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TO CORRESPONDENTS.

Communications have been received from Rev. Dr. Jebb, (England), Rev. Dr. Stanley, (England), Rev. Dr. Scadding, Rev. R. Harrison, Dr. Bovell, E. V. Noel, J. W., P. S. R., a Deacon, a Sunday School Teacher, and Amicus.

TO READERS.

We have not been able in the present number to carry out fully our proposed plans. Two or three promised articles came to hand too late for insertion; and some others exceeded a little our prescribed limits. In consequence of this we have found it necessary to deviate somewhat from our prospectus, for which we ask indulgence. Our arrangements are now more complete, and future numbers we intend to be as near perfect as ability and care can make them.

No. II.

Will contain among other valuable Papers, a continuation of the charming Tale, by the Author of The Heir of Redcliffe; and a sketch of the late Bishop Strachan, by Rev. Dr. Scadding.

TO CLERGYMEN.

The present number is sent to Clergymen throughout the Dominion that they may become familiar with our plans, and that we may ask for their co-operation. We ask three things. 1st. Literary contributions. 2nd, Payment of subscriptions. 3rd, Recommendation of the *Magazine*.

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Our friends must understand that this is not intended to be an ephemeral publication. The *Magazine* will succeed. Our ambition is that it may obtain a circulation equal to that of any religious periodical of the day.

literary communications must be addressed to the EDITOR; business letters to the Publishers.

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TALES, ESSAYS, AND REVIEWS.

OPENING NEW GROUND;

A TALE OF MISSION LIFE.

By the Author of the Heir of Redcliffe.

CHAPTER I.

"These home delights, so good and pure,
They may not aye endure;
For thee, perchance, a sterner call may sound,
Oh, where wilt thou be found?"

Lyra Innocentium.

Who could wish for a pleasanter home than Avonside Rectory?

It was a long low building, the lower windows sheltered by a verandah running all the length of the house, and supported on posts, so wreathed with flowers, as to make the walk it covered one continual bower.

Right down from it sloped a green lawn, with just inclination enough to make a couch to rest on, or a descent to roll down to the box and laurel, hiding the low wall that shut in the garden from the paddock, that went sharp and steep down to the river. And just on the other side, up rose the ground with equal steepness, and well kept and trimmed—arranged in slopes and terraces of green, broken by well turfed graves; some marked by old headstones covered with yellow lichen, others by well carved stone crosses; and on the crest of the hill stood the handsome church, its square tower serving as a landmark to all the country round. The deep southern porch covered a doorway, whose round arch, surrounded by border upon border, zig-zagged, knotted, nail-headed, or of bearded faces, was the pride of Avonside,

and an evident token that the church had been built soon after the Norman Conquest.

So much on a level were the little north doorway and the rectory front door, that it was a saying that one arch, spanning the valley, would save all the walk up and down hill in going to church.

One fine afternoon, in the end of early summer, a little boy of eight years old was racing along the drive that led down the side of the hill—now spying anxiously up the long winding road, that showed at intervals on the high ground in the distance, now running back to study the church clock, and then coming to complain of it to a girl of about twenty years old, who sat on the lawn, her hat lying by her side, and her face raised, as if she were gazing dreamily into the distance. She started as he ran up to her, crying, 'It is slow, I am sure it is. Do look at your watch, Aunt Agnes.'

'Ten minutes after six, Charlie; I can't make it any more.'

Then your watch is as bad as the tiresome old minute hand up there, which *won't* move when I look up at it!

'A watched pot never boils,' said the gay voice of a slight, fresh, fair girl of fourteen. 'Don't you know that, Charlie?'

'I don't know what you mean,' said the boy, turning round defiantly, as thinking he was laughed at.

'Only that to look away is the way to make a change come to pass,' said she. 'Isn't it so, Agnes, in sober sadness as well as poetry?'

"Look away a little space,
Then turn, and lo! 'tis there."

'Yes, Grace,' said Agnes thoughtfully; 'the seed grows unseen. We must not look to see what we do, I suppose.'

'Well,' said Charlie, rolling over on the lawn, 'all I know is, that it is very tiresome coming home without Papa, and Mamma, and Louie! It is not like coming home at all.'

'No, it is not,' said a fourth speaker, a sturdy, short, honest-faced girl, a year older than Grace, coming up with her hands full of the weeds which she had been pulling up; 'home is not home without Colin and Mary.'

'You think so, Sarah?' said Agnes, raising her eyes in quick inquiry; 'you think home depends on them rather than on the place?'

'As to that,' said Grace quickly, 'I don't care about places; I'm tired of all that is old. If Colin and Mary would only have taken me this last winter!'

'I think,' said Sarah slowly, with her eyes fixed full on her elder sister's face, 'I think Agnes knows something.'

'She has been in a brown study ever since we came home,' said Grace. 'Of course she must know something, and she must not withhold it. Come, Agnes, out with it.'

'Come, Aunt Agnes, out with it,' repeated Charlie. 'What do you know?'

'I know this,' said Agnes, with her finger up, 'that I hear a carriage.'

It had come upon them while their attention was distracted. Charlie had not even opened the gate; and there it was, the low open carriage, where a little girl sat between a gentleman and lady; while behind came a fly, conveying a maid, and a heavy load of luggage.

All was one buzz of joy. The Morton family was very large. The parents had both died when the three daughters, who came last in succession, were almost infants, and they had then become the special charge of their eldest brother, Colin. They had made visits to others of the family, but Avonside Rectory had been their head-quarters; and authority over them chiefly belonged to Colin and his wife; indeed, they were more like his children than his sisters, especially Grace, who was not four years older than her neice, Louisa.

Of late years, anxiety had come over the happy household at Avonside. Mary had, one spring, so severe a cold on the chest, that she could not shake it off all the summer; and the doctors said it would certainly end in decline, unless she went to the south of France for the winter.

The sisters were sent to others of the family, Avonside was put in charge of a curate, and Mr. and Mrs. Morton, and their children, travelled to Nice.

She grew so well there, that the party met again in high spirits, and hoped that her recovery was perfect; but with the first cold of autumn came her cough, making the doctors order her off again; and again the third time had this happened. Louisa had gone with them, but Charlie had been left with an uncle of his mother, Sarah and Grace with a married sister, and Agnes with their brother.

Summer had come, and brought home the travellers; and once more had come the happy meeting; the two children wandering off, hand in hand, to look at their play-places; and Grace dancing after them, or running back to pour out a medley of histories of the past, and designs for the future, till Agnes checked her, by reminding her that Mary was tired, and Colin had business to attend to, and that she must not be troublesome.

A great restlessness came over Grace, for she was certain that a meaning look had passed between Mary and Agnes, and that some sad yet hopeful thought had been communicated in that glance. She was convinced, likewise, that her brother, though glad to be at home, was out of spirits; for he sighed as he spoke of parish matters, and quite put her aside when she wanted to talk of next year's prizes for the school.

What could be going on? Was Mary worse? No; it was openly

said that she was much better. Was Colin unhappy about the great quarrel between Farmers Black and White? Or had Fred's idleness at school come to his knowledge?

These and many other things did Grace guess at in turn; but all was guess work, mixed up with talk over the news of the various visits, the travellers' adventures, and parish anecdotes, till tea was over, and summer twilight drawing on.

Mr. Morton was half sitting, half lying, on a wooden bench, under the verandah, the old grey cat walking backwards and forwards upon him, rubbing her head against him with delight; his wife, within the room, but close to the window, lay back in a basket chair, with her boy's head resting on her lap. Louisa had scrambled on Aunt Agnes's lap, in another such chair: Grace sat on a low footstool, wondering and impatient; and Sarah, at the very edge of the verandah, was knitting with all her might to catch the fading light.

'Well!' said Mr. Morton; and there he paused, with his eyes fixed on the church tower, and the evening light flashing in its west windows.

'Dear old tower!' said Mary; 'we shall carry its picture in our hearts.' Grace leant forward, her black eyes looking as if they would start out of her head.

'Have you told anything, Agnes?' asked her brother.

'No. We only met in the train yesterday; and I thought—' her voice failed.

'Oh, what is it, Colin?' cried Grace. 'Is it anything nice and new?' And Sarah looked much frightened.

'Come here, Grace and Sarah,' said Mr. Morton, sitting upright on the bench, and placing them on either side of him; 'I have something to tell you.'

'Mary is not worse?' whispered Sarah.

'No, Sarah; I am thankful to say that Mary is much better this year; but every doctor whom we have consulted says that this place is too far northward for her, and that winters in a warm climate are absolutely necessary for her.'

'Then must we go away every year?' sighed Sarah.

'Yes, and carry my husband away from his flock,' said Mary mournfully.

'While we were thinking over this,' proceeded Mr. Morton, 'there came a letter from my old friend Captain Hayward.'

'Who sent us the porcupine quills and kudu's horns from Natal!' cried Grace. 'You don't mean that you are going out there?'

'No, no,' gasped Sarah.

'Captain Hayward,' continued her brother, 'wrote to me about his settlement. The nearest church is sixty miles off, and a clergyman comes once a month to hold a service in Captain Hayward's house for

the settlers within eight or ten miles round. On other Sundays, he himself reads prayers; but there is no one to teach the many English children; and there are great numbers of Kaffirs living in the midst of them in absolute heathenism. Telling me all this, Captain Hayward entreated me to find a clergyman to come out, promising to build a church and house, with the assistance of the other settlers, who would be most eager to welcome such a person. Now, since I cannot stay with my own flock here, does not this seem like a call to try to gather in these scattered sheep in the wilderness?

'Oh,' broke in Grace, 'it would be the most delightful thing in the world, if they were but all black, and no settlers!'

'You saw Dr. L——?' asked Agnes.

'Yes, and he particularly recommended the South African climate for Mary. Since I wrote to you, I have had answers to the letters that I told you I had written to Hayward and others in Natal, so satisfactory, that on the way through London I had an interview with the authorities of the Society for the Propagation of the Gospel. I also talked it over with William and my uncle; and things are now in such train, that it is probable that at the end of summer I shall resign the living, which my uncle promises to give to Philip Sadler, and that we shall sail before the winter.'

'So you see,' whispered Mary, whose brother Philip Sadler was, 'this dear place will have little change. They were all so fond of him when he had the curacy.'

'And O Colin, you will take us with you!' cried Grace.

'There is full time to consider that matter,' returned Mr. Morton. 'William, as he has told Agnes, would gladly contrive to make a home for all or any of you; and I should be quite easy in leaving you with him. I want no answer at once. No one must come with me without counting the cost, and being resolved to assist, and not hinder me in trying to spread the knowledge of the Gospel.'

'Hinder?' exclaimed Grace.

'Yes; faint hearts, or self-indulgent ways, and unwillingness to bear hardships, would be a most serious hindrance to my work. My own children will of course be with me, and I must endeavor to bring them up to the duty that I thus lay upon them; but for you, sisters, it is a matter of choice. You must read and think over all that you can find out upon the subject; and remember that, say what you will, I shall consider nothing as binding that may pass on the subject between the present time and—when shall I say, Mary?'

'This is the fifth of June,' said Mary. 'Suppose we say the last day of August. That will leave full time for arrangements, whichever way the decision is made.'

'Oh,' cried Grace, 'I look on it as made! I shall begin to get ready directly.'

'Yes, Grace,' said her brother, 'that we must all do.'

'Then I shall begin to-morrow a list of all I shall want upon the voyage.'

'Nay, Grace, I did not say that. Do you know how I meant we should begin getting ready?'

'Oh, by being good in earnest,' said Grace, as if this fell very flat. 'Yes, I know that; but it will be much nicer to be good out there, than in this common sort of way! Shall we live in a kraal, Colin? but—I declare Sarah is crying!—Why, Sarah, you are not faint-hearted! Don't you know it is the most noble and glorious thing in the world to spread the truth among the heathen?'

Sarah only ran out of the room, hiding her face, and trying to stifle her sobs.

'How very odd of Sarah!' exclaimed Grace. 'Shall we really have to leave her behind?'

'Oh, no! I can't bear to go away from Auntie Sarah again!' cried little Louisa.

'I should never get on without Sarah,' added Grace. 'Not that she will be much good in teaching, but dear old Sarah can't be left; and I'll never stop talking to her till I have shown her what a great and glorious work it is, and how wrong to try to hang back from it.'

'My dear Grace, to stop talking is the very preparation that I should think most beneficial to you just at present.'

Grace paused, a little abashed; but presently she and Louisa, with arms round one another's waists, began pacing the walk under the verandah, while Louisa told all that she had gathered about the new life from the conversations that she had heard between her father and mother.

Meantime, Agnes quietly went up to the two rooms, one within the other, which the three sisters shared. Pretty rooms they were; the ceilings sloping with the roof, and the latticed dormer windows clustered round with roses, and looking quite over the ridge of the roof of the church, out at the wide smiling meadows beyond, rising up into purple hills. Sarah was at the window, leaning her head against the frame, and her shoulders heaving with her long-drawn sobs. She did not hear her sister's entrance till Agnes came up, caressingly laid her hand upon her neck, turned up her face, and kissed her.

'O Agnes, Agnes! is it not dreadful?'

And again she cried piteously; while Agnes did her best to caress and soothe her, saying, among other things, 'Dear Sarah, you are not fancying yourself obliged to go. That is what Colin especially wished to avoid.'

‘Oh, but they will go—and the sun is so hot—and the serpents, and the lions, and the cruel natives—and the storms! O Agnes!’ exclaimed Sarah in gasps.

‘My dear, many people are very happy and well in Natal. Colin would not think of carrying Mary and the children to any dangerous or unhealthy place.’

‘But away—away from here, and Caroline, and William, and Fred, and all. I can’t bear it, Agnes.’

‘You know, dear, there is no need at all that you should leave them all.’

‘But you—you, Agnes—you will go. I shall lose you and all of them.’

‘I don’t know that,’ said Agnes in a very low inward voice, as if it cost her a great deal.

‘Don’t you? O Agnes,’ exclaimed Sarah, quite revived, ‘will you really stay with me?’

‘My going must depend on what is right,’ said Agnes, gazing steadfastly at the red clouds which reflected back the light of the sunset; ‘and I could not leave you or Grace to live with William without me.’

‘But Grace wants to go.’

‘We know nothing as yet,’ said Agnes, preventing the burst of weeping that was about to follow these words. ‘You and Grace may both feel very differently before the last of August.’

