tidings of salvation through a crucified, risen, and ascended Lord—unless we except the substitution of Matthias in the place of Judas, as one of the chosen *witnesses* of the *facts* which were, and are, the basis of that glad tidings. This, however, was a preliminary step. It was

taken when they "were continuing with one accord in prayer and supplication," waiting for the power to begin their real work.

When that power was given, it was given in full measure. No "ministers of Christ and stewards of the mysteries of God" have ever been so fully endowed with the power of the Holy Ghost, none having so comprehensive and vast a work, as were these very Apostles.

And yet one of their first admissions before the assembled Church, at its very inception, was that of the impossibility of their doing *everything* that was to be done in order to carry out the plans of Christ.

Their work was to be the *authoritative teaching* of the truth of God, as it was to be put forth by word and sacraments. The knowing how, and the ability to do this work, depended in large measure upon addiction to *prayer*, by which we are to understand not only the act of supplication, but also the careful thought, the secret contemplation, the enlarged vision (only so attained,) of what they and the Church committed to their oversight, needed. Only by such preparation could they give themselves "continually *** to the ministry of the Word" so as to make that ministry effectual.

But there were many things besides this "prayer and the ministry of the Word." which, in *their own* sphere, were as necessary as prayer and preaching to the due establishment and maintenance of the Church as a power in the world; things which could be done as well by others as by Apostles—perhaps *better* than by Apostles; and to enable fully empowered Apostles to do *Apostolic work*, it was needed that there should be *deacons* to do *diaconal work*—in its way as necessary as *Apostolic*. This was clearly seen, clearly stated, energetically acted on, by *Apostles* who had received plenary power for their work from Christ. Even Apostles could not get along without deacons. A *division* of labour was necessary. This was the principle underlying successful Church work, even before the Church had to any great extent overflowed the boundaries of the city of its birth.

Passing on a few years, we find in the writings of the great Missionary Apostle, that this principle of the division of labor was indorsed by the Holy Ghost, not only through the words of the apostles, but also by the gift of special *fitness* given to individuals and orders for special work. As he says, Cor. xii. 4-11: "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." And then after enumerating the various "diversities of gifts," he adds: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will."

This Apostle (who, for his peculiarly *itinerating* Apostolate might be naturally supposed, *ex necessitate rei*, to combine in his one person the frequent exercise of many functions) appears from his own words and the necessary inferences from them, to have been quite rigid in his *practice*, in insisting upon the division of labour in planting, and extending, and maintaining the Church. Even he, "in labors more abundant" though he was, seems to have largely left the act of *baptizing* converts to assistants who journeyed with him; an act, be it remembered, of so much importance as to be absolutely essential by universal Apostolic dictum and practice to the very being of a "visible Church." Witness his writings to the Corinthians, and congratulating himself (in view of partisan troubles which had arisen since he had left Corinth,) that he had baptized so few of them—adding, "For Christ"

sent me not to baptize, but to teach the Gospel." *Not* (as some very illogically affirm) that he *undervalued* baptism, for he invariably (as all did) insisted upon it as the very first act of obedience to the Gospel in every convert. But the state of the case was this—not every one had Paul's gift of preaching; and whatever interfered with *that*, and which at the same time could be equally well done through the ministrations of others (as, in the case before us, baptism could,) that he left to others to do under his general direction; thereby inculcating by practice as well as by precept the principle of the necessity of the division of labor in the aggressive work of the Church; and more than this, teaching very clearly that for each special work God gave special grace, either by immediate affusion of the Spirit, or by the use of visible material means, even to such a thoroughly human act as the duly authorized imposition of hands; a style of teaching which in our day and state of the Church, subjects a man to the stigma of being "unevangelical,"—whatever that may mean.

Another thing St. Paul taught very clearly, viz.: that in the *public* worship of the Church, *women* were not to usurp the place of public preachers. For them to do so would be abhorrent from all Greek and Oriental ideas of modest decorum. It was not their sphere. But there *was* a sphere in which women could and did do valuable Church service—in the exercise of quiet, social influence and instruction, and in the performance of many gentler, and at the same time, more effective ministrations than the display of forensic disputations would ensure.

The completeness of Scriptural knowledge in that mighty preacher Apollos, was due to the instructions of Priscilla as well as of Aquila. (Acts, xviii. 26.)

And in the Sixteenth Chapter of the Epistle to the Romans, we have such reference to and commendation of woman's work in the Church, as the following: "I commend unto you, Phœbe, our sister, being a deaconess of the Church in Cenchrea * * * for she hath been a succorer of many, and of myself also."

"Greet Priscilla and Aquila, my helpers" (literally, 'co-workers') "in Christ Jesus."

"Salute Typhena and Tryphosa, who labor in the Lord. Salute the beloved Persis, who labored much in the Lord."

Perhaps enough has been above written to bring out clearly one point, and to make it from "the Bible and the Bible only," irrespective of "tradition," or "the fathers," or any "ecclesiastical history," less sacred than the inspired record; and the point is this, namely, that the Apostles themselves admitted and acted upon the principle that a *division of labor* was necessary in the successful performance of Church work, and that, in that division of labor, *woman* had a recognized and authorized share. The Apostles, and when the Church was more widely established at various points under presbyters, the presbyters, had need of the assistance of deacons, and among those who rendered diaconal services we have the names recorded of women, some acting in an official, and some in an unofficial capacity. There are "helps" as well as "apostles," "prophets," &c.

The practical consideration now is, how much of working power does the Church—*our* Church—of the present day lose by failing to adopt in her *practice* (although on paper she recognizes its necessity,) a *division of labor* in the performance of her holy work, and not least in failing to organize into bands of active workers the *women* as well as the men who own her sway?

Take one case in point: to the settled pastorate as well as the missionary itinerancy is entrusted one part, at least, of the apostolic function of the earliest times, viz.: "the ministry of the word." Now, in your issue of this week, the writer of "Apollos: or the way of God; a review of Neglected Scriptures," is quite severe, not to say bitter, in his reference to the way in which this duty of "the ministry of the word," in *preaching*, is sometimes performed. He writes of "the flimsy performances which are substituted for preaching in some places;" of "the fustain preaching, which, like the flags of all nations, hung out of a ship on a gala-day; or even more like 'the harp, sackbut, dulcimer, and all kinds of music' made unmusical; or, even more like a 'penny'-orth of bread to an intolerable deal of sack—sack with lime in it;'" "preachments" which make the pulpits whence they are heard "like casks full of rinsings, with the bung out; they run with somethingn either water nor wine."

