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CHURCHMAN'S MAGAZINE  
AND  
MONTHLY REVIEW.

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OPENING NEW GROUND;

A TALE OF MISSION LIFE.

By the Author of the Heir of Redcliffe.

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CHAPTER VII.

THE travellers having been welcomed by Mr. Hayward, found their way to his hospitable dwelling; and without detailing all the scenes through which they passed, or all the conversations they held, we must enter with them upon the actual work of their mission.

Not much could be seen of the Mission Station at night; but there was a warm hospitable greeting from the clergyman and his wife, and all the rest of the party already seemed quite at home there. They had some supper, and then were disposed of in various quarters to sleep, before a day that none of them ever forgot.

In the very early morning, Agnes and Grace, who were sleeping together, looked forth from their window at a most exquisite view of undulating country, rich vivid green of all shades, the wood scattered in patches, or completely covering knolls with grass beneath them, and a beautiful clear river winding between grassy wooded banks, now lost to view altogether, and then spreading into a miniature lake. The sun rising cast long beautiful shadows from tree and hill, and the two girls stood in a trance of delight at the loveliness of their new country.

Presently a small bell was heard. 'Ah!' said Grace, 'that is for Kaffir prayers. Mrs. Bell said we should not be up in time! Let us show ourselves.' They caught up their Kaffir Prayer-books, and

hastened out, just meeting Mr. and Mrs. Bell, who shook hands with them, and congratulated them on their early rising. In the verandah there were assembled about fifteen men and boys, and a few women and girls, who had stood round, and, led by Mr. Bell, sang the twenty-third Psalm in their own language; and very sweet and full the voices sounded. Then Mr. Bell read some of the Morning Service, in Kaffir, and a small portion of the Morning Second Lesson, questioning his hearers on it, and then explaining and applying it. The girls were able to catch some of the words that they knew; but, of course, could not follow much of what he said. Some more Collects and the Lord's Prayer followed, and the blessing, 'The Lord bless thee, the Lord lift up the Light of His Countenance upon thee, and give thee peace.'

It did indeed give a most peaceful feeling for the beginning of the day. Then followed a breakfast, curious and delightful to the children. There were two tables, one for Mr. and Mrs. Bell and their friends, another for Nurse, Lydia, a young white girl who was staying with Mrs. Bell to be taught, and a carpenter who was building the new church for the station; and on a form were three little Kaffir girls and two boys, who sang a grace in their own tongue, and received their portions of mealie porridge.

These girls were apprentices of Mr. Bell. The King of the independent Zululand, beyond the British territory, old Panda, and his son Ketchwayo, are much dreaded by their subjects, who frequently, when in fear of their anger, will flee over the frontier to seek English protection; but as a check upon their coming in too great numbers, and in order to teach them some civilization, and make them useful, they are only received on condition that they shall let their children be bound apprentice for a term of years to some colonist, who on the other hand, is strongly bound not to misuse them. This is almost the only way in which women servants can be obtained; or in which there is any chance of giving any education to the Zulu girls, for their relatives are very unwilling to let them receive any training, since the Kaffir view of a woman is, that she is a thing to be useful in digging mealies, and if she has not been taught to do this, she is not worth her price in cows, which are paid over by a husband when he wants to buy a wife from her father.

Two of these girls were tall, and though their features had something of the negro shape, they looked intelligent, and their hair was nicely parted in front. They brought in part of the breakfast, and were quite helpful housemaids; and Agnes, remembering their understanding looks and ready answers at the morning's reading, was disappointed to hear that they were not baptized. Mrs. Bell said that while they were still so young, and liable to be claimed by heathen relations, to whom the law would restore them as soon as their term was over, it was not safe to

baptize them, since they would be in great danger of lapsing into heathenism. But the third little girl was only seven years old, and she was like Mrs. Bell's own child.