‘Oh, I shall always be miserable any way! But Agnes, dear Agnes, do promise me this one thing—you will not leave me—never!’

‘I cannot promise *never*, Sarah dear,’ said Agnes gravely. ‘I do not know what may be right to do; but I told you before that I do not think I ought to leave you now.’

‘Dear Agnes, good Agnes!’ and Sarah covered her with kisses. ‘But what will Mary do without you?’

‘We will not talk of that now, my dear,’ said Agnes; ‘there is plenty of time before us in which to settle. Now, I think you have cried so much, that you had rather not come down again. Indeed, I hear Mary going up to her room; she is tired. Let me undress you. Here is Grace.’

Agnes, though so little older than her sisters, was like a young mother to them; and she stayed with Sarah until they were just ready for bed, and prevented Grace from beginning on the subject again.

Grace was a kind and loving girl; and as soon as she had been told that on this first evening of surprise and excitement she must not distress Sarah by keeping up the conversation, she obeyed, and held her peace; but her eyes danced, and her fancy was busy with the new scenes, in which she saw the whole party living in a hut, amid tropical verdure, and herself with a crowd of admiring natives round her—much pleasanter pupils than the dull little girls of Avonside.

When Agnes had kissed them, and bidden them good-night, saying she would follow them in about half an hour, each sister opened her little book of private prayers; and each found in it a copy of the Collect for the First Sunday after the Epiphany, copied out in their eldest brother's writing. They both felt that he meant that it should be their special prayer during this time of consideration—first, that they should perceive and know what things they ought to do, and then to fulfil those things.

It made Grace more serious, Sarah more frightened, and afraid that she was wrong to be unhappy. Then she laid herself down, hid her face in her pillow, that Grace might not hear her sigh, and soon fell asleep.

Meantime, Agnes softly went down-stairs, again, and found her brother in the drawing-room alone.

'I thought you would come again,' said he.

'I think the children are quieted now,' she answered.

'Poor Sarah!' he said. 'I thought you would have prepared them, Agnes.'

'I thought it would impress them more, and that it would seem more real from you, Colin; but I am afraid the first shock only made you see what children they are still.'

'And you, Agnes, what do you think?'

'I can only think one thing, Colin,' she answered, with tears glistening in her eyes; 'that I must be thankful and rejoiced that you should be called to such a blessed and glorious work.'

'If I may be fitted for it in any measure,' he said. 'But you, Agnes?'

'Sooner or later, if you stay there, Colin,' she said. 'It has been the longing of my heart, ever since I can remember, to try to spread His Name among the heathen. But for the present, I think it ought to depend on what becomes of Sarah and Grace. They could not be with William alone.'

'No, so he said. And you are quite right, Agnes. You would be a precious fellow-laborer; and I could be much happier about Mary and the children if you were with us; but, unless both the younger ones were to go too, I think duty would keep you at home. They are surely your most obvious and providential charge.'

'I knew you would say so,' he answered. 'And the greatest sacrifice to me would be to part with you, and give up such a work—with you, Colin.'

'It may be that you will not have to give it up, my dear,' he answered. 'It may come plainly in your path. We cannot tell how we may all be led in these few months; but my chief desire is to interfere as little as possible. I should indeed like to have those two with us; I think that it would be well for them, and that they could be helpful;

and it would be keeping us together. But such a course is not to be entered upon without real earnestness; and Grace is so flighty and excitable, and Sarah—poor child! so essentially unable to enter into any but the most simple and ordinary ideas of duty, that I doubt, I very much doubt if I ought to take them. Certainly it must be only by their own deliberate choice, after as much consideration as they can give it; and we must not influence them in any way we can avoid. Mind that, Agnes. Discuss our own plans we must, but never as including them—or yourself.'

A look of pain came over Agnes's face; but she restrained what she was going to have uttered, and only said, 'No; as you told Grace, we have only to try to prepare ourselves for whatever may be the result. "Thy Kingdom come," will mean the Kingdom ruling our hearts, as well as the Kingdom in all lands.'

'And our will may be afforded, whether by staying or going, or leaving you,' said Mr. Morton. 'Let us have evening prayers now; and may they help us to decide rightly for ourselves and the others.'

To be continued.

REVELATION AND REASON.

BY C. E. LUTHARDT, D. D.

[Translated from the German.]

All religions have appealed to revelation. The fact that mankind has demanded a divine revelation, is itself a testimony to its being needed. Christianity, by declaring itself in favour of a revelation, merely declares itself in favour of religion.

(1.) The *necessity of revelation* shall be our first consideration.

Revelation is demanded by the very constitution of the reason. It is a twofold need—a need of our thinking mind, a need of our moral nature.

How far is it a mental need?

We are made for God; we are to seek and to find Him, to enter into fellowship with Him. But that we may attain unto Him, He must first advance towards us—must testify of Himself, and offer Himself to us; in other words, must reveal Himself. It is true that we all have within us a consciousness of His existence, a natural knowledge of God, which is further developed by His testimony to Himself in creation and in providence. But to this natural revelation, a positive and historical one must be added. For the human mind naturally requires for those higher truths upon which is reared the whole edifice of its moral life, a higher authority, a divine corroboration, which shall place their certainty beyond doubt. Other religions, by feigning divine credentials, have borne testimony to their necessity. Nor is divine corroboration the only thing needed. Our slumbering convictions of

God's existence need to be awakened, and our secret relation to Him quickened, by actual self-attestation on His part towards ourselves. As the conscience within only becomes lively and active by encountering the moral law without, so is our religious consciousness called into life and action only by religious testimony and announcement. It is not till God meets us with His I am the Lord thy God, that the response, Thou art the Lord my God, is awakened within. There is a deep meaning in the early Scripture narratives, which tell us that God walked and talked with the earlier patriarchs, as a father does with his children. As speech, which lies dormant in the breast of a child, is awakened and called into exercise by the speech which he hears around him, so must also that acquaintance with God, for which man was created, be awakened and developed by personal and actual testimony on His part. This original testimony of God is the basis of all knowledge of Him, and of all religion among mankind, even of all corrupt and perverted religion. The ancient history of religion is a proof that all religion is founded upon such a revelation; for in primitive times, religion stood upon a comparatively far higher footing than any other kind of mental culture. While the heathen nations advanced in intellectual acquirements, they retrograded in religion. It is allowed by all who have investigated the subject, that the farther back we go into antiquity, the higher and purer a knowledge of God do we find,—a fact testifying that the primitive religious possession was not the mere product of man's own mental activity, but a revelation and gift of God. All religion rests ultimately upon a primitive revelation, and a conviction of this was maintained down to the times of Plato and Aristotle, and even to those of Cicero.

Revelation is required by the natural constitution of the human mind, but doubly required when we take into account the *power of error*, which has undeniably forced its way into our understanding, and corrupted all our knowledge and notions of the highest matters. We should be blind indeed were we to deny this power of error, to which we are by nature all exposed. The history of the human mind bears abundant testimony to this fact. There is no kind of folly which has not found its advocates; and even where wisdom is most loudly vaunted, in the very schools of the philosophers, we find contradiction ranged against contradiction, error against error. The long laborious reasonings of the ancients terminated in absolute uncertainty and miserable doubt. The discovery of truth was universally despaired of. Even in the Platonic school, conviction of the need of divine revelation was expressed. 'We will wait,' it is said in one of the Platonic dialogues, 'for one, be he a god or an inspired man, to instruct us in our religious duties, and, as Athene says to Diomed in Homer, to take away the darkness from our eyes.' 'We must seize upon the best human views,' says Plato elsewhere, 'and be borne upon them, as upon a raft, in navigating the dangerous sea of life, if there is no safer and less perilous way, no stouter vessel or divine revelation, for making this voyage.' And at the close of heathenism, Porphyry, the Neo-Platonist, says of those who 'longing after truth prayed that a manifestation of the gods might be granted them, that he might obtain rest from their doubts by means of instruction endowed with trustworthy authority.' Nor was it otherwise in the west. Cicero, after having cited a long series of various philosophical opinions concerning the soul, concludes his enumeration with

the words, 'Which of these opinions is true, a god may know; even which are only probable is a difficult question.' How should any one be able to know and speak confidently concerning the Godhead? It is all full of darkness and difficulty. In touching words does he elsewhere describe the uncertainty of the human mind in all higher questions, the obscurity of the things which extorted from a Socrates the confession of his ignorance, and not from him alone, but also from Democritus, Anaxagoras, Empedocles, and almost all the ancients who confessed that we are incapable of understanding anything, of apprehending anything, of knowing anything. 'Our senses,' writes he, 'are limited, our minds weak, our space of life is short; as Democritus, says, truth is in the depth, nothing but opinions and customs prevail everywhere, as for truth there is no room left for it, and, finally, everything is surrounded by darkness. Such is the sad avowal at which this great scholar and bookkeeper of the ancient philosophy arrived. Nor does he fail to perceive *the connexion of error with sin*. 'Nature has given us but small sparks of knowledge, which we quickly corrupt and extinguish by our immoralities, faults and errors, so that the light of nature nowhere appears in its brightness and purity. What even Cicero perceived, we who possess the light of the Christian revelation cannot fail to see far more distinctly; for the shadow of human darkness does but appear the deeper in its presence. And this applies even in moral science, that department of knowledge which is most advantageously situated with respect to it. It was the morality of revelation which first purified and strengthened the natural moral judgment, as even Kant, though he builds his whole view upon moral consciousness, admits, 'We may well,' he says, 'concede, that if the gospel had not previously taught the universal moral laws, reason would not yet have attained so perfect an insight of them.

But the matter in question is not merely moral knowledge in general, but first and chiefly the knowledge of salvation. However exalted may be our knowledge of God by nature, His pardoning and sanctifying *grace* can, in the very nature of things, be taught us by revelation alone. This notion could not originate in man. No human being can teach it to another; God alone can be our instructor. He only can give us such an assurance thereof, that our faith may rest, and our religious life be founded upon it. For whence should we know that God is gracious if he did not Himself tell us so? The power of God, indeed, is a fact which meets us in creation, but His grace is the free resolve of His heart. This we can know only from Himself; this we could not ourselves venture to imagine. And yet to be certain of this is what is of all things most necessary. For what does it avail us to be assured of God's power and majesty, and to have no assurance of His mercy?

The mercy of God is, moreover, the want of our *moral condition*. Hence revelation is a requirement of our moral constitution, and not necessary merely from the nature of our reason, but still more so from the perversion and corruption of our will.

But it is said, How can Christianity, how can revelation be true, when it is *contrary to reason*?

Certainly revelation goes *beyond* reason, and cannot but do so; for, as Lessing says, 'What is the meaning of a revelation which reveals

nothing? If revelation be possible and necessary, it must, in the eye of reason, be rather a proof of its truth than an objection against it, to find it contain things surpassing its comprehension. They who would eliminate all such matters from their religion, might as well be without one; for what is a revelation which reveals nothing! The taking captive the reason to the obedience of faith is the result of the very notion of revelation, or rather the reason is a willing captive; its surrender is but its confession of its limits, as soon as it is assured of the genuineness of revelation.

This *confession of limits* is, however, inevitable. The very greatest minds are just those which have least entertained any scruple about making this confession. Socrates, the most celebrated of the wise men of Greece, designated his knowledge that he knew nothing as the wisdom which he possessed above others. And a Newton, when dying, called all his labours but a playing with the shells on the sea-shore, while the great ocean of truth lay still undiscoverable before him. Of Goethe, moreover, whose mind was the most comprehensive of our nation, it is universally known that this confession of our limits was a characteristic of his whole mode of thought. Do we understand ourselves? Do we understand nature by which we are surrounded? 'Man,' says Goethe, 'is an obscure being; he knows not whence he comes nor whither he goes; he knows little of the world, and least of all of himself.' 'We are all walking amidst mysteries and marvels,' says he in another place; and in *Faust*;

'Inscrutable in broadest light,
To be unveiled by thee she (*f. e.* nature) doth refuse;
What she reveals not to thy mental sight,
Thou wilt not wrest from her with bars and screws.'

'The world is full of enigmas.' 'Nature always contains something problemetical, which human faculties are incapable of fathoming.' Who has ever understood the mystery of life? 'To comprehend our origin, our life, is utterly denied us.' What right have we, then, to make the narrow boundaries of our understanding the standard of the actual and the possible?

'You learned gentry thus your lore display:
What you can't reach, you think is miles away;
What you can't understand, is naught to you,
And what you don't expect cannot be true.
That which you weigh not, you esteem but light;
What you don't coin is worthless in your sight.'

All knowledge rests ultimately on faith. I must at last believe in my own soul, and in the perceptions of my mind. Besides, every science is founded on certain principles which are matters of direct admission, and cannot themselves be first proved. For every such admission is a matter of faith, and 'every philosophic system is built upon such fundamental admissions. Even infidelity is a matter of faith; for we have no direct nor simple homogeneous intuition of the principles of things, and therefore no absolute certainty.' All depends on what fundamental admission takes possession of a man's mind, with the impression of infallible truth. There is no knowledge from which faith is absent; for all knowledge rests upon the postulate of something believed. Even materialism, which admits only matter and force, rests upon belief, a belief in this invisible power of force; for it does but infer its existence from its effects. 'Our own existence, and that of all things around us, must be believed, and can in no way be made out,' says Hamann. It is an acknowledged fact, that the deeper any one

goes in his search after knowledge, the more humble and modest he becomes, for he but the better learns to know the limits of his attainments; while, on the other hand, the more superficial any one is, the more arrogant is he wont to be, for he just so much the more thinks he has fathomed and understood everything. Hence more pride of knowledge is generally found in youth than in age. Youth knows far less of those problems which appear the more incapable of solution the more we seek to solve them. Pascal says, 'The last step of reason is to perceive that there are infinitely many things which surpass her; and if she does not attain this knowledge, she is weak indeed!' 'If we first understood what reason is,' says Hamann, 'all discord between it and faith would cease.' The highest attainment of wisdom, then, is the knowledge of our limits.