Well, if this elegant description of the present style of preaching in the Church be accurate, (as we suppose from the exalted position and wide range of observation of its author it must be,) *what is the reason of it?* That is a practical question. And one true and practical answer to it is this. The ministry of the present day is required or expected to do what even Apostles admitted *they could not do*, viz., everything at once. Or, to put the answer into figurative language, it is because one person is expected at one and the same time to cut the hoop-poles, make the staves, but the barrel together, bore the bung-hole, plant, harvest, and press the grape, put the result into the barrel without fermentation and then—*presto!*—knock out the bung and distribute *good wine* to a thirsty and critical assembly of wine-tasters. The Apostles declined to loosen the bung *under such circumstances*. They needed the help of the barrel-maker, (if they had barrels in those days,) and the vine grower, and the wine-maker, before they were prepared to distribute the "good wine" of effective preaching; and we humbly submit that the preachers of the present day would do better than they do, if they had *helps* in their work to a greater extent than they have.

The Churchman, Hartford.

THE VALUE OF A MINUTE.—A small vessel was nearing the Steep Holmes in the Bristol Channel. The captain stood on the deck, his watch in his hand, his eye fixed on it. A terrible tempest had driven them onward, and the vessel was a scene of devastation. No one dared to ask, "Is there hope?" Silent consternation filled every heart, made every face pale. The wind and the tide drove the shattered bark fiercely forward. Every moment they were hurried nearer to the sullen rock which knew no mercy, on which many ill fated vessels had foundered, all the crew perishing. Still the captain stood motionless, speechless, his watch in his hand. "We are lost!" was the conviction of many around him. Suddenly his eye glanced across the sea he stood erect; another moment, and he cried, "Thank God, we are saved! the tide has turned: in one minute more we should have been on the rocks!" He returned his chronometer, by which he had thus measured the race between time and tide, to his pocket; and if they never felt it before, assuredly both he and his crew were on that day powerfully taught the value of a minute.

IDEAS.—He who serves ideas rather than men is never deceived. ideas may triumph, or not; but they never cease to be themselves.

THE SCHOOL AND THE MISSION.

THE SUNDAY SCHOOL TEACHER—HIS AUTHORITY AND AIM.

The Sunday school is not a Divine institution, nor are Sunday school teachers acting under a Divine commission. We make this postulate in the outset, because before we can discuss the aim of any body or any thing, we must understand what right they have to an existence and an aim at all.

The Sunday school is an arrangement of ecclesiastical or parochial convenience, and the teacher is a deputy. And the question arises, whose deputy is he?

There are only two parties on whom God has conferred the [right and imposed the duty of the religious training of His children—the parents and the pastor, representing the two Divine institutions in which this training is to take place, the family and the Church. From one or the other, or it may be from both of these, the Sunday school teachers must derive his position. As the sponsors of children are the deputies of their pastor; they receive their charge from him, and to him is their responsibility.

My ideal Sunday school—I have never realized it, and probably never shall, but if we can ever get to work at it, and get the people to work with me, I shall consider that my usefulness has just begun—my ideal Sunday school combines these two delegated functions in the one person, The sponsor is the teacher.

My ideal Sunday school is based on the parish register. My ideal pastor being not so pressed and driven with multitudinous cares and studies that he must needs run always in old ruts of work for want of time to think out better ways of working, and receiving also abundant sympathy and help in carrying out his well-considered plans—from ideal people—my ideal pastor looks down on the columns of his parish register every year about this time, and takes from it a list of all the baptized children in his parish, between the age of six and sixteen years who have not yet been confirmed, and makes a note of who their sponsors are. As each Advent season comes round, he summons these sponsors to the duties they have assumed; and reminds them again after this lapse of years, “that it is their parts and duties to see that ‘this infant,’ now ‘able to learn,’ be taught ‘the Creed, the Lord’s Prayer, and the ten Commandments, and all other things which a Christian ought to know and believe to his soul’s health.’” And then each successive Sunday finds these sponsors in the school-room of the parish, seated each in the centre of his spiritual family, and doing just what we undertook to do

when he became a sponsor. And then, after an hour or so spent in this way, with singing and other exercises of general interest, these sponsor-teachers bring their children to the church to be catechised by the minister, and the Church and the family come together again as they did at these children's baptism. The effect of this arrangement is an establishment and inalienable relation between them and their children; there is no choosing of teachers by those whom they are to teach, nor any asking to be placed in another class because some other child is there. The children learn in a striking and unmistakable way, the significance of their baptism; what a solemn vow, promise and profession was made for them then, and by whom it was made, and learn to *realize* their membership in the Church, with its privileges and its responsibilities, as they could learn it in no other way. What a contrast here of theory and fact!

How many children know not their sponsors! How many sponsors have forgotten their god-children! But I do not expect to see, yet awhile, my ideal Sunday school, and so, being unable to square my facts with my theories, I try to accommodate my theories to my facts, and am content just now with regarding Sunday school teachers, as a body, the representative of sponsors as a body. I make a redistribution of the several spiritual families into classes, and appoint teachers who will do the work which the sponsors leave undone. The Church supplies the omissions of the family, and the Sunday school as it is, becomes the substitute and the apology for the Sunday school as it ought to be.

Well, the Sunday school being the pastor's deputy and the sponsor's representative, his aim must be just that which the Prayer Book defines as the common aim and work of the sponsor and the minister, just so far as under existing circumstances in our parishes, this work is left to them by the one, and entrusted to them by the other. The one word which expresses this common duty is *spiritual education*. It includes *teaching*, "ye are to see that this child be taught." It includes *spiritual training*, "that this child may be vigorously brought up to lead a godly and a Christian life." It includes keeping them in due relation to the Church, "ye are to take care that this child be brought to the Bishop to be conformed."

Do not let us get the idea that our primary object is to please. If we do, we come down very far from our vantage-ground of dignity and authority, and feed the false and injurious popular notion that schools, and churches too, for that matter, are things to be patronized; we resign authority, and forfeit respect, and make our honorable work revolve around a pic-nic or a festival. Nor yet think of its aim, as being merely the excitement of religious feeling, what some people call conversion; for them our class lessons will be exhortations, and the centre of our system will be a revival

Do not let our children get the idea, that they come to Sunday school to be exhorted, or they will soon become unimpressible. But let our aim be *spiritual education* in its wide sense, as including the teaching of Christian truth, the development of the principles of Christian duty, and the establishment of the children in fixed and full relations to the Christian Church. And in the Sunday school the primary, almost the exclusive aim should be the first of these, *the actual teaching of Christian truth*. The other parts of a teacher's duty are the best done in the private and individual intercourse which the relation involves.

I need say the less on this point, of the aim of the Sunday school teacher, because it is implied in the very fact of his having position as the deputy of two parties whose responsibilities are so clearly indicated in the Prayer Book as are those of the sponsor and the minister.

And we therefore pass to the second point covered by the subject this evening, "How it may be best attained." As to this let us make two suggestions. The first is, *that the Sunday School teacher must teach with authority*. The second is, *that he must fill authority with influence*. Neither will be effective without the other. Influence without authority will not go for much. Remember that in our Sunday school work we are dealing with those whose true and normal condition is to be under authority, *and that they know it*.