Hers was a very strange, sad story. After a terrible massacre, in the course of the wars of King Panda's sons, two English gentlemen had been rowing down the river Tugela, in the midst of the terrible sight of corpses of men, women, and children, slain with ghastly wounds, and floating down to the sea, or stopped here and there by a rock or bend in the river. One little body, that had been floated under the bank, and there found a resting-place under the shade, struck their eyes as not showing the same signs of decay as the rest. They bade one of their Kaffir attendants go and see if there was life in it. He came back, saying the child lived, but would be dead in a few minutes. They bade him bring it into the boat, and when he refused, one of the Englishmen lifted it in, the other wrapped it in his pea-coat, they poured brandy down the throat, bound up the five gaping wounds, and recovered the little creature, who was a girl of four years old. This was three years before, and she had since been baptized, and given to Mr. and Mrs. Bell to bring up.

She still had a very mournful expression in her dark face; but she was quite at home with kind Mr. and Mrs. Bell, and very happy, and was as clean and fresh and pleasant as an English child, speaking English and Kaffir almost equally well, and very much pleased to help the visitors out when they could not understand a Kaffir word.

After breakfast, came the English daily service—not yet in a church, for this was only being slowly built, and in the meantime an empty room of the house was used. By the time this was over, a large collection of bright-eyed children were gathered in the verandah for school, each in a little cotton garment, but with bare arms, legs, and head; and many of the little girls with a second head peeping over their shoulders, being that of a baby brother or sister bound on upon her back by a piece of skin. Mr. Bell was generally sole schoolmaster, till his wife had finished her household cares enough to come and help him, and teach needlework; but to-day he asked the Morton sisters for their help. Agnes laughed, and said she feared that they should not be of much use; but he bade them try; he gave her a large slate, on which she was to make letters, to be copied by little ones on their slates; and Grace a class who were to read out the syllables of a short sentence, first altogether, then one by one. Mr. Bell heard her read it over first, and told each of them what to say, and he remained near with his own classes, and his superintending eye was over all, making everyone orderly. They got on very well; and if a baby began to cry, it either had a bit of sugar-cane to suck, or if that was not enough to quiet it, was carried away; and by-and-by the children were let loose for a little play, Mr.

Bell running off with them, and then setting them to run races for bits of sugar-cane, or to take hands in a circle and go round the mulberry bush.

'O, Agnes, Agnes, is it not delightful!' cried Grace. 'I always was sure teaching these dear little black creatures would be so much nicer than our stupid English children!'

'It is beautiful to see to what training they can be brought,' said Agnes; 'but I am very much afraid we shall find it much less easy to begin by ourselves than to teach under Mr. Bell's eye.'

After the play came some catechizing in Scripture History, a lesson in English words, a counting up to a hundred, some singing, a short prayer; then the children were dismissed, and it was dinner time.

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CHAPTER VIII.

SUNDAY morning dawned upon the new home in great beauty, and the Mortons were delighted with the view before them. They were on high ground, and could look out upon a lovely view of fresh grass, and patches of trees like those in a park, only that English trees never bore such gorgeous blossoms as here brightened the landscape. The river went winding on its way, showing blue with the reflected sky; and to the east, the sea glittered and flashed in the morning sun. Mrs. Hayward was feeding her chickens, and reckoning them over to see if any had been lost; and Frank and Johnnie were examining the poor porcupine, and making prize of his quills.

The nearest neighbours were at a farm about two miles off up the river, and here Mr. Morton had arranged to have the Service on the Sunday, as there was a larger room than could be attained at Seacombe since the destruction of Captain Hayward's house, and the spot was besides more central for the scattered English congregation.

Before, however, the party could set off, there was a great disturbance with Lydia. She had been miserable ever since she had set out from home, and the aspect of the Parsonage, as Grace was pleased to call their cluster of huts, together with the alarm of the porcupine, had quite overwhelmed her. 'If she was to sleep in a pig-stye, and have wild-beasts running loose about the place all night, it was not what she expected,' and she begged and entreated to be sent home to England.

The cavalcade set forth to church, and a quaint party it was. Some had horses, but others were to be mounted upon pack-oxen, little nankeen coloured creatures trained for the saddle, and each led by a Kaffir by a string fastened to a stick through its nose. There was some demurs—Louisa was afraid the stick hurt the ox; and Charlie stoutly declared he would never ride a 'cow.