And if this applies even to other subjects, it does so most entirely with respect to God, in the realm of religion. For this is the realm of the highest truth, of truth properly so called. Even if we were to travel the whole world, we could not find in it the truth for which we are seeking. There are indeed many truths which are so called, but there is One Truth which is really this, which can solve the enigmas of our life, and disclose the mysteries of our existence. This truth is no growth of earth, its pedigree reaches beyond and above this world. We all feel that just where the boundaries of our knowledge lie, just where mystery begins, lies that which we desire to know, that which we want, that which decides our lot. Man has ever sought to penetrate this world of mysteries, but revelation alone has given us any information concerning it, and faith is the only organ by which we can have any knowledge of it. We can nowhere wholly dispense with faith, for all visible things are pervaded by an invisible mystery. How then can we dispense with it in questions of religious knowledge? These can only be grasped by faith, and all our acquaintance with them is based upon faith. If, moreover, direct certainty and inward strength are peculiar to every kind of faith that is worthy the name, religious faith is the firmest, surest, and most voluntary of all; for it concerns the last and highest matters in which we live and move, and therefore also those best and highest motives and reasons in which all others coincide and are consummated. 'No foundation can be so firm, no motive so influential, no reasons so binding, no results so far-reaching, as belief in these things.'

Now, it is natural that this religious belief should go beyond our reason; for it deals in those higher truths which we are incapable of discovering by means of our natural understanding. God far surpasses the limits of our natural reason. Hence, too, religious faith, whose subject-matter is God, must necessarily go beyond these limits. 'Human reason and divine reason,' says Goethe, 'are two very different things.' And Leibnitz: 'He who, in matters relating to God, believes nothing but what his own reason can fathom, dwindles the idea of God.' Lord Bacon, too, has these words; 'We must enlarge our mind to the magnitude of divine mysteries, not limit them to the narrowness of our understanding.'

And if this applies to God, generally speaking, it does so in a twofold degree to those counsels for our redemption, which were in the Divine Mind, unknown to any but to Himself and His Spirit. 'For as no man knoweth the things of a man, save the spirit of man which is in him,

even so the things of God knoweth no man, but the Spirit of God.' This counsel of God is the silent secret of His Heart, until He himself reveals it; and then He reveals to us something utterly new, something which it never entered into the heart of man to conceive, something forming no part of our thoughts, and far surpassing them; something, therefore, which we must let ourselves be told, which we must believe, and which goes beyond our reason,

But, it is objected, is not revelation also *contrary to reason*? And it is this which is the obstacle. It cannot certainly be denied that revelation not merely goes beyond our reason, but that in many particulars it also stands opposed to our natural ideas. But this is not of itself conclusive against revelation; the question rather is, On which of the two sides is truth to be found? It is an integral part of our natural ideas, that we must attain perfection by our own moral efforts; and that in proportion to our progress in the way of moral effort, have we to expect a commensurate reward. When revelation, then, tells us that we have no merit at all before God; that the fundamental error of man is his claim thereto; that he thereby entirely forfeits God's approval, and makes his salvation impossible; that we can only live by grace, etc.—this is certainly contrary to our natural reason. When our own notions present to us only a God of power and majesty, unapproachable by human thought; and revelation acquaints us with a God who humbled himself and came to us, who shared our earthly lot to save us,—this is certainly contrary to our natural reason. If we had to invent religion and revelation, we should have invented something quite different. We should never have thought of so humble a revelation, beginning with a child in a cradle, and concluding with a death upon the cross. We should have chosen its locality either Greece or Rome, and not have planted it in that corner of the earth, and in that nation, upon which the contempt of mankind rested. In all this there certainly is an opposition between revelation as it really is, and human reason. And the apostle emphatically asserts that, to the merely natural understanding, the gospel, *i. e.* revelation, is foolishness. There is nothing more paradoxical to the reason than revelation, than Christianity. But the question is, On which side does truth lie? If our natural reason is rightly ordered, certainly revelation ought not to be found in opposition to it. But is our natural reason still rightly ordered? If man has been the subject of a moral perversion, which none can deny, it would be taking but a mechanical view of man to imagine that there is one province of his intellectual life which has been unaffected thereby. But if it is wholly affected and corrupted, we cannot but say that revelation could not be true, unless it were found in opposition thereto. Now, the main corruption even of our thoughts is pride; and hence the main stumbling-block and paradox which we find in revelation is the humility of God, and his requirement of humility on our part. 'The sublime paradox of Christianity delights in revealing, and at the same time in concealing, the Highest, the Absolute, in the most insignificant forms; so that it is only by the deepest submission and humility, that receptive minds can enter into His sanctuary, while the non-receptive, the self-satisfied and the proud, are moved to opposition and enmity.' Hence this opposition is a proof in favour of, and not against, Christianity. If there had been a revelation which placed everything upon our own work and merit, it would please us, for it would nourish our pride; but then it would not be true.

Because, however, it places everything in the condescension and grace of God, it displeases, for it humbles us, but for this very reason it is true. 'All those oppositions,' says Pascal, 'which seem as if they would keep me furthest from the knowledge of religion, have most powerfully drawn me to it.' Hence, in spite of this opposition, it has always stood its ground; and 'the only science which is contrary to general reason, and to the nature of man, is the only one which has endured throughout all ages.'

Our very disinclination to yield to it is an evidence in its favour. 'Recognise, then,' says Pascal, 'the truth of religion in its obscurity, in an indifference to becoming acquainted with it,' and in another place he says, that 'if the Jews of the time of Jesus had all assented to His claims, that very circumstance would render Him an object of mistrust, for it would be suspicious testimony; and the unbelief of the Jews ought itself to be a reason for our belief in Him.' In short, the opposition of revelation to reason, *i. e.* to proud and self-exacting reason, the necessity it lays upon us of renouncing this reason, is but an evidence in its favour. 'There is nothing so consistent with reason as this abnegation of reason.' We must know how to doubt when necessary, to maintain an opinion when necessary, and to submit when necessary.

Behind this proud and self-exalting reason is found reason's hidden truth, even a secret feeling and conviction that we are made for God, and to God, and an inward moral consciousness that we are sinners, and in need of mercy. And with this reason revelation is in harmony. In this sense it is true that revelation is not merely beyond and contrary to reason, but also that it is *in agreement with reason*. Reason opens the great case to be investigated; revelation prosecutes it by furnishing the answer. "Reason is the human preface to divine revelation."⁵⁷ It sometimes happens that the preface promises more than the book itself performs; but revelation fully performs what reason announces.

If revelation agrees with reason, *reason*, on the other hand, *is the organ* for the perception of revelation. And certainly reason is sufficiently skilful and exactly adapted for this perception. As is the relation in which the eye, made for light, stands to the sun, so is the relation in which reason stands to divine revelation. But to see the light, the eye must be opened; and to perceive the sun, a right position must be occupied with respect to it. And so too must we enclose our reason, and bring it into a right position with respect to revelation, if it is to be enlightened thereby. Moreover, we must be *willing* to have it enlightened. It often happens that an object may be before our eyes without our seeing it, that a sound may reach our ears without our hearing it, because our attention is not directed toward it, because we do not yield ourselves to the impression. So also shall we fail in attaining a knowledge of revelation unless we surrender ourselves thereto. This surrender to knowledge is love. All true knowledge is a loving absorption in its object. Only love of the truth understands truth. Love is not blind, as has been said, but sees correctly, and in fact alone sees correctly, for it alone sees the nature of things and their hidden truth. It is with the heart that we truly know, and especially that we truly know God and his revelation. As Pascal so finely says, 'Things human must be known to be loved; things divine must be loved to be known.' He who walks in this way of love will not fail to perceive that revelation is of all things that which is most in harmony with reason,—nay, that it is itself the highest reason, the reason's truth

"THE FLOWERS APPEAR ON THE EARTH."

CANT: II. 12.

About two thousand years ago, the celebrated historian of Catiline's Italian conspiracy—Sallust, eminent, and up even to the present moment, admired for his powerful talents, though, unhappily, notorious also for his unbounded profligacy—so different are gifts and graces—indited the following sentence: "Omnis homines, qui sese student prestare ceteris animalibus, summa ope niti decet virtam silentio ne transeant, veluti pecora, quæ natura prona, atque ventri obedientia, finxit." A proposition, one would suppose, to which the assent of the world at large must, in every age, be readily and spontaneously accorded. And yet, when we reflect upon the number of persons who traverse the earth's surface, "from the cradle to the grave," with eyes closed against the forms of loveliness, whether of the animal or of the vegetable creation, by which they are surrounded, or, as the Roman Author expresses it, *prone*, with gaze fixed listlessly, unobservantly on the ground they tread, "*veluti recora*," beneath their feet, we may assert without fear of contradiction, that the *exordium* I have quoted is not undeserving our serious attention, even in these enlightened days, and that from the premises many an interesting inference may be deduced.

For example: when an attempt is made to collect, in some locality, specimens of the different birds, or insects, or wild flowers that are to be found within the limits of a County, how many expressions of *surprise* reach the ear at the rich profusion of colour and tune and perfume, placed by the hand of the all-bountiful Creator at our very threshold.

But a short time ago I was conversing with a friend, a Botanist as I had previously imagined, respecting the beauties and the probable uses of the *Sarracenia purpurea*, the Pitcher-plant;—its *uses*, for a theory has lately been propounded, whether or not reduced to practice, I am unable to say, that the roots of that plant are beneficial in cases of small-pox, and my friend is a member of the medical profession. From a discussion of the merits of this plant, we were led to speak of other indigenous plants, and my friend suddenly exclaimed, 'By the bye I had a very singular flower brought to me the other day; with which I am unacquainted, perhaps you can furnish me with its name?' he produced it, and lo! it turned out to be the blossom of the very plant whose qualities we had just been canvassing, the Pitcher-plant, a plant growing in very great abundance in a swamp within four miles of the spot on which we were standing. Here is a remarkable instance of want of observation in one who is really fond of wild flowers, and professionally interested in the study of Botany.

In my own garden, I have established a little *swamp*, wherein may be seen flourishing, various specimens of the Flora of our County; and it is somewhat amusing to listen to the inquiries made by visitors, *not* as to the peculiar *habitat* of a particular plant, but as to the *nursery* from whence it was *purchased*. The *Cypripedium acaule*, Ram's Head now in full bloom, affords an instance in point. It displays, at the present moment, its beautiful blossom to the admiring gaze of many

who are utterly amazed when told that it was transplanted from its island-home on Stoney Lake, a Lake with which most of them are familiar.

Is such apathy to be commended? The pages of a Book—the Book of Nature—are spread wide open before our eyes, the Author of that Book, the great Architect of the Universe, He who Himself pronounced that all He had created was “very good.” Shall we refuse to read what He has written for our gratification and our education? Victor Hugo has quaintly said, with reference to the same subject, “The beautiful is as useful as the useful.” What a theme for philosophic meditation! The contemplation of the *beauties* of Nature, “raising our thoughts to Nature’s God!”

The wise and glorious king of Israel, amid all the manifold claims upon his time and his attention, while governing with consummate skill, and a magnificence unsurpassed, the people committed to his care, found leisure, nor deemed that leisure misemployed for the study of Botany; for we read that, “he spake of tress, from the cedar tree that is in Lebanon, even unto the hyssop, (probably the *Origanum*) that springeth out of the wall,” that is, “he spake of” every kind of plant, was familiar with the habits and the properties of the most humble herb, as well as with those of the larger forest trees. And in his “Song” Christ Himself and His Church are allegorically likened to flowers: “I am the Rose of Sharon. and the lily of the valleys.” “My beloved is mine, and I am his; he feedeth among the lilies.” And One far “greater than Solomon” condescended to make use of a flower in illustration of one of His immortal lessons, when He declared that the Oriental Monarch, “in all his glory, was not arrayed like one of” “the lilies of the field,” those gorgeous Huleh lilies, as Dr. Thompson supposes, that abound “among the oak woods around the Northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth.”

Nor is the study a study easily exhausted; for as the late world-renowned Master of the College in which it was my privilege to receive a portion of my education, the all-accomplished Whewell, observes, “Although the discovery of new species in some of the kingdoms of nature has gone on recently with enormous rapidity, and to an immense extent;—for instance, in *botany* where the *species known in the time of Linnaeus* were 10,000, and are now above 100,000;—there can be no doubt that the number of species and genera is really limited; and though a great extension of our knowledge is required to reach these limits, it is our ignorance merely, and not their non-existence, which removes them from us.”

“Sweet nurslings of the vernal skies,
Bath’d in soft airs, and fed with dew,
What more than magic in you lies,
To fill the heart’s fond view!
In childhood’s sports, companions gay,
In sorrow, on Life’s downward way,
How soothing! in our last decay
Memorials prompt and true.”—*Keble.*

B. A.

THE PULPIT AND THE PARISH.

BISHOP FULFORD,

LATE METROPOLITAN OF CANADA.

The Church of England in Canada has a short but eventful history. It has been identified with some of the most stirring movements of the age; it has been adorned by some of the most distinguished ornaments of the Church. In a series of brief biographical sketches, we propose to portray the lives and characters of a few of the more prominent clergy and bishops, who had experience of the early struggles of the Canadian Church, whose talents, and labours, and influence, have contributed much to its success; and who, now that they no more mingle with us in active service, have left behind them a bright example of piety and zeal.

The foremost position in these sketches is due to the late Bishop Fulford; not because he was earlier and longer connected with the Church here than others, or performed for it a more devoted and useful labour, but because he sustained the highest office the Church can bestow, and because he has but recently been summoned to his great reward in the Church triumphant in heaven. Bishop Fulford combined some of the finest qualities for his office; while in the discharge of its several duties he manifested an earnestness and power which won the co-operation and confidence of the whole Church, and which rendered his administration a signal blessing and success.

We cannot with strict propriety speak of Bishop Fulford as having spent a very eventful life. Although mixed up with many important scenes, in both Church and State, there were no grand crises in his personal history which required an indomitable courage, or called forth a super-human power. His life resembled rather the placid flow of the stream, than the impetuous rush of the torrent. By nature he was predisposed to retirement and study; and amidst all the duties of his profession, and all the popularity he acquired, there was an unobtrusiveness of spirit, and a gentleness of manner, which endeared him to the hearts of those who were his private friends or his official colleagues.