On the surface of things they like to have their own way; but in their heart of hearts, and conscience of consciences, and will of wills, they approve of being restrained. They never can respect—of course they never can respect, but also, they never can love a superior in position whom in fact they override. And just here has been the weakness of our Sunday schools, that they have substituted influence for authority, they have sought the patronage of children, that they have degraded their reward systems of various kinds into systems of bribery, that they have sacrificed dignity, and done the best they could to keep authority out of sight.

Now whatever may be said of mission schools, among people over whom the Church has no authority which they will recognize, this is suicidal policy in our ordinary parochial Sunday schools, composed of the children of our congregations, the sheep whom the Shepherd calls by name. There is a winning and attractive way of using authority—it is not necessary to be dogmatic and assertive with it, *but authority is the basis of the relation*, and must be quietly and firmly recognized as such.

And now if the Sunday school teacher is to *have* authority in his work it is necessary that he *get* authority *for* his work. For the question will always spring to the lips of those, whether young or old, whose obedience is challenged, Who made thee a ruler and a judge over us? and just in proportion as reverence for legitimate authority lies deep down in our nature is the disposition to regret and repudiate its unauthorized assumption.

There is, as *we* all know, no authority outside the family to teach in matters of religion, except that of the ministry. But let us add that in the arrangements of our Church there is no truth more easy to be taught than this of the Divine commission of the ministry; and no clearer title to respect and obedience can be presented to a child's mind by his Sunday school teacher than this: The minister set me to teach you. The idea of an institution overshadowing, enfolding, embracing him as a vague yet most real one to a child, and he apprehends very readily the notion of official character. And so, as was suggested in the outset, the appointment of the pastor is essential to the effectiveness of the teacher's position. If Providence ever intends anybody to be elected by universal suffrage, it certainly is not the Sunday school teacher; he needs authority to back him, obvious, unmistakable.

And to this appointment by the minister, there needs to be added the recognition of the parent, and then the teacher's position with his class is a perfectly-assured position. If the parent will recognize in the teacher, one who is doing sponsor's work, and will endorse him as such then this is the next best thing to being sponsor so far as authority over the child is concerned. And I wish that in the too frequent forgetfulness of the reality and the obligations of sponsorship, the substitute might be accepted on this definite ground.

And now having got this authority, the next thing for the teacher to do is to *keep it*. And this he must do, in part, by *force of personal character*. If he has no moral strength he ought not to be a teacher. There are many excellent persons who have no more business to be at the head of a Sunday school class than they have to be at the head of an army. People who can exercise influence, but cannot exercise authority; who do good with their equals, even with their superiors, by mere force of goodness, but who can never do good in any official relation to inferiors. It seems to me, sometimes, that such people are inclined to gravitate toward Sunday school, because they do honestly want to do good, and think because they know that they are not strong, they had better find their sphere of usefulness among children. There never was a greater mistake, unless it be that of sending out our poorest clergy as missionaries. The infant class is the hardest class to teach, always. Nay, the minister himself, in actual succession from the Apostles, may succeed very well with his congregation, getting at them through the logical or sentimental parts of them, and yet may utterly fail in the Sunday school. But if he has the good fortune to find a superintendent and teachers who possess the quality that he lacks, and the good sense to appoint them, and then keep himself, the officer, out of sight, while they act under the authority of the office, his Sunday school may be as successful as his sermons.

And another hint to teachers who would keep, undiminished the authority with which they have been clothed, is this: to recognize and

imply—it is not necessary to constantly assert—but to recognize and imply constantly, in their teaching and administration, this power which is behind them, and under which they act. Children will very soon learn whether teachers are giving their own opinion, or teaching what the Church teaches, and they will receive it accordingly. And when things are working orderly and in their normal way, it is very desirable that the teachers should know themselves to be in harmony with their minister in the substance of their teaching and in their modes of government and discipline. There is nothing better for the efficiency of teaching, and for the morale of a Sunday school, than coming together in a teachers' class, if practicable in which the lessons shall be studied under the minister's guidance; and a settled tone and policy should pervade the school, which is the reflection of his judgements. Those who cannot bring themselves into sympathy with him, or do not care to had better not act under his commission, for nothing is more fatal to authority than the apparent conflict of authorities. But a Sunday school in which the teachers are appointed judiciously by the minister and recognized and sustained cordially by the parents of the children, and in which they have force of character enough in themselves, and loyalty enough to him and to the Church to make their authority felt and respected, as real and legitimate, is likely to succeed in its aim.—*Rev. W. Tatlock.*

MISSIONS.

We copy the following article from our excellent contemporary, *The American Churchman*. It contains many remarks which are strictly applicable to ourselves. This missionary business must receive a much more marked attention than it is now doing. It is not enough to hold an annual missionary meeting in our respective parishes, and to take up once a year the miserable pittance which our people are disposed at the moment to give. We must have the whole church imbued with a missionary spirit; and both in labors and gifts we ought to act more in accordance with the demands which are made upon us. It is no use trifling any longer on this subject. Our character as a missionary church is at stake. We should have at least double the income which is now supplied. And the thing is possible. We want systematic offerings. We want a duly appointed agent to visit the parishes and to stir up the missionary spirit. We must have a Missionary Bishop among the Indians, as proposed. It is a subject which applies to all of us, and if we take it up aright we shall soon occupy our proper position, and perform our appointed work.

The missionary work of the Church is, in many respects one of her most encouraging features. In other respects it is one of her most discouraging features.

It is encouraging that she is doing the work at all. There was a time

when she was supposed to, and supposed herself to be especially unfit for pioneering. Her work was supposed to be in the cities, and the settled portions of the country, among people of a certain amount of taste and culture. She was to leave the preaching of the Gospel among the cabins of the border, to the Methodist itinerant.

That was a long time ago. And yet the influence of that notion extended down into quite recent times, and has not yet entirely disappeared. No man did so much to destroy the notion of its influences, (against both of which his whole life was a protest) as the late venerable Bishop Kemper.

At the present time it is well seen that the notion was a mere notion, an utterly absurd and preposterous notion. Our missionary work has proved it so in all quarters.

Our Missionary clergy are found among the foremost all along the border. The Church has shown an enterprise for which we have every reason to be thankful. Instead of being the last, we have been, of late, not uncommonly, the first. We have led and others have followed. In Nebraska, in Colorado, in Utah, in Dacotah, in Wyoming and Nevada, the Church has been, in many cases the first upon the ground. The surplice has not been found out of place in the mining village, nor the Prayer Book an encumbrance in the rudely fitted school house or "hall."