There was a good-sized room within the house, looking very rough, but still with some attempt at arrangement, and in it were collected from thirty to thirty-five people, and a dozen children. There were only a few rough stools and one bench, but the floor was covered with matting; and Mr. Morton, in his surplice, stood behind a table covered with a white cloth, and on it a little white parian cup that had been given him by the children of his old parish, to serve as a portable font. When the good old words of the Exhortation sounded in that low rough room, there was a sound of stifled sobs, and Agnes saw a woman near her trying to check her weeping. She offered to make way for her to get to the door, but the woman shook her head, and muttered what Agnes knew afterwards to be, 'The first time for ten years.' After the Second Lesson, five children were brought forward to be baptized; three belonging to this very woman, and two more were of another family. Mr. Morton had seen their parents, and heard of their wish to have them christened, during the week by which he had preceded the rest of the party. There was a great scarcity of sponsors—indeed, there was only four to answer for the whole of the five children, only one of whom was quite an infant. The eldest was somewhat awed, and behaved well; but the second, a boy of three, was very rude and wild, and put his hands behind him, and said *no*, when Mr. Morton would have taken him up. It was a sad sight, though there were hopes that better things might begin now; and even while Agnes heard the address about teaching the children to lead a godly and a Christian life, she felt that it touched the congregation who had witnessed the Baptism as well as the actual sponsors, and began to think whether anything could be done to teach these poor little neglected children.

After the prayers, Mr. Morton preached a short striking sermon, upon the text, 'I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' He told the congregation that in their new country, in the wilderness, so far away from any of the helps that they had been used to, there was great danger of forgetting the Lord, in their hard work of 'subduing the earth.' But he said, the living in the midst of this free and glorious nature, so little altered by the works of man, should especially put them in mind of the hand of the Lord, and keep them in His fear. And above all they were bound to be careful that they showed forth His will in their lives, being, as they were, the first to extend the dominion of their own dear country into these wild new realms; they ought in their lives to uphold England's name for truth, for justice, and for mercy—nay, far more—besides being Englishmen among untaught natives, they were Christians among heathens, and their Master, Christ, asked of them that their lives should so shine forth, that they might not put to shame His Name among the people who had not yet been brought to own it.

He did not say more then, for he thought the people so out of the habit of church-going that it was best not to keep them long. Many came up and shook hands with him, thanked him, and said they were glad to have a clergyman among them, and hoped to have a church in time; and Mr. Morton said he would come and talk to them in the week, and introduce his wife and sisters to them. Grace thought some of them very funny looking people, a great solemn-looking Dutchman and his grave wife in particular; and also a young matron, who evidently thought herself and her little girl in the height of fashion, in riding-habits and pork-pie hats, while her husband had such a rough beard and red face, that Grace resolved that he should go by the name of the wild man of the woods.

The owners of the house, James and Christy Gill, two fine-looking young men, were very anxious to offer the Morton party refreshments; but they seemed to have nothing but beef and brandy, and their civil words were in such a rough plough-boy tone, and broad Yorkshire accent, that Agnes looked round in amazement at the extent of fields on which they were growing maize and sugar crops, the colony of Kaffir huts near their house, and the numerous herd of oxen, watched by Kaffirs, on the slope towards the river; and even the house, rough and unfurnished as it was, was larger and better built than could have been expected from two such peasant-looking men in such a country.

'Ah! thereby hangs a tale,' said Captain Hayward, as Agnes turned round on her saddle to take a last view of the Gills' house, and made this remark, 'Those two lads came out bound to work for a year with Mr. Cranmer; Christy engaged to a girl at home. They were steady and sober beyond the average, saved their money, set up for themselves, and have thriven to admiration. Christy wrote to the girl to come out and marry him, and built this house in preparation, when it turned out, poor fellow, that his sweetheart had given him up, and married at home!'

'What a shame! What a horrible girl!' exclaimed Grace; 'I hope she knows what she has lost.'