The early life of the late Bishop was unmarked by any very particular event, whether for good or bad. His family connections were of long standing and high reputation; while in the circle and associations of home, he was uniformly subject to an example and influence which

could not fail to impress his mind favourably, and to develop the better principles of his nature. The period of his birth was one of some importance, alike for the Church and the Nation. He was born at Sidmouth, June 3rd, 1803,—a time when the nations were heaving with political excitement, and when the Church had infused into it a new missionary spirit, and a new religious life. It was in the Grammar School at Tiverton that his youthful education was received; and there, according to all the records which can be found, he was distinguished alike by his industry, perseverance, and success. In 1821, when only eighteen years of age, he became a student of Exeter College, Oxford. There his attention to his studies was so assiduous, and his proficiency so marked, that in three years he was elected a Fellow of his College. His religious character began soon to unfold itself under the most favourable influences; and cherishing a desire to be useful in the Church, he resolved to dedicate himself to the Holy Ministry. It was not as a mere profession in which he could obtain emoluments and honours, that he sought the sacred office, but rather as a means of cultivating his own nature, and of benefitting his fellow men. At that early period, he regarded the Ministry as invested with a sacred character, and subject to a solemn responsibility; and as requiring for the fulfilment of its holy functions, a cultivated mind and a sanctified heart. With an earnest resolve to be "a good minister of Jesus Christ," he offered himself for ordination; and in the same spirit of devoted piety and zeal with which he first entered upon the duties of his office, he continued in their performance until the last.

In this respect his spirit should be imbibed, and his example followed, by every candidate for Holy Orders, and by every clergyman of the Church. The Ministry is too sacred a calling to be mixed up with secular pursuits; the issues it involves are too momentous to admit of anything less than the consecration of the whole life to their promotion; and that Minister only will be a good steward of the mysteries of the Kingdom, and wise in winning souls to Christ, who, like Christ and His Apostles, makes it his meat and drink to do the will of his Father in Heaven.

Having been accepted as a candidate by the Bishop of Norwich, Dr Carey, young Fulford was admitted to Deacons Orders, in the year 1826, and two years later was received into the priesthood. On each occasion his frame of mind was in harmony with the solemnity of the scene; while in the Parishes he served as a Curate, he approved himself to his Bishop and the Church, by his diligence and devotedness, by his ability and zeal. In conducting the services of the Church, his spirit was devout; in preaching the word of life, he spoke with plainness and power; and in visiting among the people, he was uniformly thoughtful and kind. Such devotion could not remain long unrewarded. While

enjoying the satisfaction of his own conscience, he received also encouraging tokens of the approval of the Church; and as proof at once of the influence he exerted, and of the estimation in which he was held, he was appointed in 1832 to the Rectory of Trowbridge, in Wiltshire. In this parish he laboured with earnest devotion for a period of ten years, winning the confidence and esteem of his parishoners, and leaving behind him many enduring evidences of pastoral fidelity and ministerial success. During this period, he was honored with an appointment as Chaplain to Her Royal Highness, the late Duchess of Gloucester. On retiring from Trowbridge in 1841, he was instituted to the Rectory of Croydon, in Cambridgeshire, where he found a congenial sphere of labour, and where he employed his talents to the best advantage.

But his residence in Croydon was short. He had become a man of note in the Church. The path of distinction and honour was rapidly opening before him. It was necessary that he should move to a still wider sphere, in which his powers of administration and eloquence, could be more extensively employed, if not more highly appreciated. There could be no doubt that he was destined to occupy the highest position in the Church, and to leave his impress upon its character. Accordingly he was nominated by Lord Howe, and licensed by Bishop Bloomfield, as Minister of Curzon Chapel, Mayfair, London. In connexion with this parish he remained until his consecration, in 1850, as Bishop of Montreal. His ministry was attended by a large and influential congregation; and alike by his services in the Church, in the parish, and through the press, he steadily acquired public power, and performed wide and lasting good. "No doubt," as a writer has observed, "the experience acquired from observing different classes of society, and from working in different fields of labor, have been of great service to the Bishop in later life. Nor was his earlier work unmarked or unrecognized by the people during the period of its progress. Evidences of popular affection and esteem are at hand to attest, that however versatile and discursive his knowledge, and however varied the Bishop's duties may have been, there was one kind of duty which attracted equally different interests and different classes, and which gained from all a general expression of good will. Thus it was that the manufacturers and artisans of Trowbridge, and the nobility and gentry of Mayfair, moved by kindred sentiments, met on common ground, when they sought by imperishable gifts to show their own gratitude, as well as their opinion of the person on whom those gifts were to be conferred. The former, by way of remembrance, and as a mark of their regard, presented a tea service of silver; and the latter, an antique grace cup of the like precious substance, accompanied by three hundred and sixty *sovereigns*."

The time had now come when Mr. Fulford should enter upon a larger field, and assume a heavier responsibility. His talents and influence had already marked him out as a man pre-eminently fitted for the duties of the Episcopal Office; and when in 1850 it became necessary to divide the Diocese of Quebec, and constitute Montreal the head of a new See, the popular minister of Curzon Chapel was nominated as the first Bishop. On this occasion, the Oxford University conferred upon him the honorary diploma of D. D., and his consecration took place almost immediately, in Westminster Abbey. His arrival in Montreal was hailed by the members of the Church with feelings of grateful joy. The city, and the newly apportioned diocese, had especial need of active episcopal supervision and control. It was a time of peculiar excitement, alike in political and ecclesiastical affairs. There were then the premonitory symptoms of controversies, which have since had momentous influences upon the condition and prospects of the Church. Ritualism, as it is now popularly called, was budding in the Church at Home. Here the movement had begun, which resulted in the secularisation of the property of the Church. The population of the country was rapidly increasing; whilst the missionary zeal and activity of the Church were inadequate to the demand. It was patent to all that the infusion of a new spirit was needed; and under the administration of Bishop Fulford this soon took place. Without allying himself to any particular party, in either politics or the Church, he acquired influence over all; and by prudence, firmness, industry, devotion, zeal, and the manifestation of other qualities which are required in a Bishop, he did much to quell disputes, to stimulate effort, and to extend the Church. In this respect, and for these objects, his labours were more abundant, his energy never flagged. He took long journies, devised extensive plans, held public meetings, had private interviews, preached sermons, made speeches, delivered lectures, wrote letters; and propelled by the Inspiration of Heaven, tried to infuse into others the spirit which animated himself. Nor did he labour in vain. As in every case of disinterested zeal, and devoted effort, success resulted from his exertions. The clergy were glad to follow so good an example, and to co-operate heartily with so earnest a prelate; while the laity magnanimously came up to the help of the Lord against the mighty. The result was, that in a short time the Church exhibited signs of life and activity it had never possessed before; and in the increase which took place in the number of the clergy, of communicants, and of candidates for confirmation; in enlarged contributions to the several funds of the Church; and in the erection of new schools and churches, there was demonstrative evidence that the right man had been appointed to the episcopal office, and that he laboured in the demonstration of the Spirit, and with power.

In the year 1860 a further distinction was conferred upon Bishop Fulford by the Imperial Government. It was thought at that time advisable to constitute the several dioceses, already established in Canada, into a distinct Ecclesiastical Province, under the government of a Metropolitan. By special arrangement, Montreal was appointed the Metropolitan See, while the Bishop of that diocese was invested with the dignity of Chief Bishop of the Church in the Province.

Bishop Fulford was eminently qualified for the office,—perhaps more so than any other man at that time connected with the Church. His temperament was calm; he possessed superior legislative and judicial power; he enjoyed the confidence of his Episcopal Brethren, and of the Church at large; and both by education and experience, he had acquired the requisite qualifications for the discharge of his functions, whether as a ruler or a judge. In this position, we believe, he acted with strict impartiality, and with general acceptance. There were those who sometimes dissented from his judgment, and objected even to his proposed plans. But no one ever presumed to call in question the purity of his motives, or the ability with which he presided over the Church.

As the recognized Head of the Church in Canada, Bishop Fulford was favourably known, and highly esteemed, by the sister Churches of the United States; while in Great Britain, his talents and influence were appreciated more highly every year of his life, and by every visit he paid to his native land. On several public occasions he appeared amongst his brethren in America, either at Conventions or Consecrations, preaching sermons and delivering addresses; and the estimation in which he was there held was proved by the resolutions and letters of condolence and sympathy which were passed and written after his decease. His visits to England on public matters connected with the Church were frequent; and during these he laboured to the utmost of his strength. The great Pan-Anglican Synod, which assembled at Lambeth in 1867, was in part the result of his suggestion and influence. He advocated the propriety of such a conference long before it took place; during its sittings he was one of its most active members; and after its close, he remained for some time in England to give practical effect to its recommendations, and to perform other services for the benefit of the Church. On this point we may quote the testimony of the Rev. Canon Loosemore, who knew the Bishop intimately and long. In a funeral sermon, preached in the Cathedral of Montreal, after the death of the Metropolitan, the Rev. Canon said: "There is no doubt that, throughout the whole of that great movement, the high-minded and godly man who occupies with so much grace, dignity, and excellence of spirit, the important post of Primate of all England, the Archbishop of Canterbury, held close brotherly intercourse with the Metropolitan of Canada, consulted his judgment, and set a high value on his opinion."

“The last two years were busy years of public life; arduous and anxious, though, doubtless, enjoyable and inciting. The spirit rose to meet the emergency. There was a long, constant routine, a busy round of Committee Meetings, Public Missionary Meetings for the Society for the Propagation of the Gospel, many Addresses at Ordinations and Confirmations, and earnest Sermons in large Cathedrals to immense congregations, and during the two years two voyages across the Atlantic, with renewed labours in his own Diocese. Well, Brethren, medical testimony says that physical powers and mental powers were thus put constantly on the stretch, overtaxed, ever active; and so the work was done.”

In literary effort the Bishop was not very conspicuous. A few small works have proceeded from his pen; but whether it was that he felt disinclined to write for publication, or that the more active duties of his office left him little time for the quieter recreations of literature, it is certain that he did not often challenge public attention through the press. For many reasons this may be regretted. He was fitted to write acceptably, if not with remarkable brilliance; and such of his productions as have come under our notice, suggest that he might have attempted larger works with credit and success. Almost his sole contributions to the literature of the Church have consisted of Sermons, Charges, Addresses, and a work on the “Progress of the Reformation.” We give an extract from one of these in the present number, partly as illustrative of his style, and because also it touches upon a subject which demands more attention from the chief officers of the Church. All his productions were characterised by plainness of style, and fervour of spirit. He presents in a small compass a large amount of information. His illustrations are sometimes ornate; and albeit there may be nothing said to captivate the fancy by either its profundity or beauty, still there is much to inform the judgment and impress the heart. A great author he probably could never have become, as he was not the most eloquent preacher, resembling neither Chrysostom of ancient, nor Wilberforce of modern times; but a practical and useful writer he might have been, as he was unquestionably a sound divine, and an efficient bishop.

The last days of the good Bishop were marked by unusual activity and devotion. His health had for sometime been infirm; and after his return from the Conference of Bishops, he exhibited symptoms of rapid decline. We cannot describe his life at this time better than in the words of Canon Loosemore, in the sermon before quoted:—“The last days were spent in visiting several of the parishes of the Diocese, for confirmation services; and I have it on the testimony of the clergy of those parishes, that there was a marked warmth and an earnestness in the Bishop’s manner, and a remarkable energy in the administration

of the services, which they remarked at that time, and have since recalled with feelings of no ordinary pleasure and affection. And as to the last five days of active service I can myself speak. I observed, during all those days of more than ordinary bodily exertion and fatigue, over the roughest of roads, a power of endurance at which I marvelled. There was no murmur nor complaint, but at the place and time appointed a readiness for every service which went in advance of the clergy in attendance; and if there were no weariness of body during the long journey, there was certainly no weariness of spirit. In the social intercourse, which usually ended our day's labours, the Bishop was the life of us all. His spirit came out in quiet, genial, I may say sacred, flow; memory evoking old associations of the early years of his life, and first years of his ministry, in descriptions of work in parishes of the mother country, for the edification of the younger clergy. But, above all, I believe none will forget the Ordination Charge on the Sunday, nor the Confirmation Addresses on that day and others. I hear the words of the Bishop's last text even now: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The thoughts created by the words still linger in the mind. Tied to no manuscript, there was an aptness in the words uttered, and a flow in the utterance, which told of the spirit keenly alive to the requirements of the position. And I noticed, what I shall call, this *brilliance*, wherever the Bishop went. My Christian Brethren, this is my explanation and conviction: the light of eternity, a more direct ray from the eternal world, was dawning on the Bishop's soul, *long* before he died. It fell on the spirit as he spake, and flashed from those last words which we heard. He was then, so far as earthly things were concerned, a *dying man*. The earthly was being eliminated, the heavenly was being more manifestly revealed.

"These last words in public passed, and we returned to the city. The sequel we know. The Bishop's earthly career was closed. Exactly one week from the hour of his reaching the city, his spirit passed to 'the city which hath foundations whose builder and maker is God.' Let me tell you that eighteen years ago, on *that very day*, the Bishop set foot on the wharf of Montreal. And, as all remarked, on the day of the meeting of the Provincial Synod, he was called away to a blessed place, where no sound of controversy or wave of trouble could reach him.

A mysterious Providence indeed it seemed, that on the day on which the Synod met, he should close his career. It was a fitting close to a useful life; and it was wisely arranged that his remains should be followed to the tomb by his Brethren in office, and by all the Clergy of the Synod, as well as by the members of his own Diocese, and the

people of the city at large. His death fell as a heavy stroke upon the Synod he had convoked; it was deeply lamented throughout the country in which he was beloved. And now as we review his life, and analyse his character, we cannot withhold a tribute of admiration for his many sterling qualities and useful labours; and we cannot but breathe to the Great Shepherd and Bishop of the Church, an earnest prayer, that the mantle of the sainted Bishop Fulford may fall upon his successor in office.

THE PRAYER BOOK SYSTEM OF DIVINE WORSHIP.

“We know what we worship.”—JOHN iv. 22.

THE leading principle of the Prayer Book is, that the public devotions of the Church must consist chiefly of words and acts by which God is adored. Every thing that is to be said or done looks towards this purpose: so that even when instruction is given, as in the reading of Holy Scripture, it is mingled with the adoration offered in the Canticles; while the very sermon ends, and often begins, with an ascription of praise to the Blessed Trinity.

The great central act of adoration is the Sacrifice of the Holy Eucharist, which enables the Church on earth to hold communion with the One Mediator between God and man, and thus to connect all parts of her devotions with the one prevailing intercession which He is continually making before the Throne of God. All the services are, therefore, constructed with a view to the principle expressed by the words, “Through Jesus Christ our Lord;” and whether these words are used or not, it is to be understood that Sacraments, Prayers, Psalms, Hymns, Benedictions, Absolutions, Confessions, and all other parts of Divine Service are coloured by this principle.