And the Church has not only been the first in many cases, in the field among the pioneers of civilization, but she has by her success among the Indians in Wisconsin, Minnesota, and Dacotah, showed her fitness also, for work among pagans and the uncivilized.

Whatever be our grounds of encouragement, or whatever our reasons for discouragement in the older States no Churchman can look at the attitude of the Church in our border lands, abreast as she is with the advancing wave, building churches, founding schools, carrying the Bible and Prayer Book in the front of civilization, without thankfulness, and perhaps a little chastened pride.

So noticeable is this missionary enterprise, that it has begun to surprise our neighbours. It is evidently something they had not looked for. Not long since we noticed and commented upon a communication in a Presbyterian paper, calling attention to the fact that the Episcopal Church was rapidly taking the lead in several of our new Territories, and warning our Presbyterian brethren that they must be up and doing, or Prelacy would win the ground before they were awake.

There is an earnest spirit, a determined faith, a noble self-forgetfulness, a burning zeal at work in the outposts which react upon the whole body behind, exciting it to new courage, inflaming it with new hope, and honouring it with an honour gathered with a toil and pains not its own. Our old reproach is cast away. These noble brethren who are carrying the standard in the front, have vindicated the apostolic character of the Church, in a way which is beyond all learning and eloquence. For this we are thankful and in it all we find strong encouragement.

And yet there is enough in it, when we examine, to make us heartily ashamed.

For this whole advance, this change of position in Church, by which she has become the most active missionary and pioneer body in the country, is owing, we are sorrow to say, to no general appreciation, on the part of the mass of the Church of her duty herein, but to the zeal and determination of relatively a few earnest and apostolic men, especially among the clergy. The Church, as a whole, has not arisen to a sense of her duty or responsibility in this work.

It was natural enough that the clergy should have been the first to see the obligation of preaching the Gospel in the Church, throughout the length and breadth of the land, natural enough that they should have set about fulfilling it. They are brought into closer contact with the questions which concern the duty and work of a church, and it would be strange indeed, if this duty as laid upon the Church in the very terms of her commission should have escaped their intellects and consciences.

But the duty is not theirs only. It rests on the Church as a corporation, and consequently, on every member of it in his degree—on the layman as much as on the clergyman. If it be the duty of the one to go, it is just as plainly the duty of the other to help him to go, and sustain him while he is at his work. If it be the duty of the clergyman to give his life, it is certainly the duty of the layman to give his purse.

And here, amid all we find to encourage and comfort us in the missionary attitude of the Church, we find the point of discouragement and discomfort, that while the clergy have awaked to *their* duty, they have not succeeded in arousing generally the laity to theirs.

There are men among the clergy who are willing to forsake home, friends, civilization, ease, comfort, all that men prize, and work for in life, that they may lay the foundations of Catholic Christianity side by side with those of civilization. Scholarly men, men of culture and refinements, leave all that attracts their tastes behind them, and as Missionary Bishops or priests, throw themselves for life into the rudest and most unformed society, that they may help mould it for Christ. The ordinary inducements which take men away from home—the hope of speedy fortune, or more prominent place, or greater comfort, at least—does not exist for them.

For years past now, such men have been devoting themselves, one after another, in one department of the work or other to this sort of life and to this sort of sacrifice. And still the supply is not exhausted. There are still found increasing numbers ready to follow their example.

That example has had, we gladly confess its effect. But we must sadly confess the effect is felt so far mainly among the clergy. The men are to be found, the means to send the men and give them tools to work with are not found.

How many of the regular communicants at the altars of the Church take any intelligent interest in the work of the Church outside their own parish? How many of them have any conscientious feeling of responsibility for any work beyond its boundaries? Do they even, in any large numbers, know the names of our Missionary Bishops, or the fields where they are laboring? Do they know what the Church is doing, or trying to do beyond their own narrow horizon? The ignorance on these matters is positively startling, and that too among people who consider themselves quite intelligent Church people, and all this, notwithstanding the means of information is found on all hands.

Now, it is manifest enough, that no matter how many devoted and self-sacrificing men be found among the clergy ready to enter on the pioneer labor of missions, the work cannot be done to any adequate extent, unless the whole Church be aroused to an interest in it, and unless the laity be ready to second and sustain the missionaries.

How shall we deal with the *discouraging features* in our missionary work? It is clear that the first thing is to give people a knowledge that there is such a work, and then know how it is prospering or the reverse. And the next thing is to make them feel it is their work, and that in their degree they are responsibly for it.

The clergy who so generally are alive to the obligations of our missionary enterprise, have two things to do. Missionary meetings are a help, but they can be held only in large places, where, perhaps, there is the least need. The *Spirit of Missions* should have a circulation five or ten fold its present one. The children's missionary papers should be in every Sunday School, and every family in every parish should take some general Church paper. "Circulate the documents," should be the motto here. Get people to read and think. Let them become acquainted with every pioneer Bishop and Missionary through his work. Let them learn what it is, how it is going on, what help it needs, its good features and its ill.

The very worst thing a clergyman can do is to try to isolate his parish, to ring it round with a Chinese wall, and confine its zeal to itself. He may choke it to death that way, but that is all he can do. It will prosper precisely in proportion as it breathes free air, and lives in the atmosphere of the Church Catholic.

We take it the clergy desire to awaken their people to the duty which they are bold to acknowledge lies on the Church—the duty of preaching the Gospel and carrying the institutions of Primitive and Apostolic Christianity throughout the length and breadth of the land. If this be their desire, they must never rest till every family under their charge has the means of full information about the Church work and its needs in its own hands.

We have often felt saddened at hearing some zealous pastor urging upon his people the duty of supporting missions, when we knew that not one in a dozen of his hearers knew anything about the subject, knew the names of the Bishops he mentioned, or their fields, or had any sense of the subject except a vague impersonal one. What wonder, that in such cases, the response is so ludicrously inadequate to the case and to the ability of the givers.

First of all, we must make such men as Bishops Rendall, Clarkson, Whitaker, Tuttle, Morris, Pierce, Williams, and Payne, not myths, nor mere missionary ideas, but flesh and blood men to our people. We must give them a local habitation and a name in their work. We must get our people to feel that they *know them*, know what they are doing, and want to do, what churches they want to build, and what schools to found, and what vacant stations to supply. In short, we must them in the way to be informed, of knowing the large Church that lies beyond their parish, and the men who are honoring it by faithful and successful services. Few of them can see these men with the own eyes. But those who have seen, and do see, can tell them. When they *know*, the people will *do*.

There is nobody in the country, we believe, in which so many of its members are uninformed about its work as the Church. Who is responsible for this? How is it to be mended? That the laity will be roused generally to sustain the work till these questions are answered satisfactorily can scarcely be expected.

Two things, well considered, would prevent many quarrels; first to have it well ascertained whether we are disputing about terms rather than things: and, secondly, to examine whether that on which we differ, is worth contending about.