'I am not sure whether she would not think herself better off as she is,' said Captain Hayward. 'Gill is a much richer man than he would be at home; but I have often thought an English cottager had more luxuries and comforts than—my wife, for instance. But I am very sorry for Christy, he is a respectable sober man, and a wife would keep him from drink, which is the bane of our colony.'

When Agnes and Grace dismounted, they found their brother and his wife already talking of what could be done for the colonists' children, who seemed so sadly in want of instruction—their fathers and mothers far too busy to teach them, and no school within reach.

'I think we might manage something,' said Mr. Morton; if you would undertake it, girls, I would help at times, but I could not be regular as you could. They all seem to have ponies or pack-oxen, and I dare say they would be willing to come here for an hour or two in the morning.'

'O yes; I shall be delighted,' said Agnes; 'I was wishing something of the sort could be contrived. We will talk it over when the ladies call on us, or I could ride round with you.'

Grace pouted. 'I thought we were to teach the natives,' she said.

'But we can't till we know their language,' said Agnes; 'and here are these children wanting teaching quite as much.'

'Yes,' said Mr. Morton; 'the allowing an untaught un-christian population to grow up among them, will produce far more harm than our lessons can ever undo.'

'And,' proceeded Grace, 'how can we ever have time, now Lydia is going to desert and leave us to wait upon ourselves?'

'We will make time,' said Agnes.

Grace moved aside, muttering to herself that it did not seem worth while to have come out just to do housemaid's work and teach tiresome white children, not half so nice as she could find in the village school at home.

She meant no one to hear her; but her brother caught the tone, if not the words, and said to her, 'Take care, Grace—I made one mistake in bringing out Lydia, take care that I do not find that I made another.'

'O Colin, I am only longing to teach the Kaffirs.'

'You must be ready to do whatever you are set to do, Grace, without a choice, or you will never do your work here or elsewhere. None of us are in this world to do our own will.'

*To be continued.*

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## BISHOP PHILLPOTTS.

### A BIOGRAPHICAL SKETCH.

In the recent death of the Bishop of Exeter, the Church of England has lost one of the oldest and most notable of all its Bishops. Few men have attained greater notoriety, or wielded a greater influence, than Bishop Phillpotts. Many features of his character were highly reprehensible, and many actions of his life must be severely condemned. Yet when every deduction has been made, there is much still left that we are bound to admire; and as forming, like the late Bishop of Toronto, a connecting link between the past and present, and as having played a more prominent part than any other Bishop on the bench, in the ecclesiastical controversies of his times, he deserves a more lengthy notice than our space will permit us to give to men of less calibre and mark.

Born in May of the year 1777, Bishop Henry Phillpotts was, at the time of his death, 92 years of age. His father was a respectable hotel-keeper in the city of Gloucester, and his friends in general moved in good circles of society, and were warmly attached to the principles and ordinances of the Church. Having passed the usual course of education at the College School, Gloucester, he was elected, at the early age of thirteen years and a half, to a scholarship at Corpus Christi College, Oxford. In June, 1795, when only eighteen years of age, he took his degree of B. A., and soon afterwards obtained the Chancellor's Prize for an essay "On the Influence of Religious Principle." Within a few weeks afterwards he was elected a Fellow of Magdalen College, and some time subsequently received the prize offered by the Asiatic Society for a Latin panegyric on the celebrated Oriental scholar, Sir William Jones. Having taken his degree of M. A. in due course, Mr. Phillpotts, in 1804, married Miss Surtees, a niece of Lady Eldon, and thus resigned his fellowship; he became one of the chaplains of the late Dr. Barrington, Bishop of Durham, in 1806. He continued to hold this honour, in the enjoyment of the friendship and confidence of that noble-minded prelate, until his death, twenty years afterwards. It was in 1806 that Mr. Phillpotts first distinguished himself in theological controversy, by publishing a defence of an episcopal charge by Dr. Barrington, whose remarks had been unceremoniously attacked by Dr. Lingard, the Roman Catholic historian. Three years afterwards he was made a Prebendary of Durham Cathedral, and with that dignity held the cure of one of the larger parishes in the city of Durham for ten years, when he was preferred to the rich rectory of Stanhope.