Thus the one great purpose for which we build Churches and frequent them, is that we may offer ADORATION (or Divine Worship) to God through our Lord Jesus Christ.

This explains the very large space which is occupied in the Services by “Psalms and Hymns and Spiritual Songs.” If we take, for an example, Morning Prayer on the first day of the month, we have the *Venite Exultemus*, and for other Psalms, the *Te Deum* and the *Benedictus*, besides the short hymn called *Gloria Patri*, the Apostles’ Creed, which is also a kind of hymn, the Versicles at the beginning and in the middle of the Service, and the Anthem, or else a metrical hymn, which may be taken from some other source than the Prayer Book. Supposing the whole of Morning Prayer to occupy three-quarters of an hour, these will occupy at least two of these quarters: and thus two-thirds of the Service is direct adoration offered in words of praise.

And because Adoration is the chief work of Divine Worship, a large amount of CEREMONIAL is used, after the pattern which God Himself revealed to Moses on Mount Sinai; to Isaiah and Ezekiel in their visions; and, above all, to St. John in the Book of Revelation. If we went to Church chiefly for the sake of being taught by the reading of

Holy Scripture and the preaching of sermons, we need use little ceremony: but the Prayer Book principle is, that we go there to worship God; and the worship of God must necessarily be of a highly ceremonial character, whether offered by Angels and redeemed saints in Heaven or by ourselves on earth. All the ceremonies set down in the Prayer Book ought, therefore, to be devoutly used, and many more also which have come down to us by tradition from preceding generations; such as turning to the Altar at the Creed, saying "Glory be to Thee, O Lord" before the Gospel, using the sign of the cross, bowing at the name of the Holy Trinity and of Jesus, and others of a like character. Those which are officially used by the Clergy are, of course, used with the same object, and on the same principle—that of adoring, or worshipping God.

The same principle, likewise, explains why there is so much singing in Divine Worship. For singing is the highest and most beautiful use that can be made of the human voice; so that, as an organ for singing, David calls the tongue "the best member that I have," and bids it join with instruments of music in the praise of God by such words "Awake up, *my glory*, awake, lute and harp." No one would think that the glorious hymns which have been revealed to us as used by the heavenly host could be used in any other manner than by singing; whether the "Holy, Holy, Holy," heard by Isaiah and St. John, or the "Glory to God in the highest," heard by the shepherds at Bethlehem, or the "Worthy is the Lamb" of the whole communion of saints. We can scarcely even think of them ourselves without "setting" them some kind of melody in our thoughts: the expression, "*songs of angels*," comes to us quite naturally whenever we speak of them as *worshipping*, and the "new song," and the "Song of Moses and of the Lamb," spoken of in the Revelation, quite justify such a tone of thought and expression.

And if we come to historical facts, it will be found that to *speak* the praises of God in Divine Worship in any other manner than by singing, is quite a recent invention, and an entire innovation upon the practice of God's Church from the time of Moses to the rise of Puritan habits in the 16th century—a period of 3,000 years. As soon as the Israelites were a free people, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." A similar national song of triumphant praise was sung by Deborah and Barak. And, though the psalmody of the Tabernacle is not directly spoken of until the time of David, it could not have been to unpractised choirs that he gave the command that they should bring up the Ark from its captivity "with instruments of music, psalteries, and harps, and cymbals, sounding by lifting up the voice with joy." From his time, at least, and probably long before his time, "the Levites, which were the singers, arrayed in white linen stood between the congregation and the altar, and day by day sang appointed Psalms to God with accompaniments of "cymbals, psalteries, harps, and trumpets." This mode of service was continued in the Church of Christ; so that the singing of hymns was the feature of its worship which was most noticed by the heathen; antiphonal chanting and responsive versicles are known to have been used in the very earliest ages of Christianity; some of our Sacred Music is supposed to come down to us from the Primitive Church; and from the Divine

Worship of mediæval times our own system is directly derived. The old words "read," "say," and "sing," are retained from the ancient rubrics, meaning the same as they always did, the more or less elaborate kinds of musical recitation; the Psalms are "pointed as they are to be sung in Churches;" Canticles, Anthems, and Hymns, intermingle with the Prayers and the Lessons from Holy Scripture; and the voice of Prayer itself ascends to God on the wings of musical intonation and responsive harmony.

The devotional system of the Prayer Book is, therefore, a singing system; and the Church of England is what the Mediæval, the Primitive, and the Jewish Churches were, "a Singing Church." Psalms, Hymns, Prayers, Creeds, Litanies, and Responses are all offered to the praise and glory of God, "with the voice of melody," through Jesus Christ our Lord.

And this leads us on to another principle, which is conspicuous in every page of the Prayer Book; namely, that its system of Divine Worship is one in which the people are intended to take a large share. Choirs, of many "lay clerks," or their solitary representative, the "Parish Clerk," are simply the leaders of the congregation at large; and neither are, nor ever were, intended to make their voice a *substitute* for the voice of the whole body. There is a priesthood which belongs to every Christian, as St. Peter tells us; and this "priesthood of the Laity" gives them the privilege, and imposes upon them the duty, of taking their part in Divine Service, not only in thought, but in act and word. The Prayer Book shows, in fact, that there is almost as much for the lay part of the congregation to say and sing as there is for the Clergy; and even when the Priest *collects* their suffrages into an offering made by his own voice alone, the continual "Amen" of the people ratifies his offering, and adopts it by an audible assent. A congregation which listens to the Service, but does not join in it, is, therefore, behaving in a very different manner from what it is intended to do, and in one quite contrary to the spirit of the Prayer Book. There may be individual persons here and there who, from infirmity or some other cause, cannot join audibly in the chorus of Divine Worship; but those who can do so, and neglect to do so, are forfeiting a privilege and leaving a duty undone.

These general principles being made clear, a few words will suffice to explain what are the particular services ordained by the Church of England for carrying them out in her continual practice.

1. The HOLY COMMUNION is intended to be celebrated in every Church at least on all Sundays and other Holy Days; for which purpose special Collects, Epistles, and Gospels are appointed, with Proper Prefaces on certain great Festivals. This celebration of the highest rite of Christianity strikes the key-note of the following week, and connects the other Services with the Intercession of our Lord, by drawing down His Sacramental Presence, and making it a ladder between earth and Heaven.

In Cathedrals and Collegiate Churches where there are many clergy, it is the intention of the Prayer Book that there should be a daily celebration of the Holy Eucharist, the Sunday Collects, &c., being appointed for use on every day of the following week.

2. A DAILY SERVICE of Morning and Evening Prayer, or "Matins"

and "Evensong," is intended to be offered up in every Church. This practice was adopted from the Temple Services, and has always been observed in times when the Church has been vigorous and active.

3. The LITANY is to be sung on Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary; that is, by the Bishop or his official representative.

Such continued public acts of Divine Worship are expedient for various reasons. (1). It is due to the honour of Almighty God that the Church in every place consecrated to His service, should begin and end the day by rendering Him a service of praise. (2). Each Church and Parish being a corporate centre and corporate whole, prayer for God's grace and His mercy should be offered morning and evening for the body which that Church, and such congregation as can assemble, represents. Thus the Divine Presence is drawn down to the Tabernacle, that it may thence sanctify the whole camp. (3). It is a great benefit to the Clergy to offer Divine Worship, Prayer, and Intercession in the presence of, and in company with, some of their flock; and the Laity should never allow their Clergy to find the House of God empty when they go there to perform Divine Service. (4). There are spiritual advantages in such constant services which are found out by experience; and when discovered are dearly cherished. (5). The Daily Matins and Evensong in Church are the true and real form of Family Worship, for which the latter is but an imperfect substitute.

J. H. BLUNT.

GERMS OF THOUGHT.

"Brethren, pray for us."—1 Thess., v., 25.

In no respect is the difference between the ancient and the modern world greater, than in the change which has come over the relations, general and individual also, between people of different nations. The ancient world was sundered into narrow sections. The people of one nation were taught by the whole spirit of society to consider themselves the hereditary enemies of every other nation. Modern ideas, even if they do not lead to friendship, at least disparage ill will. International relations are presumably friendly. This is the result of Christianity. The words of the text are the expression of Christianity; and Christianity alone could bid Paul, *a Jew*, to use such words to the Greeks of Thessalonica.

We have in the text,

I. *The recognition of a relationship.*

II. *A duty consequent thereon.*

I.—1. The view of human relationship brought in by the Gospel. "God hath made of one blood all nations of men." This need not lessen patriotism, but it should remove national prejudice. We should remember that the Russian, the Turk, and the Hottentot and Figi, are, in the sight of God, our brothers. We should make them so in our own sight.

2. This general relationship is, of course, the foundation of a more

particular one. We are especially the brothers of all in our own country, town, or society. Men perceive this but obscurely; and the attitude we assume towards each other is one of *self-defence*. Our hands are raised to ward off blows,—not stretched to extend help and love. But we ought to remember that the relationship does not exist only between those who love us and ourselves, between ourselves and the rich, or those of the same station or tastes. The drunkard, and the street blackguard, and the lowest degraded criminal, are our brothers; and we are false to our duty when we fail to think and care for those who are so unable to think and care for themselves.

3. There is a special relationship implied in the text, viz., that between Christians. Those who are in Christ are specially united to each other. They are all the children of God, and Christ is their Elder Brother. This relationship is in danger of being limited to those of our own sect or party. Few Protestants would consider a Roman Catholic as a brother; yet it was a Samaritan that Christ held up to the Jews as an example of brotherhood.

II. The duty consequent on this relation: Intercessory Prayer.

The duty of brothers is to love each other; and one shape that the expression of love will assume is that of "prayer." We cannot now treat fully the subject of prayer; we content ourselves with observing that

1. St. Paul speaks as if prayer for others might avail; therefore the result of prayer cannot be only *subjective*.

2. Low views of prayer prevail. Many assert that prayer has for its only effect a *subjective* influence on the mind of the suppliant. It has this, but it has more. *Subjectively,*

- a. It increases our faith.
- b. It increases our humility.
- c. It increases our self-knowledge.
- d. It is a spur to activity.

Objectively,

- a. By the quickness to perceive resources and to apply them, which it stimulates, it obtains for us our petitions; and no doubt God often thus answers our prayers mediately, rather than by any superhuman or special interposition.
- b. But God also at times so ordereth things, that by means wholly external and foreign to ourselves, our prayers are obtained. "God *heareth* prayer."

3. "Pray for us." *St. Paul* even was content to ask his converts to pray for him. May I not ask you to pray for me? Doubtless your prayers for me will strengthen me among you as I would never otherwise be strengthened. Doubtless if the ministers of any congregation are to be blessed in their work among their people, there must be in their people's hearts many a prayer for them. "Brethren, pray for us."

A. G. L. T.

THE reason why people know not their duty on great occasions, is that they will not take the trouble of doing their duty on little occasions.

THE SCHOOL AND THE MISSION.

CHURCH EXTENSION.

A CALL TO GENEROSITY AND EXERTION.

The followers of Christ in general, and the members of our own Church in particular, have often need of stimulus in the fulfilment of their mission. What is their mission? It involves nothing less than the moral enlightenment and renovation of the world; and for its complete performance, it requires the employment of every agency, and the consecration of every gift. Is it a small work to remove the existing evils of society, and to produce a state of universal joy? Are there not domestic sufferings, social grievances, moral pollutions, which go far to blast the happiness of mankind, and to render this otherwise beautiful earth a scene of misery—a vale of tears? Yet it forms part of the great Mediatorial scheme to renew the earth in righteousness,—when the bloom of paradise shall be restored, and every object in creation shall bear the impress of its Maker's image.

But how is this result to be secured? Only by the diffusion of Scriptural knowledge, and the exercise of Scriptural power; and as necessary to these, there must be brought into operation all the agencies of the Church. The agencies of the Church are varied as the circumstances to be met, and the duties to be performed; and whether it be that the young have to be educated, or the poor visited, or the sick relieved, or the criminal reclaimed, or the immoral reformed, or the unbelieving convinced, or the heathen missionized, each object implies the contribution of money, the expenditure of time, the employment of talent, and the performance of labour; and in one or more of these several objects each individual member of the Church is entitled, and required to engage. The work to be done is not the work of an individual or party; it demands a general concurrence, a united effort; and in only so far as we can blend our energies together, can we hope to succeed.

There is a tendency to isolation in the Church, a disposition to shun association for acts of philanthropy, and to live religiously a life of inactivity, if not seclusion. It is well that what is called the work of the Church should be carried on by persons duly qualified and appointed; but are there not too many among us who think, that they are not *the* persons, and that therefore they are exempt from the usual demands for contribution and effort? Such a feeling arises from one of two causes;

either from an imperfect perception of obligation, or from an unwillingness to respond to the obvious claims of duty. In either case it is productive of mischief, since it leaves the great work of the Church unperformed, and subjects the individuals themselves to condemnation. There is no single member of the Church who is not able, and therefore not required, to render some useful service for its extension. The exact sphere in which each should move, and the precise duty each must perform, must be determined very much by the force of circumstances, of ability, and of disposition. It is obviously impracticable that all can sustain the same position, and perform the same work. As in the natural world, there are distinct influences and laws, so in the moral world there are diversities of gifts and operations; and it would be as unnatural and preposterous to attempt to restrict religious agency within one circumscribed sphere, subject to the same conditions, and liable to the same demands, as it would be to compel every person to be a tradesman, or a farmer, or a doctor, or a lawyer, irrespective of natural capability and taste. The more the energies of the Church are concentrated upon a given object, the greater will be the probability of its attainment. But it would be a fatal mistake to neglect an expansion of agency out of preference for some individual interest; and so diversified are the gifts and graces of the Church, that every object we have specified may be promoted without injury to one, and that the Church may gradually extend its borders, by opening up new ground, without in any form restricting its influence where it is already established. What is there to prevent some members of the Church from teaching in the Sunday School, or from becoming District Visitors, or from performing secular or subordinate duties connected with the institutions of the Church? and where this cannot be done, either because of infirm health, or distance from the parish, or the pressure of professional engagements, why should not such persons give a moral and pecuniary support, in expressions of sympathy, and in generous gifts? Both may be useful; both must be employed. As the Church cannot dispense with active agency, so neither is it independent of financial power; and it is the harmonizing of the two in a right spirit, and with a pure motive, that will lead to the results desired.