Surely one of the best rules in conversation, is never to say a thing which any of the company can reasonably wish we had left unsaid.

POETRY AND MISCELLANEOUS.

THE NEW YEAR.

The wheels, the wheels of time are quickly turning :
 The year has flown ;
 And as it flies, the saints with joy are learning,
 They're nearer home.

They know not what the opening year is bringing ;
 But this they know,
 That He who tunes the angel's voice for singing,
 Will lead them through.

And known to Him is all their future waking ;
 And He has planned,
 And will dispense in love their every blessing
 With His own hand.

Oh ! how their doubting hearts would faint at seeing
 The weary way ;
 But step by step His hand is gently leading,
 And day by day.

New blessings lie before them, and new sorrow,
 Darkness and light ;
 But soon will reach the glorious to-morrow,
 With no more night.

Then trust Him—trust Him for He knows the road ;
 Thou art His care ;
 And all He giveth thee is for thy good :
 Trust without fear.

He lets thee see daylight in His love.
 To cheer the night ;
 Try not to see the road, but look above,
 Where all is light.

E. H. A. F

AN ESSAY ON TROUBLE.

“*Cloudy Mornings, often bring Fine Evenings.*”

BY E. H. A. F.

SOME people appear to have been born to endure suffering, either in the shape of bodily pain, non-success in business, or other mishaps ; such persons have especial need to cultivate a submissive spirit. There are also *some* persons, we will not say *many*, who appear to thrive under suffering : at least, we know some, who, if they do not actually *thrive*, find that their health is in times of trouble, often *better* than when experiencing a season of quietude and peacefulness. It is ! however, strange to observe how differently a deep trouble shall affect different temperaments. One cries aloud for sympathy with outstretched hands of anguish—another clasps the hands tightly over the poisoned dart,

to conceal from all eyes—regardless of the fact, that while she does this, she drives the arrow deeper into her heart—and silently, without a murmur, dies of the pain.

Another, affects jollity, (especially if the patient be a man in this case,) and rushes wildly from one excitement to another, hoping for nothing, caring for nothing, save never to be left alone with his bitter misery.—Which of all these suffers most acutely—God alone knows. If trouble come in the shape of pecuniary loss, is it not often intended to teach us not to be over anxious about the affairs of this life, and to make us think somewhat of the future? Altho' many say that they do not "believe in judgement and all that sort of thing," that there is a future we *none* of us can doubt—for have we not unmistakable proofs of it? No man in his *heart* can be an atheist, altho' he may declare himself one. Alas! how many people live as though they had only to live for *this* world, reminded on'y, in the busy excitement of busines, that there is a future by the "still small voice" which involuntarily, will sometimes make itself heard. But man shakes off the effect and drinks deeper of the insatiated streams of life, and thus every succeeding effort of *that* voice becomes weaker and weaker, until at last it is *unheard* as well as *unheeded*. It has been remarked that to *fly from* trouble is not always to *shun* it. He, who in "placing a chair" accepts him as his inevitable guest, and goes on with his ordinary employments all the same as if he were *not* there stands, we think, the best chance of getting rid of him, or, at least, of growing indifferent to his unwelcome presence. To all, however, it is not given to do this, but even to the most grievously afflicted, there cometh an end to all things. For

"Be the Day dreary, or be the Way long,
At last it ringeth to Evensong."

For certain diseases of the body the most severe remedies, sometimes in themselves more disagreeable than the disease itself, have to be administered in order to effect a complete cure. Thus war, which it must be allowed, is perhaps the greatest trouble that can befall a people, being as it is, so destructive of life and property, rendering desolate families previously living in comparative peace and prosperity, nevertheless has sometimes proved to be very conducive to national improvement. For instance, in what state would our own Happy England have been at the present day had Julius Cæsar never invaded it? And how would it have been with us, had the Normans never conquered King Harold? Each of these events were, at the time in which they took place, very calamitous and caused great troubles, but we are *now* enjoying the fruits reaped from those apparent disasters, *i e* the truths of Christianity, and the refinements and cultivated tastes which were introduced by the Duke of Normandy. Seeing this to be the case, it would be much wiser, if a man, instead of complaining, would cultivate a spirit of meek resignation, for it would prove, not only a great boon to *himself* but to *all others* whose lot it is to be connected with him, for it is very true "That one grumbler is often worse than *many* troubles," so destructive is the creature to *all* peace and happiness. There are, however, times in a man's life when troubles *must* and *will* come, and he is an unfortunate man indeed (strange as this may seem) whose life has been, as yet, unruffled by Trials; for the time *will* assuredly come, sooner or later, when he will have to bend to the "Whirlwind of Trouble," and he will be as totally unfitted for the

change, as is the tender greenhouse plant, to be subjected to the cutting east winds of frosty winter. Happily, however, for society generally, there are those again who seem to meet their trials in such presence of mind, (if we may use the term) that one is sometimes forced to believe that such persons are entirely ignorant of what *real* trouble is. But the fact that there *are* such people, who are remarkable for what many call "Always looking pleasant," is no proof that they never experience any of the bitters, but on the contrary, enjoy *only* the "Sweets of Life." Be this as it may. *How* to endure affliction is a question not easily answered, save in one way. There is but one code of rules as to *how* trials should be met, when foreseen, what means should be adopted while undergoing them, and lastly, how to act in order to prevent a second visit from so unwelcome a guest. The one remedy is a simple and all-sufficient one for the many and divers stages of affliction to which we may be subjected—and that is—the Grace of God, through His Son Jesus Christ, and which will enable us to see always a "Silver Lining to every Black Cloud." This is indeed "An Old Song," but because old, none the less worth singing; let those who object to it however, remember that this Grace is the candle "that has been lighted at Oxford, and which never has, nor never will be put out."

"Yet man is born unto trouble, as the sparks fly upwards."—Job. V. 7.

LATE NEWS.—In the middle of last century the Leicester newspaper press, — or rather the Leicester newspaper, for there was no press, — was in a droll and embarrassed position. The paper was written in town. The copy was sent to London to be printed. The paper set in type was returned by coach. It took two days to 'go up,' as many to print, and two more to get back, by which time the latest news was a week old. One would suppose that matter would have so accumulated that room for insertion would be scarce. Room was superabundant; matter was scarce. It was so scarce that during one dry season, the editor adopted a sort of *feuilleton* to fill up with. It was a serial, but not anything like a modern sensational story. It was simply the Bible in regular chapters, and the editor had got to the end of the tenth chapter of Exodus before further news than about what Moses had said unto Pharaoh, turned up for the amusement of the Leicestershire subscribers. That primitive paper was the *Leicester Journal*.—*Athenæum*.