We are a little in danger of indulging in perverted views on this subject of Christian responsibility and duty. The extent of our obligation must be measured by the extent of our ability and opportunity. It is unwise to pourtray an ideal character we cannot realize, or to enjoin upon individuals a service for which they are unsuited. In the requirements of the Gospel there is nothing impracticable; in the service of the Church there is nothing irksome. While we must avoid erecting too low a standard of contribution and service, on the one hand, it is equally necessary to guard against an unreasonable demand, on the

other. One individual is not to determine the motives by which another is swayed, or to prescribe an inflexible rule by which he must act. Each person must know better than another his actual position in life, and the extent of his ability to give and to do; and no feeling of delicacy or pride should ever tempt that person to go beyond what in his conscience he believes is honest and just. At the same time, the principle of Holy Scripture is that each one should come up to the measure of his ability; and no earthly consideration can absolve him from the obligation to do this. There is a gradation of power, and of responsibility in accordance therewith. The person who can only teach in the Sunday-school, or read the Bible to a sick child, is as much bound to do that as the clergyman who ministers at the altar, and preaches from the pulpit; and the individual who can afford only a five cent piece in support of the Church, is as much required to give that, as the wealthier man who can throw into the treasury his dollar or his pound. We do not reflect enough on this difference of position, and yet sameness of responsibility; and an idea far too prevalent is, that a certain privileged class must both give the money, and perform the work of the Church, whilst others stand aloof, with their purses closed and their arms folded, neither giving nor doing. There is no reason why a few rich people should have to subscribe all the money needed by the Church, and why a few more active and energetic spirits should have to sustain every office, and perform every duty. It is their duty to take the lead—to set the example. We must each act upon our own conviction of responsibility, independently of others; and if one man can give a hundred dollars, whilst another can give only a few cents; or if one man can speak with eloquence, and write with power, whilst another can only silently approve and encourage, the more highly gifted and favoured must act according to their means, whilst their less privileged brethren must do in proportion to their ability also. It is the non-observance of this principle of proportion and harmony that leads often to so great an inequality in the contributions and services of the Church; and there will never be a healthy condition, or an efficient agency, without a full recognition of this our individual duty and responsibility.

What, then, is to be the application of this principle? It is general and particular,—bearing upon our condition as members of Christ's universal Church, while indicating fully our privilege and duty as members of the Church of England. What can we do generally for the conversion of the world? What are we doing specially for the extension of our own Church? Have we done enough in the past, are we giving enough in the present, for the promotion of education, for the suppression of vice, for the relief of poverty, for the extension of missions, for the building of churches, for sustaining the ministry, for rendering efficient the ordinances of the gospel, and for restoring

to its pristine purity and joy the world which is now so full of pollution and woe? We must not evade these questions; we must not dread an honest statement of facts; we must not shrink from a proper measure of responsibility, and from an earnest resolve to perform our appointed work.

There are too many evidences amongst us that we need greater effort, and larger contributions for the extension of the Church. It may be that we ought to be thankful for the success we have hitherto enjoyed, and that when we compare the Church of to-day with its condition fifty or twenty years ago, we may well exclaim "What hath God wrought! The Lord hath done great things for us, whereof we are glad." Not long since there was only one diocese, and one Bishop in Canada, with a few churches, and fewer clergy. Now there are five dioceses, and five Bishops, with nearly five hundred clergy, and vastly more churches and schools. In this there is evidence of progress; and in any estimate we may form of the condition of the Church in Canada, we must take into account the smallness of its beginning, the difficulties through which it has struggled, and the favourable prospects now opening before it. Yet when every allowance has been made, we have a deep conviction that the Church throughout the Dominion is wanting in that spiritual vitality and power we had a right to expect, and which indeed are necessary to great success. Have not the dissensions in some places, and the absolute indifference in others, retarded the progress of the divine work? while the agency employed has been so feeble, and the contributions given have been so small, that comparatively few accessions could be made to our numbers, few additional clergymen could be licensed, few new schools and churches could be built, and few separate missions could be formed.

Is it not true that the population, the trade, the wealth, the political influence, and the moral necessities of the country, are rapidly advancing? And should not the Church extend its contributions and labours in proportion? There is no district in the Dominion in which we ought not to have established a school and a church, with an ordained clergyman, and all the necessary apparatus for successful labour. As it is, are we not dragging behind the requirements of the country and the age? Are we doing enough to meet the wants of the population in towns and villages where the Church has existed for years, and where there are the brightest prospects and the most powerful incentives? And are we making adequate provision for the spiritual necessities of those who are now coming out from Great Britain? We may say what we like about it, but multitudes around us are perishing for lack of knowledge; and multitudes more are left to wander from the Church of their baptism and confirmation into the folds of Romanism and Dissent. Are we free from blame in the

matter? Can we plead that we are doing our duty? Have we no consciousness of a want of sympathy with the Indians and emigrants of this vast Continent? and no condemnation that we have been so indifferent to their claims? And is this feeling to prevail always? Is this to be our uniform conduct? Can we devise no other plans, make no greater efforts, give no larger contributions for the extension of the Church? Are we forever to remain with small churches, with feeble parishes, with impoverished funds, and with an insufficient supply of clergy? Shall we not extend into the regions beyond; and in every new district which may be opened, plant the standard, and introduce the ordinances and formularies of the Church? It will be a reproach to the Church if we do not respond to the calls of the nation; it will be a criminal neglect of duty if we do not multiply and expand. A more inviting prospect was never unfolded—a more imperative call was never made.

But where is the material? where the willing mind? where the generous heart? where the active life? We want more young men of talent, of education, of piety, whose hearts are touched by the inspiration of the Spirit, and who are ready to exclaim with the prophet, "Here am I; send me!" We want a larger number of persons of both sexes, who have consecrated themselves to God, and who are now willing to flock around their pastors, and help them in their labours in the Sunday-school, in District visiting, in Cottage meetings, and in all other necessary plans. We want more generous contributions in the formation and support of funds for opening up new missions, for building new schools and churches, and for extending the Church throughout every part of the Dominion—stretching, as it now does, from the shores of the Atlantic to the coast of the Pacific. And we want more united, believing prayer, to God for the baptism of the Holy Spirit, without which, the most ingenious plans, the most elaborate organizations, the most eloquent preaching, the most earnest labours, and the most generous contributions, will prove inoperative for the building up of the spiritual temple, and for the conversion of the world to God.

And shall the Church desire, and the country need these things in vain? Are there no spiritual impulses impelling us to some great effort? Can we not inaugurate some new movement to energize existing agencies, and to extend the Church more rapidly? The Church at Home presents an example which may stimulate our zeal. In almost every diocese an effort is being made, upon a scale of unprecedented magnitude and generosity, for the extension of the Church. In one diocese alone, it is proposed to raise £1,000,000 sterling; in another, £500,000 pounds; and so the work advances until every parish feels a sacred glow. Can we do nothing on a similar

scale in Canada? Is it not possible to raise in about five years a fund of \$500,000; out of which churches may be built, parishes endowed, and new dioceses sustained? Are there no rich persons amongst us willing to take the lead? Are not the poor ready to follow the example, and to cast their mite into the treasury of the Lord? If an average of about \$2.00 per member were raised in every parish in the Dominion, in addition to the ordinary funds of the Church, the thing would be more than accomplished. And will anybody pretend that this is impracticable? Are there not numbers who can give donations of five, or ten, or twenty, or a hundred dollars, without a moment's inconvenience? Are there not many who can deny themselves of a few luxuries, or narcotics, for a limited period, and thereby enable them to make an offering to the Lord? And are there any who cannot, in the course of a month or a year, contribute to such a special fund at least a few cents? We believe the effort has only to be made—made upon system made with a united, earnest resolve that it shall succeed, and an impulse will be given to the Church it has never received before.

1. There must be in every parish more general and systematic giving, whether the sums be large or small.

2. There must be more zealous and persevering labour, whatever the sphere in which we are each called to move.

3. There must be more united and believing prayer to God, in the closet, in the family, and in the Church, for the accompanying graces of the Holy Spirit.

We shall then have the necessary means for creating new dioceses, for forming new parishes, for building new schools and churches, for employing new agents, for commencing new missions; and soon, very soon, indeed, the righteousness of the Church will go forth as brightness, and the salvation thereof as a lamp that burneth; the little one shall become a thousand, and the small one a strong nation.

RISE AND PROGRESS OF SUNDAY-SCHOOLS.

(AN ADDRESS BY THE LATE BISHOP FULFORD.)

Sunday-schools are so general now, so almost a necessary appendage to every congregation, that they are looked upon as matters of course; but it was not always so; even as the Bible, which is now so common a possession, was to our forefathers a forbidden treasure. I will then look back with you less than eighty years, (during the lifetime of many still surviving), and we may see the first commencement of the working of these Sunday-schools, about which you may like to know a little, which you may not have heard before, though probably most of your teachers are well acquainted with all the circumstances.

The originator and founder of the present system of Sunday-schools was Robert Raikes, of the city of Gloucester, in England. His father was the editor and sole proprietor of a weekly journal in that city. The first object which drew forth the exertions of this friend of mankind, was the wretched state of the county Bridewell, within the city; which, being a part of the county gaol, the persons committed for petty offences associated, through necessity, (so defective were the arrangements) with felons of the worst description. And whereas extreme ignorance was very properly considered by him as the principal cause of their vices, which brought them to this deplorable position, precluding all hope of any lasting or real amendments from their punishment, his great desire was, if possible, to procure for them some moral and religious instruction. But he soon found, from personal experience, what up-hill work he was engaged in, while he was endeavouring to humanize those dispositions that had been long inured to habits of violence and self-will. He could not but have observed the slowness and dulness of scholars, unaccustomed to any application of the mind, except to mischief, and how very unsusceptible, even such as were willing to learn, were of literary, moral or religious instruction. The return of every Lord's Day, which gave opportunity to the lower classes to shew themselves, exhibited to his view, in all parts of the city, multitudes of the rising generation of the poor, pursuing, as he conceived, precisely the same course of life which had been so unfortunately adopted by those already mentioned, whom he had visited in the gaol. The streets were full of noise and disturbance every Sunday; the churches were totally unfrequented by the poorer class of children, and very ill-attended by their parents; they were nowhere seen employed as they ought to be. And had they been disposed to learn, or attend to anything that was good, their parents were neither willing nor able to teach or direct them. They seemed to be in the high road to perdition, unless something could be done to rescue them. It then occurred to this good man, Mr. Raikes, and to an excellent clergyman to whom he complained of the sad state of those poor children, that great indeed would be the benefit, as well to the community as the children themselves, if any method could be contrived of bringing them under proper restraint, and instilling some good principles into their minds. The foundation, they well knew, must be laid in the fear and love of God, in a reverence for the duties of religion, and for all things relating to the divine honour and service. Mr. Raikes soon began to make known his intentions to the parents, and without much difficulty obtained their consent, that their children should meet him at the early service performed in the Cathedral Church on the Sunday morning. The numbers at first were very small; but their increase was rapid. The gentleness of his behaviour towards them, the allowances they found him disposed to make for their former misbehaviour, which was caused so much by want of better teaching, the amiable picture which he drew for them, when he represented kindness and benevolence to each other, as the source of real happiness; and wickedness, malice, hatred, and ill-will, as the cause of so much misery in the world; the interest which they soon discovered him to have in their welfare, which appeared in his minute enquiries into their conduct, their attainments, their situation, and every particular of their lives; all these circumstances soon induced them to assemble with eagerness at his bidding, and to be instructed by the labours of

their best friend. Mr. Raikes soon saw himself surrounded with such a gathering as would have disgusted other men less zealous to do good, less earnest to diffuse comfort, exhortation and blessings to all around him than the founder of Sunday-schools. The children now began to look up to him with such a mixture of respect and affection, as endeared them to him, and interested him still more and more in their welfare. At first they were, as it may be supposed, utter strangers to the common forms of public worship; and it required some time to bring them to a decent observance of even the outward ceremonies of religion, —I mean to teach them to kneel, to stand and sit down, in the different parts of the service. But watching him, they learned to follow his motions before they could be made as yet acquainted with the reason for them.

But it was by no means his desire or intention that the observance of the Lord's Day should end here, with their attendance on this early service in the Cathedral. To prevent them running about in wild disorder through the streets during the day, was the great object which he had in view, and to place them under the care of proper persons, to instruct them in their Christian duties, was the leading object of his wishes. And he soon obtained the assistance of a number of teachers sufficient for a very large school of boys and girls, to be educated in principles of the Christian truth. The city of Gloucester, which was a great shipping port, soon began to wear a very different aspect on the Sunday. Instead of noise and riot, peace and good order were spread around; instead of continual quarrelling, concord and harmony; instead of lying and swearing, and all kinds of profligacy, the children gradually imbibed principles of charity and truth, of modesty and humility. Instead of loitering about the streets in a state of indolence, as painful to the observer as it was mischievous to themselves, they were now seen in decent regularity, frequenting the places of public worship, and evidently much happier in themselves than in their former state of irreligious idleness. The labours of the teachers were much assisted, and their success promoted by the unwearied attention of Mr. Raikes to these children on every Sunday morning. When the early service was ended, it was his constant practice to inquire minutely into their conduct, and even to inspect their persons, to reprove such as came dirty or slovenly, and to commend those who were neat and descent, however humble in their dress. The distribution of little rewards, and the slightest expression of displeasure from the man they loved, had each its proper effect.*

Such, then, was the beginning of our present system of Sunday-schools. And the good that was thus being done in the city of Gloucester, was soon known in other parts of England; and though, strange to say, some people raised objections, yet the example was rapidly followed far and wide. In a report written four years after the commencement of Mr. Raikes' labours, it was mentioned with satisfaction that this grain of mustard seed, alluding to his small beginnings, had now grown to, what was considered such an incredible extent, that under its shadow not fewer than 250,000 children were then sheltered and protected. But if that were such an incredible number, what shall we say now of the enormous growth of this tree of the Lord's planting?

* This account of Mr. Raikes is taken from a short biography of him, in "The Gentleman's Magazine."

In England and on this continent, their name now is "Legion"—the scholars may be reckoned by millions. In this Diocese, scattered and few as our congregations are throughout the Province, we have between 3,000 and 4,000, of whom 1,100 are present here this day, while in every quarter of the world, wherever our ministers serve, there follows immediately the Sunday-school for the young, and the ready and willing services of Christian men and women to teach in them and to tend them. But, my young friends, remember that all this great multitude is made up of individual scholars, and you have each your part to fulfil. If you have now means of instruction provided, which in former times were unknown; if you are from your earliest days taught the fear of God, and the love of Christ, and the works of the Spirit; and if you are brought up, as I trust you are, in habits of dutiful obedience to those in authority over you, in reverence for the Lord's Day and the Lord's House, and the worship of God; if you have had friends to help you, and to teach you all these great principles and truths—Oh think, how sad, through your own neglect or disobedience, to lose the benefit of such nurture!