AN O. P. J. ACCOUNT.—An eastern banker, (Jay Cooke, of Philadelphia,) early in his career, read "*Gold and the Gospel*," and resolved to take Jacob's pledge, "Of all that Thou shalt give me, I will surely give the tenth unto Thee." He directed his clerk to open an account with O. P. J., (Old Patriarch Jacob,) and to credit to it onetenth of all the commission that came into the office. Some of the largest financial transactions of the country have been entrusted to the firm of which he is a member, and its success is one of the wonders of the land. The aggregate of the drafts upon this O. P. J. account must now amount to a sum that would take the figures of five places to express. When asked how he can afford to give such large contributions, he says, "It don't cost me anything. It's the Lord's money I give." Who will follow suit, and open an account with Old Patriarch Jacob?—*Lumghrey's Miss Paper*,

The waters of Lake Geneva, in Switzerland, have long been famous among tourists, painters and poets for their beautiful azure color. Sir Humphery Davy attributed this lovely hue to the presence of some compound of iodine in the water; and many chemists have analyzed it since that time, but without any satisfactory result as to the cause of its color. A late and exceedingly careful and accurate analysis by Dr. A. A. Hayes, the State Assayer of Massachusetts, has convinced him that it is not due to chemical coloring substances, but that the color is caused by the peculiar hue of the sky over the lake. The water itself is perfectly colorless.

Louis XIV. built, at a enormous expense, an aqueduct for supplying Versailles with water; the Maintenon bridge, built for supplying this aqueduct, is the most magnificent structure of the kind in the world; it is 4,400 feet in length, 200 feet in height, and is constructed of three tiers of arches of one upon the other, 242 feet in each tier, and a span of 50 feet. Jerusalem is at the present day, and has been for hundred of years, supplied with water through a ten-inch earthen pipe, from the "Pool of Solomon," near Bethlehem, a distance of seven miles.

BELIEVE THE BEST.—He who thinks better of his neighbours than they deserve cannot be a bad man, for the standard by which his judgment is formed is the goodness of his own heart. It is the base only who believe all men base, or, in other words, like themselves. Few, however, are all evil. Even Nero did a good turn to somebody,—for when Rome was rejoicing over his death, some loving hand covered his grave with flowers. Public men are seldom or never fairly judged, at least while living. however pure, they cannot escape calumny; however incorrect, they are sure to find eulogists. History may do them justice, but they rarely get it while alive, either from friend or foe.

A modern writer, in speaking of the great Delhi canal in India, says: "The waters, carried over the low country in an aqueduct of masonry, after passing a cut in the mountains 60 feet deep, flowed through the city, distributing itself in minor streams, supplying gardens, fountains and mansions, filling the marble baths, and watering rich fruits and flowers." The great Ganges canal, in the same country, is nearly 1,000 in length. This immense system takes from the sacred river 8,900 cubic feet of water per second, and has placed thirteen million of acres of waste land in high and prosperous state of cultivation. This great water carriage is fringed upon both sides, during its entire distance, with fruit and ornamental trees of every description.

Pliny states that the cedar woodwork of the Temple of Apollo, at Utica, was in perfect state of preservation after an interval of two thousand years. The famous statue of Diana of the Ephesians was formed of cedar, and endured for many centuries. The ancient Egyptians extracted an oil from cedar wood, which they rubbed over the leaves of the papyrus to preserve them from worms, and which also entered into the compositions used for preserving their mummies.

"Humility is the most excellent natural cure for anger in the world; for he that, by considering his own infirmities and failings, makes the error of his neighbor or servant to be his own case, and remembers that he daily needs God's pardon and his brother's charity, will not be apt to rage at the levities, or misfortunes, or indiscretion of another; greater than which he considers that he is very frequently and more inexcusably guilty of.—*Jeremy Taylor.*

Rocks.—Most of our rocks seems to have been formed from a sediment, coming from the northeast or the direction of Greenland, to the southwest towards the Gulf of Mexico. To the north, these rocks are computed to have had once a total thickness or height of about 30,000 feet; while in the southwest they did not exceed 3,000 feet in thickness. At the north the large boulders are found; at the south the fine sediment is disposed, and the coral and shellformed limestones show more quiet seas. There has, therefore, been a great ocean current from the northeast to the southwest. To it, in part, we owe the North American Continent. In not only built up, but if freakishly nudged and broke down again glacier and iceberg, and it crushed down and tore away the rock.

Mr. R. B. Shaw, the first European traveller who has penetrated Eastern Turkish tain, in Asia, since the time of the ancient Venetian explorer Marco Polo, has just given a most interesting account of his journey, before the London Geographical Society. The land is civilized, prosperous and fertile, and seems almost to be flowing with milk and honey. Horse flesh and camel flesh, delicious cream and marvellous fruit sherbets are cheap and plentiful; and the people are abundantly supplied with excellent bread, cheese, vegetables and ice. There are tea shops where great urns are ever streaming, and good eating houses are numerous. Little or no rain falls; and the beautiful cultivation and luxuriance of the thickly peopled districts are entirely due to irrigating canals, of which they are many. They are carefully kept, and Mr. Shaw states that the King himself, who rules over more than twenty millions of people, superintended the works at the new canal while he was there, and even labored at it with his own hands. Modern geographical science thus confirms the curious stories of Marco Polo about this land, which have so long been regarded as fabulous.

Indolence is a delightful but distressing state; we must be doing something to be happy. Action is no less necessary than thought to the instinctive tendencies of the human frame.

HEAVENLY KNOWLEDGE.—The wisest knowledge of things is to know them in their cause; but there is no knowledge of cause so happy and useful as clearly to know and firmly believe the universal dependence of all things upon the first and Highest cause, the Cause of causes, the Spring of being and goodness, the wise and just Ruler of the world.—*Leighton.*

TEMPERANCE.—We must never be astonished at temptations, be they never so outrageous. On this earth all its temptations. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our life is a continual combat, but one in which Jesus Christ fight for us. We must pass on unmoved while temptations rage around us, as the traveller overtaken by a storm, simply wraps his cloak more closely about him, and rushes on more vigorously towards his destined home.

FEMALE GAMBLERS.—There were no gamestresses among the Greeks; and the Roman women were always too much occupied with their domestic affairs to find time for play. What will our modern ladies think when we state that the Emperor Augustus scarcely wore a garment which had not been woven by his wife, his sister, or granddaughters! ("Veste non temere alia quam domestica usus est, ab uxore et filia nepotibusque confecta." Suet in *Vite Cesarum.*)

RELIGIOUS REVIEW.

The old year has closed and the new has opened, upon violent struggles, upon arduous labours, upon brilliant successes, and upon encouraging prospects in the Church. Amidst all the commotions which prevail around us there is evidence of the presiding power of the Spirit, and of the onward march of truth; and whether in Canada, in Great Britain, in the Colonies, in the United States, or in the general Mission field, the aspects of the Church may excite gratitude, and stimulate to zeal.