SCRIPTURE LESSONS.

FOR SUNDAY-SCHOOL TEACHERS.

FIRST LESSON, Genesis i.—THE CREATION.

Read carefully this chapter. It contains in full the inspired narrative of the creation. This is the oldest, the most simple, and the most sublime record. Moses was the writer. Must be regarded as veritable history. The facts narrated were revealed by direct inspiration. Traditions of the early, and mythological accounts of the later nations, agree with them. Monuments of Egypt. Classical allusions.

THE CREATOR, GOD.—A Being distinct from matter; unoriginated and eternal; infinite in all perfections. Quote scripture proofs.

CREATION.—An independent act; absolute origination of something out of nothing. "Beginning," in the first verse, denotes the first exercise of the creative power. Between that beginning, and the successive acts of creation, a long intervening period, during which all the changes necessary for the formation and construction of the earth, took place. No antagonism between Genesis and Geology. Rightly interpreted, there is perfect harmony between the two. Such the conviction of the ablest critics, and the profoundest philosophers.

ORDER OF CREATION.—After the production of the raw material, the rough elements, "In the beginning," there are described several processes of creation, or construction. Explain them in the order in which they are narrated. Light, firmament, earth, seas, sun moon and stars, fish, herbs, beasts, fowl, man. "Day" may denote an indefinite period, or a limited time. Either accordant with the idea of omnipotence, and the miraculous exercise of the same. Man created in God's "Image;" denotes his spirituality, holiness, knowledge, happiness, immortality. The Holy Trinity implied in the expression, "Let us make man." Divine approbation expressed in the phrase "very good," indicating the perfection of all His Works. A review of the whole may suggest reverence for the Creator; gratitude for His Word; contemplation of his Works; communion with His Person. Illustrate and prove.

POETRY AND MISCELLANEOUS.

SISERA.

BY THE REV. STEWART PATTERSON.

"The Lord shall sell Sisera into the hand of a woman."—
1st Lesson, Morning Service, 2nd Sunday after Trinity.

His Mother, from her lattice high,
With boding heart, with tearful eye,
Looks out upon the dreary sky,
As evening upward steals.

Beside her stands a dark-eyed maid;
To her the Watcher turned and said,
Why, why are his chariot wheels delayed,
Why tarry his chariot wheels?

Of hath my Brave One dared the fray,
Of hath he rushed in danger's way;
But my poor heart, until this day,
Ne'er felt as now it feels.

Speak, Achsah, speak! Calm, calm this breast
By fears and anxious thoughts oppress'd;
Oh! tell me, where doth my Hero rest,
Where tarry his chariot wheels?

Then spake the maiden:—"Lady mine,
In bitter grief no longer pine,
For I have asked the stars which shine,
And thus they ever say:

The Warrior's locks are yet unshorn,
Aye! the Warrior's self is yet unborn,
Whose deed shall make the mother mourn,
Whose arm the son shall slay.

The arrow and spear are yet unmade,
Unforged as yet is the battle-blade,
The pit undug—the snare unalaid—
That Sisera need fear.

He perishes not in flood or field,
Nor as a captive shall he yield
To hand of man his sword and shield,
His helmet and his spear.

These, Lady, are the words I trace
On the Night Heaven's star-swept face;
Rightly I read, for from a race
Of Chaldean seers I spring.

Now let thy handmaid dry each tear;
Now let thy daughter lull each fear;
For soon shall his watchers joyous hear
The wheels of his chariot ring.

Well, right well, have our warriors sped,
O'er the foe's borders his host he led;
Now homeward he turns his kingly head,
And triumphing, leads them back;

And every man doth a booty bear,
And every man leads a damsel fair,
Save Sisera, who a robe doth wear
Meet for a victor's neck."

Ah! golden thoughts too rankly grown;
 Ah! golden hopes too swiftly flown;
 Ah! golden dreams too soon o'erthrown;
 Ah! golden stars above.*

Ah! pearly tears by women shed;
 Ah! diamond drops—at hearts of lead;
 Weep, Matron, weep, thy son is dead;
 Weep, maiden, for thy love.

He comes not, mother, you look in vain;
 He comes not, maiden, ever again;
 Lo! the Captain of Jabin's host lies slain
 Where the tent of the Kenite stands.

He perished not in field or flood,
 His golden mail each dart withstood,
 No warrior's sword ere drank his blood,—
 He died by a woman's hands.

He is lost to you now, Oh! faithful pair,
 Then list ye no more in vain despair
 For the roll of his wheels on the midnight air,
 For he speeds o'er the shadowy lands.

*"The stars in their courses fought against Sisera."—JUDGES.

THE SLAVE TRADE IN EGYPT.—The Paris *Debats* reviews an interesting account of his voyage to the two Niles, in 1860 and 1864, just written by M. Gillaume Lejean. Such a book, the *Debats* observes, is particularly worthy of remark in France, where a taste for voyages and for geography is by no means general; and where people readily believe that Bucharest is the capital of Bokhara. M. Lejean's discoveries as to the extent to which the slave trade is carried on in these regions, are especially valuable. Khartoum, at the northern extremity of the Great Delta, may be considered, he tells us, one of the chief centres of this odious traffic. The dealers settled there under pretence of trading in ivory, and send out at their own expense *corps d'armee* on slave recruiting expeditions among the unhappy negroes and their wives and children. From Khartoum the slaves are very often sent to Massowah, to be transported thence by Djedah to the Arabian peninsula. M. Lejean calculates that, between 1858 and 1862, about six thousand slaves a year have been poured into the Egyptian territory, along the course of the White River; and that, since then, this total has reached the enormous figure of fifteen thousand. Europe has protested, but in answer to her remonstrances, the Egyptian government contents itself with remarking that the traffic is abolished by law.

DEBT.—Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable, but debt is infinitely worse than them all. And if it had pleased God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should have most earnestly sought to impress upon them is:—Never run into debt. Avoid pecuniary obligation as you would pestilence or famine. If you have but fifty cents and can get no more for a week, buy a peck of corn, parch it and live on it, rather than owe any man a dollar.—*Greeley.*

RELIGIOUS REVIEW.

We propose to furnish monthly a condensed and classified summary of the intelligence of the Churches. It is as important to record in regular and proper form, the experience and history of the Church, as it is to narrate the events of the nation. The members of the Church form one great united Body, having a common faith, and a common object. In every place, therefore, there should be mutual attachment, and fraternal love. Whatever may be the condition or proceedings of the Church in one place, a friendly interest must be felt concerning it in another. All the institutions of the Church demand our support; all the labours, all the services, all the plans, all the trials, all the successes of the Church, should be made known to the brethren throughout the world, that they may stimulate zeal, or excite sympathy, or inspire joy, as the case may be, and that thus we may realize the description of St. Paul when he says, that if one member suffer, all the members suffer with it, and if one rejoice, we may all joy together. The Church has an inner life as the foundation of its outer history. It is the development of the former which produces the changing phases of the latter. The external condition of the Church is the index of its internal spiritual state. There can be no true success in the Church without unity and faith, without prayer and effort. It is the province of the Church to advance perpetually in numbers and influence. If it fail in this, it so far falls below its mission; and better had the Church go out of existence, than exist only to be a reproach. Our object is to aid the action, and advance the interests of the Church; and as one means by which this can be done, we propose to chronicle the proceedings, and urge the institutions and appeals of the Church. We shall do this, not with reference to a party, but for the good of the whole, in a broad and independent spirit. All our information will be obtained from authentic sources, and prepared by responsible parties for our pages; and all our comments upon principles and deeds will be written with strict impartiality, and in the interest of the Church. In this respect the *Magazine* will prove a reliable medium through which to communicate Church intelligence, and a powerful organ by which to influence Church opinion and action.

CANADA.

ELECTION OF METROPOLITAN BISHOP.—The adjourned meeting of the Synod of Montreal, for the purpose of electing a Metropolitan Bishop, took place on the 11th May. It was preceded by Divine Service in the Cathedral, Archdeacon Leach preaching the sermon. The rest of the

day was consumed in discussion as to a controverted seat of a Lay Representative. Next day the Synod proceeded to the election. The Bishops submitted the names, among others, of Dr. Francis Hessey, of London, England, and Rev. F. Meyrick, Chaplain of the Bishop of Lincoln. Though both names received a majority of clerical votes, they were negatived by the lay votes. On Thursday the Bishop of Huron received a majority of lay votes, while the Rev. F. Meyrick received the majority of the clerical vote. On Friday the balloting was continued without success, until a conference of the Synod with the House of Bishops arranged for the nomination of Rev. Ashton Oxenden. This nomination resulted in election by a large majority both of clerical and lay votes, and the election was subsequently made unanimous. This pleasing termination of a long contest was the source of great delight to those engaged in the arduous work of selecting one who should be at once suitable as Bishop of the Montreal Diocese, and as Metropolitan of Canada, and also equally acceptable to the Clergy and Laity of his diocese. The choice of Mr. Oxenden is exceedingly happy under the circumstances of the case, and he will doubtless give general satisfaction as the successor of the late esteemed Bishop Fulford. The Bishop elect is an eminent English Clergyman, well known among the religious reading public wherever the English language is spoken; and many a Canadian family will now read his long cherished works with new interest and pleasure, when they know that their favourite author is to be the highest officer of the Church, in this the land of their adoption or birth.

OPENING OF ANCASTER CHURCH.—The old church of this village was burnt down on the day after Ash Wednesday, 1868, having been originally built as a joint stock or Union place of Worship, upon the basis of \$10 shares, and subsequently purchased by advance by Job Loder, a Convert from Methodism, for the exclusive use of the Church. A handsome stone Chancel and Vestry were added in 1866, and these survived the conflagration. The foundation stone of a new church was laid a few months after the burning of the old one. The new church, a handsome stone edifice, capable of seating nearly 350 persons, was opened on 9th May, 1869, with three services; at which the Venerable Archdeacon Palmer, Rev. T. S. Cartwright, of Hamilton, and the Rev. the Provost of Trinity College, were the preachers; Rev. Messrs. Osler (Rector of Ancaster and Dundas), Nelles, of Brantford, J. G. D. McKenzie, and J. Carey (Curate), also took part in the various services. The building is gothic, 92 ft. by 44; height of tower, 80 ft., ceiling 37 ft. 8, chancel, 22 x 24. There is a centre alley and two side passages; the roof is semi-open, filled with frescoed and traceried ceiling, set off in panels by wooden rafter and mullions, stained to imitate walnut; principals exposed and similarly stained; seats (pews) stained and varnished without paint to imitate oak, and in keeping with Reading Desk, Pulpit and Cabinet Organ; Chancel furniture of solid oak, from designs by Cox, of London, England. The church contains at present four Memorial windows. Fine East window to the Smith family, of Glanford; South window, in Choir, contributed by Mr. Farmer, of Ancaster; a North window in the nave, by Mr. Leith, of Hamilton; a South window in the nave by Rev. R. Leeming, of Dundas. There is also a stained window in the Vestry, and stained borders in all the other windows. The Tower contains a Bell from the Troy Foundry,

weighing 600 lbs., and costing \$200, furnished with Fire-alarm. The pews (74) are all taken: the highest rent being \$8.

THE GIRLS SCHOOL.—About two years ago an effort was made to establish a Girls' School in connection with the Church, by which the influence of Roman Catholic Convents might be counteracted. The effort was eminently successful; and at the present time the Bishop Strachan School in Toronto, numbers more than a hundred pupils. So numerous are the applications made for admission, and so encouraging are the prospects of the School, that it is deemed advisable to procure larger and more eligible premises in which the School can be permanently established. With this object in view, the Bishop of the diocese has issued a Pastoral, appealing for a subscription of \$10,000. This will be followed up by a personal canvass in every parish. Such an effort should succeed. The sum is comparatively small; the object sought is of most vital importance. There is the opportunity of procuring suitable premises in Toronto upon very moderate terms. That opportunity should not be lost; and if all members of the Church would contribute even a small sum each, the requisite amount would be obtained. In connection with this, a strong desire is manifesting itself for the establishment of a Branch Institution in Hamilton. It is felt that nine-tenths of the girls of Church families in the Western part of the Diocese, cannot benefit by the existence of the School at Toronto; and that these will go either to the Roman Catholic Convent School, or to the Wesleyan Female College, and perhaps some few only to the projected School in London. Two or three meetings have been held on the subject, at one of which a Committee was appointed to make preliminary inquiry. There is no idea of collision with the School in Toronto; the success of the latter would not be affected in any degree by a School for the Western section of the diocese. In education, as in other matters, we must extend and advance, or be left lagging behind the age. The whole subject demands careful attention, and generous support. Why should there not be also a Boys' School in Hamilton? The Church suffers for want of one. We invoke the sympathy and aid of the Laity of the Church. It is not exclusively a clerical subject.

A CHURCH ASSOCIATION.—Arrangements have been made for the formation of a Church Association in Hamilton, on the basis of the constitution prepared and published under the sanction of the late Bishop of the Diocese. The objects of the Association will be to promote mental and religious culture, and to aid in works of usefulness. It is proposed to hold regular meetings for devotion, reading, conversation, &c., to establish a Reading Room and Library, and to encourage district visitation, and other useful works. The Rev. J. G. Geddes and Rev. T. S. Cartwright have taken a warm interest in the project, and there is every prospect of success. Already a large number of members are enrolled, and active operations are commenced. The admission fee has been fixed at *ten* cents, and the annual subscription at *fifty* cents, as the minimum sums. We commend this movement as likely to do much good to the Church. It will be one means of developing life, of promoting unity, and of ensuring success. Many of our young people wander to other institutions and places, because, as they allege, we do not find them sufficient work in the Church. In the arrangements and labours of the Church there is scope for all; and if we are to prosper we must have the united action of all. We must not too rigidly adhere

to the traditions of the past:—As society advances, the Church must move too.