In Canada several new Churches have been built and opened, and from many places in the several dioceses appeals are made for missionaries, and the regular ordinances and appliances of the Church. This is encouraging. To meet the public demand we need a large augmentation of our Mission funds. The thing is possible, and indeed, easy of attainment, if the right plans were adopted.—An Association has been formed in the Toronto diocese for the promotion of free and open churches. We heartily commend it, and hope the day is not far distant when all our churches will be thrown open to the rich and poor alike. The only defect in this Association is, that it is apparently confined to the Toronto diocese, whereas it should embrace the Church throughout the whole Dominion. It is one of those things in which we should all act together. We may do so; and we respectfully suggest that the basis of the Association be so enlarged as to admit members from any and all our churches. The attempt to elect a coadjutor Bishop in the Ontario diocese has apparently failed. We regret the fact, but are not much surprised considering the personal and hostile feelings, with which, in too many cases, the consideration of the subject was approached. A division of the diocese must ultimately take place, and this, after all, will be the best plan. We do not want episcopal curates, but rather independent and energetic bishops. There is need for a division of each diocese as at present existing. The subject must very soon engage our most serious attention. An increase of the Episcopate is demanded by the requirements of the Church, and the necessities of the country. We can hardly conceive that any of our right reverend fathers will interpose an obstacle to an arrangement, which, if it does not lighten their labors, will add to their numbers, and to the efficiency and growth of the Church under their rule. We do not think it difficult to single out a number of men who are fit for the responsible office, and who might sustain it with credit to themselves, and with advantage to the Church. And we are sure if the right principle be laid down, there will be no impossibility in raising the required funds. The Church has grown in the United States in proportion to the increase of the Episcopate; and if we would not be lagging behind the age, we, in Canada, must now manfully take up the subject. In many respects the failure in the Ontario diocese is to be regretted. It may, however, serve to bring the whole subject more prominently before the Church, and to prepare the way for a proper division of our already large and unwieldy dioceses, and the election of suitable men, endowed with full episcopal and independent power. When the subject does come up, it must be considered with exclusive reference to the interests of the Church, and not in deference to the dictum of a party, or to gratify the ambition of any individual.

In the Church at Home there is a continual collision of parties, both

on doctrinal and ritualistic questions. A great deal of scandal is sometimes caused by these unseemly disputes; but eventually they may tend to the freedom, and purification, and growth of the Church. The suspension of the Rev. Mr. Machonochie has excited a bitter feeling in many quarters; and at a meeting of the English Church Union, in particular, some very intemperate language was used, and a very reprehensible spirit was indulged. We believe that Mr. Machonochie had evaded the spirit, if not the strict letter of the law, in the proceedings for which he was cited before the judicial Committee of the Privy Council; and apart from any consideration at present of the legality of the power of that Committee to suspend a clergyman of the Church from the performance of his clerical functions, we hold that for the infraction and evasion of the law, in defiance of remonstrance and admonition, Mr. M. has been rightly condemned. No greater calamity could befall the Church than to allow any or every individual clergyman to form his own standard and rule, and by a species of casuistry, which is not very straightforward and honorable, to attempt an evasion of the law he had bound himself by oath to observe. In his personal character, and in his zeal and devotion in the Church, we believe that Mr. Machonochie is not surpassed by any clergyman of the Church. But in this particular instance he has unwisely committed himself to a course which he might have known was unjustifiable, and for which, as an example to others; he has been subject to a temporary suspension. It must, however, be born in mind that the decision of the Privy Council does not affect Mr. Machonochie's priestly character. He remains as much a priest of the Church now as he was before sentence was pronounced upon him. The sentence is simply a suspension from the active performance of certain duties for a specified time. At the expiration of that time he can return to his full work. We hope he will do it, not with less zeal in his Master's service, but with more discretion, and that the effect of this unpleasant affair will be to check the growth of practices which are repugnant to the spirit of our reformed worship, and inimical to the recognized law and rubrics of the Church.—The case of the Rev. Mr. Voysey is the opposite of that of Mr. Machonochie. While the latter was prosecuted upon grounds of ritual, the former was called to account for actual heresy. And it is certainly difficult to examine the passages cited against Mr. Voysey, even as explained by himself, without a conviction that he has deliberately ignored or denied the teaching of the Church in some of its most fundamental principles. We are quite prepared to allow some latitude of interpretation upon certain disputed points. There is no advantage to be gained by a cast-iron system of biblical exegesis from which not a shadow of deviation can be permitted. But so long as the thirty-nine articles and the three great creeds form the basis of our belief and teaching, it is utterly inadmissible to suppose that a clergyman of the Church can take any one of those articles into his pulpit and pronounce it a fallacy, or a fable, and then teach his people the very opposite doctrine it contains. This is virtually what Mr. Voysey has done. His own words condemn him. It is necessary such a contravention of the Church's law should be checked; and we may all rejoice that the teaching of Mr. Voysey, was placed under the ban of the Church.—Three new Colonial Bishops have been consecrated, and a fourth would have been added for Madagascar, but for the absurd regulations imposed by the Committee of the Church Missionary Society. In connection with the consecration of Bishop Webb, a long correspondence has been carried on

between the Bishop of Capetown, and the Archbishop of Canterbury. The point in dispute was whether the new Bishop should swear allegiance to Bishop Gray as Metropolitan of the ecclesiastical province, or to Archbishop Tait, as Primate of the English Church. It was contended very justly and very successfully by the Bishop of Capetown, that all his suffragan Bishops must be amenable to himself, or to the Ecclesiastical Courts of the Province, over which he presides. The Archbishop failed, even by aid of the Jerusalem Act, (as it is called,) to establish his own right of jurisdiction over the new Bishop; and to obviate any further difficulty the consecration of Bishop Webb took place in Scotland. We may regret the action taken by the Archbishop; yet the correspondence and the prompt decision of Bishop Gray may help to render more certain that absolute freedom and independence of State control, and of all erastian principles, which are necessary to, and enjoyed by, the Colonial Church, and our own Church in particular.—The Irish Church is making progress in its new organization and plans. It will, by and by, reap the advantage of recent legislation.—We record with profound regret the death of Dean Alford, one of the most accomplished scholars and biblical critics of the Church and the age.—In the United States the Church is all aglow with zeal, although there are many bitter and needless disputes between High and Low. When shall we all learn to love as brethren, and to “speak the truth in love” only?

Among other notable subjects at present exciting the Church mind,—especially in England,—is the subject of Prayers for the Dead. In many quarters, a furious discussion has been raised, arising from a letter of the Archbishop of Canterbury, in which he stated the very obvious fact that the Church of England did not sanction prayers for the dead. We are sorry to see the spirit in which the subject has been approached, and, still more, the reasoning and language in which the advocates of the doctrine have indulged. There is surely no warrant in the Prayer Book for such a doctrine, and whatever may be the views of private individuals now or in any time past, we cannot admit such opinions in preference to the authoritative teaching of the Church. The Bishop of Gloucester and Bristol has taken prompt action in condemnation of the absurdity or heresy, and it will be well for other Bishops of the Church to follow his example, as occasion may arise.

LITERARY REVIEW.

LAY-SERMONS, ADDRESSES AND REVIEWS.

BY J. H. HUXLEY, L. L. D., F. R. A. S. *Adam, Stevenson & Co., Toronto.*

This is a volume which ought to be in the hands of every clergyman and intelligent lay-member of the Church; and when there, it should be carefully read and studied. We are sometimes prone to underrate the importance of the subjects which are here discussed, forgetful of the fact that they are all intimately connected with a sound and liberal education, and in that sense, with the elevation of society and the progress of the Church. There is no antagonism between religion and general literature and science, when properly understood: and the

sooner we make up our minds to discuss all questions appertaining to natural history and physical science in their bearing upon purely biblical principles and facts, in a liberal and comprehensive spirit, the better will it be both for science and religion. In the present volume, Professor Huxley has discussed a number of the most important and interesting subjects on general education and science; and the manner in which he has engaged in the discussion, is just what might have been expected from one of the most accomplished scholars and writers of the age—scholarly and entertaining. The following are the topics respectively brought under review: "THE ADVISABLENESS OF IMPROVING NATURAL KNOWLEDGE," "EMANCIPATION," "A LIBERAL EDUCATION," "SCIENTIFIC EDUCATION," "THE EDUCATIONAL VALUE OF THE NATURAL HISTORY SCIENCES," "THE STUDY OF ZOOLOGY," "THE PHYSICAL BASIS OF LIFE," "THE SCIENTIFIC ASPECTS OF POSITIVISM," "OF A PIECE OF CHALK," "TYPES OF LIFE," "GEOLOGICAL REFORM," "ORIGIN OF SPECIES," &c., &c. It will be seen from this brief enumeration that the author has introduced a wide range of subjects; and we are justified in saying that in all respects the treatment of them is worthy of the subjects themselves, and of the reputation of the writer. We might, in some instances, dissent from the reasoning of Professor Huxley, and from the conclusions at which he has arrived; but while doing this we are bound to admit the ability and candour with which he works out his ideas, and the fascination he throws around the discussion of subjects which may otherwise appear abstruse and unattractive. It does one good to read a volume like the present. There is something in it original and fresh. We are lifted by it out of the common stereotyped line of thought and action in which we too commonly indulge, and we feel at once that a breadth and elevation are given to our views, which is of the highest consequence to us. Next to the author himself, our thanks are due to Messrs. Adam, Stevenson & Co., for their enterprise in undertaking the publication of a Canadian edition of this most valuable work. They have, thereby, at great labor and expense, placed the book upon very reasonable terms, within the reach of both our clergy and people. Such enterprise should be rewarded by a large and rapid sale. We earnestly commend the volume to the attention of all whom it may concern; and we hope the demand in this case will be such as to encourage the publishers to undertake the publication of Canadian editions of other equally valuable and useful works. A taste is growing amongst us for the discussion of such subjects; let us by all means encourage it.

MEMOIR OF BISHOP STRACHAN.

By The Right Rev. A. N. Bethune, Lord Bishop of Toronto.
Toronto: Rowse & Co.

We take another opportunity of bringing before our readers the Memoir of the late Bishop Strachan, by his present estimable successor in office. It is a volume replete with the most interesting and valuable information respecting both the life and character of the excellent man who is the subject of it, and the condition and growth of our Canadian Church, under his administration, or in connection with his labors. No clergyman's library should be without it; and no member of our church should fail to read it. In a condensed form, the volume presents us with a history of the Church, and with the struggles of the country in their ecclesiastical relation, for a period of more than fifty years; and as many of the matters here narrated, and the docu-

ments here furnished, have become facts of history, they should be thoroughly understood and remembered. The accomplished author of the "Memoir" has performed his task in a most praiseworthy manner; and both for the information it contains, and the style in which it is written, the Memoir of Bishop Strachan is worthy to rank with some of the best biographies of the day. The remaining copies of the present edition should be quickly disposed of.

While on this subject, we should like to ask, what has become of all the projects for a Memorial to the late Bishop Strachan? Are they all to evaporate in empty talk? A sorry commentry it seems upon our proposed admiration for the venerable prelate. The only scheme that appears to have assumed tangible shape, and is likely to be brought to a practical issue is, the Memorial Church at Cornwall. And Toronto, the head of the diocese, the commercial centre for the west, with a large church population, with an overflowing capital, where the Bishop resided for the greater part of his life, and which is associated with his most memorable deeds—Toronto is left without a single building, we had almost said stone, to preserve his memory, and to mark the esteem of church people for his character. O, shame upon us for our coldness or our cant; and avoant that damnable spirit of party jealousy and strife by which the church in the diocese is being torn in sunder, and through which we are prevented from joining together in performing an act of common decency for the honoured dead. The spectacle might make angels weep; and if it were possible that the spirit of the sainted bishop could become cognizant of the wrangling and jangling, the mean motives which have been insinuated and the hostile prejudices indulged on this very subject by some of the people he helped to educate and from whom he was accustomed to receive at least a professed homage, it would be an interruption to his felicity to find that his instruction had so miserably failed of its effects, that his example was so badly followed, and that among his own chosen friends it was found impossible to agree upon any plan by which in public memorial form his name might be handed down to posterity. Is it too late to retrieve the error? Cannot we yet devise some scheme in which we can forget our differences and for once act together without reference to prejudice or party? The Trinity Collège movement is still faintly whispered. Is that inadmissible? The Bishop Strachan School is still before us. Is not that worthy our support? A Bishopric at the Sue St Marie is yet talked of. Is it not possible to agree upon that? Something should be done to save the diocese from reproach. It should be done by the Synod, and to the Synod we now commit it.

CONVERSATIONS ON THE OFFICE OF SPONSORS FOR INFANTS, AND THE USE OF THE CROSS IN BAPTISM.

BY REV. W. BELT, M. A. *Church Printing and Publishing Co., Toronto.*

A very useful pamphlet which should be widely circulated and read. There are many people amongst us who have vague and imperfect ideas on the subjects here discussed. The presentation of the doctrine and teaching of the Church in this interesting form, cannot fail to do good. It would be well to promote the circulation of the pamphlet in large numbers, especially in the country parishes. The clergy would reap advantage from it in a more general and devout observance of these Church and Christian forms among their parishioners. In the meanwhile we thank Mr. Belt for his seasonable publication.

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