DIOCESAN SYNODS.—According to appointment, the Synods of Toronto and Ontario assembled in Toronto and Kingston on Tuesday, 15th of June, and continued in Session during the week. A large amount of important business was transacted at each, by which we hope the Church will be benefitted in the future. But reports of and comments upon the proceedings must be reserved until next month, when a carefully prepared digest of the whole will be presented. The Synod of Toronto was of especial interest, as the Church Society was formally incorporated with the Synod. It certainly opens up a new era in the Diocese.

IN ST. THOMAS'S PARISH, HAMILTON, a new Church is to be erected during the summer, the land for which has been given by Ebenezer Stinson, Esq. These are movements which indicate progress. We want a holy emulation for the extension of the Church. Without suitable buildings we shall never draw the people into our fold.

CONFIRMATION.—The Lord Bishop of Toronto, has been on a Confirmation tour through the eastern part of his diocese. A large number of young persons have received this holy rite, while the visits of the Bishop have had a salutary effect. Since the Bishop's consecration he has confirmed about 4,900 persons.

CLERICAL EXCHANGE.—A double exchange has lately taken place in three of the principal parishes in the Diocese of Toronto. Rev. W. Belt removes from Scarboro' to Oshawa, Rev. J. B. Worrell removing from Oshawa to Oakville, whence Rev. J. Fletcher goes to Scarboro'.

THE CORNER STONE of a new St. George's Church, in Montreal, was laid by the Bishop of Huron, during the recent Synod. the estimated cost will be \$50,000, towards which very liberal subscriptions have been given.

BEVERLY MISSION.—A Stone Church is now in course of erection at the Village of Rockton, in this township, upon a very eligible site. The members of the Church in that locality, are exhibiting most commendable liberality and zeal.

PORT PERRY.—Some years ago a neat white brick edifice was erected at this Station, but before completion, was greatly damaged by a storm. The damage has lately been remedied, and the Church completed, since the appointment of Rev. R. S. Forneri.

ORDINATION.—H. J. Cochafer, of St. Augustine's Canterbury, was recently ordained to the Diaconate in the Parish Church at Cobourg. Mr. Cochafer has been licensed to the Curacy of Cobourg.

WALPOLE MISSION.—We note the proposed erection of a handsome Church in this prosperous Mission, at Hagarville. Rev. J. Francis seems to be effecting an excellent work in his field.

REV. E. C. CARTWRIGHT, lately of Pinegrove, Diocese of Toronto, has been presented to the living of Amherst Island, Diocese of Ontario, by Lord Mountcastle.

AT STRATFORD.—In the Diocese of Huron, a very handsome new Church, intended to accommodate 700 persons, is in course of erection.

ST. PAUL'S CATHEDRAL in London, Diocese of Huron, is to be enlarged this summer, at a cost of about \$4500.

GREAT BRITAIN.

THE free life and vigour of the Colonial Church has a reflex influence on the Church at Home in many ways. Selwyn, Bishop of Lichfield, for 25 years the energetic and renowned "Apostle" of New Zealand, has been urging the offertory idea upon his English diocese, on the ground of its success in New Zealand. He shows that, like many other ideas *now* almost universally approved by all parties in the Church, the offertory was first saluted as "Ritualistic" and "Romanizing," because it was *new* to the thoughtless. Its inherent utility has caused its present triumph. The best place for contributions to religious objects is in public worship, where "the thoughts are elevated above the petty elements of the world, and the worshippers remember that they have something better to do than to accumulate money."

It is said that all the Deans of the Twenty-Seven English Dioceses, lately attended a meeting at Lambeth by invitation of the Archbishops, to confer upon measures with reference to Cathedral reforms, suppression of canonries, and the increase of the Episcopate. The movement is not popular among the Cathedral dignitaries. Yet it is practicable and good. The Church needs an enlarged Episcopate, and this will be a legitimate method of raising the necessary funds.

THE Patriarch of the Orthodox Eastern Church, has written an official letter to the Secretary of the Association, for promoting the unity of Christendom, stating that the authorities of the Church had determined in sacred Synod, to admit to communion members of the Anglican Church travelling in those Countries. They must have letters from the Parish Priest and their Bishop. This is a formal recognition of intercommunion, which had been only informal and occasional.

PRESBYTERIAN SCOTLAND cannot reproach the English Church with helping the cause of Romanism in England; for while the number of Roman Catholic Churches and Stations in England and Wales has only doubled in 30 years, the number trebled in Scotland during the same period. One extreme seems to beget another. Is Romanism a reaction from Presbyterianism? The English Church occupies a moderate position between the two.

A POWERFUL section of the English High Church Ritualists seems to be disposed to advocate the use of meetings for extempore prayer, and more free arrangement of worship than the Book of Common Prayer affords, in order to meet the wishes of dissenters. Of course the Prayer Book would still be the form for the ordinary service; the others would be only extraordinary.

ONE of the Council of the Evangelical alliance—an English rector of some notoriety as a theological writer, Rev. T. R. Birks has been the means of introducing a bone of contention among his colleagues by the publication of some expressions which seems to imply that, belief in the idea that the whole human race is to be restored is consistent with Scripture.

TRINITY SUNDAY was the day fixed for the introduction of certain changes in the Services at St. Paul's Cathedral in London, whereby it is hoped that regularity, order, and reverence will be substituted to some extent for the slovenliness, neglect, and indifference which have of late characterized those Services.

THE Bishop of Ripon lately inhibited Mr. Machonochie (the renowned Ritualist) from preaching in his diocese, but Bishop Magee (lately Dean of Cork) gives him full liberty in the diocese of Peterboro'.

THE COLONIES.

THE difficulties occasioned by State trammels in the Colenso case, have at last been set aside. Dr. Macrorie has been ordained Bishop in Colenso's place. The Bishops assisting at the consecration travelled nearly 6,000 miles in order to accomplish the object. The ministers of various dissenting Churches showed, by their presence during the ceremony, the lively interest they took in the matter.

MR. TUCKER, a missionary of the Church of England in India, went out in 1842 and returned in 1864. During the 22 years of his labour there, he admitted to the Church 3,500 converts, induced the natives to destroy 54 idolatrous temples, had erected 64 places of worship, and saw 13 of his native converts ordained to the Christian ministry.

THE nine or ten Dioceses of Australia are taking measures to form Provincial and Metropolitan institutions, similar to our own in Canada, with a view to more close connection, and more unity of action with one another, with the other Colonial Churches, and with the Mother Church of Great Britain.

THE Bishop of Dunedia, of whom his people were so much afraid before his arrival amongst them, seems to be making himself acceptable and popular as a Moderate Churchman, instead of being (as they had supposed by report) an extreme ceremonialist.

UNITED STATES.

IN the Diocese of Kentucky, a new method of Church extension is developed, in the employment of two "evangelists" to organize congregations in destitute places. They are supposed to effect all the good attempted by Methodist "local preachers," without being liable to the evils of the Methodist plan. This plan may be usefully adopted in Canada. The Bishop of Gloucester and Bristol, England, has recently authorized by solemn service a number of young men as Readers for the same purpose. Cannot we have something of this kind here?

AT his visitation of Trinity Parish, Sharon Springs, Bishop Doane "delivered an eloquent, concise, and practical sermon. Neither manuscript nor notes were used in its delivery, and it was listened to with deep attention by the entire congregation, the major part of which was made up of Presbyterians, Lutherans, Methodists, Universalists, Baptists, Nothingarians, whose Churches either already have disappeared, or are disappearing from the neighborhood."

There exists in Pennsylvania a Life Assurance Association, chartered 100 years ago "for the relief of the widows and children of Clergymen in the communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania."

THE "Protestant Episcopal" Church of America begins to show signs of age. An ancient Church edifice in Hampton, Virginia, 200 years old, is about to be rebuilt.

(A large amount of religious intelligence prepared for this number, is unavoidably crowded out.)

LITERARY REVIEW.

It is our intention to furnish monthly, a succinct notice of the chief publications and events in literature and science, in philosophy and art. We cannot overrate the importance of a sound literature; we cannot make our people too familiar with what is going on in the world of letters. Our present notice is necessarily imperfect, owing partly to incomplete arrangements, and partly to a want of space.

AMONG the chief publications to hand, is the volume by Dr. Bovell, on *THE ADVENT* and the *SACRAMENTS*, published by Chewett of Toronto. It is an interesting and valuable work, and should be widely circulated among members of the Church. The object of the author, in the first instance, was to portray the condition of the world at the coming of Christ, showing the gradual preparation which had been made among the Jews, the Greeks, and the Romans, for the great event, and how in literature, in politics, and in religion, everything was ready for the Advent of Him who had been foretold as the "Desire of all nations." As the subject expanded under the doctor's prolific pen, he proceeded to trace the consequences which flow from the Advent of Christ, in the establishment of a spiritual kingdom, and in the offer of a universal salvation. And then branching off to another, though cognate subject, he entered upon a lengthy and elaborate disquisition on the Sacraments, but particularly the Anglican view of the Holy Eucharist. In many respects the papers are distinct, and might have been published separately; yet, there is a link of connection between them, which renders the volume harmonious and instructive. A large amount of information has been collected, and is here presented in a succinct and graphic form. The volume is partly practical. It is pervaded throughout by an intensely earnest and devotional spirit; and while the sentiments expressed, are such as will for the most part, meet the approval of all religious persons, the style and language cannot fail to enlist attention and afford profit. The first and latter parts of the volume are probably the more interesting and valuable. In the former Dr. Bovell has amassed much historical information on the conditions and movements of the ancient world, and shown how all things were rendered tributary to the coming of Christ. In the latter he has sought to eliminate the Scriptural idea of the Sacraments, and to show that the Anglican teaching is in perfect harmony with the writings of the early Fathers, and with the inspired utterances of the Apostles of our Lord. According to him the Lord's Supper is something more than a commemorative ordinance, or a symbolic sign; it is a divinely appointed means of actual communication with the great Redeemer, who through the outward emblems of bread and wine reveals himself in a heavenly and spiritual manner to the devout communicant. The absurdity of Transubstantiation, on the one hand is avoided, and on the other, the unmeaning formality of a mere memorial ordinance. As understood by Dr. Bovell, and as taught by the Church of England, the New Testament doctrine is, that Christ is really present in a mysterious but heavenly manner in the Sacrament of the Holy Supper; and that through the medium of the consecrated bread and wine, he does verily manifest himself to, and dwell within the souls of his chosen people.

The author has fortified his opinions by numerous quotations; and on this subject, we have presented in a clear and condensed form, nearly all that is valuable in the writings of the Fathers, and of the divines of the Reformation. The publication of the volume is most seasonable at the present juncture, and we cannot but feel glad that so able and respectable a layman of the Church has undertaken to discuss these subjects in such a manly and temperate manner. It might be well for the Church, and for theology in general, if the educated laity would more frequently turn their attention to such matters. There is a mistake in supposing that theological disquisitions form the exclusive prerogative of the clergy. We have here an example, in which the gravest subjects of the Christian Religion are discussed by a layman of the Church, with the most commendable intelligence and candour. The example thus set might be advantageously followed. If the appeals made by Dr. Bovell are responded to in the same spirit, his work will do incalculable good. We therefore wish for it a wide circulation. It ought to be in the library of every religious family. In a second edition a few errors in typography and punctuation, which mar the beauty of the volume, can be corrected. Apart from these, the artistic appearance of the volume is creditable.

✓ THE REV. DR. McMURRAY, has favored us with a copy of the JOURNAL OF HIS MISSION TO ENGLAND, in the year 1864, on behalf of Trinity College, and which has just been published by order of the University. It contains much interesting matter, but is chiefly valuable as showing the kindly interest taken by church-people in England, in the success of our College. Dr. McMurray must have had an extremely pleasant visit; while the financial results were every way to satisfactory to the College. Could not a similar appeal be made for the Church School?

✓ WE note with pleasure the publication of Four Advent Sermons, preached by the Rev. W. S. Darling, in the Church of the Holy Trinity, on THE WORD OF GOD INTERPRETED BY THE CHURCH OF GOD. They contain much sound reasoning and clear illustration, on a subject which should engage more generally the attention of our people, and which we propose hereafter fully to discuss.

POLITICS AND TRADE.

IT is not our wish to usurp the functions of a secular journal. But as in the larger reviews there are sometimes discussions on subjects connected with politics and trade, so in our more circumscribed space, we shall not fail to record the leading events in the political and commercial worlds. All such events will be reviewed from a christian stand-point, with a judgment unwarped by prejudice, and uncontrolled by party.

THE second session of the Canadian Parliament was brought to a close on Tuesday, June 22nd, when the Governor General gave the Queen's assent to a number of Bills which had been enacted, and delivered a neat and appropriate speech. There has been some useful legislation during the session on subjects of both a local and general application. That which will render the session memorable, will be the Bill for the acquisition of the North West Territory, and the Resolutions for the pacification of Nova Scotia, and the admission into the Dominion of Newfoundland and Prince Edward Island. With the Confederation Act in full force, there is every prospect that Canada will become a great and prosperous country.

IN Great Britain the Irish Church Bill has absorbed attention. But, contrary to general expectation, at one time, the Bill has passed the second reading in the House of Lords. Its rejection would have been a great mistake. It must have precipitated a collision between the House of Commons and the House of Lords, through which no advantage could accrue to the Church or the nation. As it now stands, the Lords have the power to propose amendments to the Bill in Committee, and thereby to secure more favourable terms for the Irish Church than will be possible at any other time.

THE recent political commotions in France have been quelled; while in Spain the death-blow is given to the Republican movement in the appointment of Marshall Serrano as Regent. A monarchy is the only form of Government adapted to the requirements of the Spanish people.

THE excitement on the Alabama claims, both in Great Britain and the United States, has very much subsided; and there is now little danger of any disturbance of the amicable relations of the two nations. By justice and forbearance the difficulty may be settled: otherwise it will lead to war.

IN commercial and money matters, there has been more than ordinary stringency and dullness. Yet most of the emigrants who came amongst us soon found employment.

CORRESPONDENCE.

A CORRESPONDENT asks for an explanation of the passages on the "Sin against the Holy Ghost," and the "Sin unto death," mentioned in the Gospels, and in the Epistle of St. John. We shall refer to the subject in our next; and also in this department, shall insert other letters and inquiries, which in the present number we are compelled to omit.

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

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25			\$ 9 10	\$30 60	\$15 70	\$ 8 00	25
30				35 00	18 00	9 20	30
35				39 50	20 20	10 40	35
40				45 50	23 30	11 90	40
45				51 10	26 30	13 40	45
50				59 10	30 40	15 50	50

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