In 1821, Mr. Phillpotts took his degree of D. D., and in 1825 he entered upon a controversy with Mr. Charles Butler, the author of "The Book of the Roman Catholic Church," a work of great plausibility and of considerable talent. Dr. Phillpotts published his answer in an octavo volume, entitled "Letters to Charles Butler, Esq., on the Theological Parts of his Book of the Roman Catholic Church, with remarks on certain Works of Dr. Milner and Dr. Lingard, and on some Parts of the evidence of Dr. Doyle before the Committee of the Houses of Parliament." In this very valuable work the author handled his subject with such power and ability as to gain for himself the respect of at least one of his opponents, as evidenced by Mr. Butler's seeking and obtaining an introduction to him, and afterwards cultivating his acquaintance. In the ensuing year, Dr. Phillpotts followed up the controversy by the publication of "A Supplemental Letter to Charles Butler, Esq., on some Parts of the Evidence given by the Irish Roman Catholic Bishops, particularly by Dr. Doyle, before the Committee of the two Houses of Parliament, in the Session of 1825; and also on certain Passages in Dr. Doyle's Essay on the Catholic Claims."

In the year 1827, when the question of Roman Catholic emancipation occupied so much of public attention, Dr. Phillpotts, consistently with his constantly declared judgment of the necessity of efficacious securities from the Roman Catholics, issued his "Letter to Mr. Canning," in which were shown the utter worthlessness of those which he proposed in the bill of 1825. This powerful letter caused very great sensation at the time, and quickly passed through several editions. It is said that Lord Lyndhurst, while Master of the Rolls, adopted its statements in one of the ablest speeches he ever delivered in the House of Commons;

and that Mr. Canning was so much excited, as to launch forth in an uncommon strain of personal abuse against his antagonist. In 1828 Dr. Phillpotts was appointed to the deanery of Chester. When the Roman Catholic emancipation passed into a law in 1828, it was extensively thought that Dr. Phillpotts approved of the securities proposed and adopted; and he was consequently reproached for his supposed inconsistency, in having so powerfully opposed the scheme of Mr. Canning, and yet having approved the equally inefficient scheme of the duke of Wellington, if he had not actually assisted in concocting it. He patiently bore the load of obloquy thus heaped upon him, without publishing anything in his defence, contenting himself with simply stating to his friends that, having consulted Lord Sidmouth and Lord Colchester, he considered it his duty not to make public the nature of the communication which had passed on being consulted by the duke, as he was bound to consider it strictly confidential. In the following year the duke of Wellington recommended him for the bishopric of Exeter, vacant by the translation of Dr. Bethell. In that position he always acted as leader of the High Church party, whose policy he supported in and out of Parliament, and whom he defended in the various controversies which have risen within the Established Church of late years.

In 1849 he refused to institute the late Mr. Gorham into the living of Brampford Speke, Devon, though the latter appealed to the Judicial Committee of the Privy Council, and obtained a decision in his favour; and when the archbishop of Canterbury instituted Mr. Gorham, he published as a pamphlet a "Letter to the Archbishop of Canterbury," in which he "anathematized" his Grace. In connection with this matter, there raged for some time one of the most violent controversies that has agitated the Church in modern times. It may be regarded, in one sense, as the precursor, if not the beginning, of the present ritualistic dispute; for the question really involved was whether, in the ordinances of Baptism and the Lord's Supper, there was centered any special saving grace, the communication of which was inevitable to the devout worshipper. Bishop Phillpotts took the higher ground,—that the Sacraments were not mere commemorative signs, but divinely appointed ordinances for the impartation of grace and the manifestation of the Godhead; and that, therefore, an importance was attached to their observance which could not belong to them if regarded simply as religious rites, with some symbolic signification. His Lordship maintained his ground with great tenacity and vigour. He was a giant in controversy, albeit his pen was too often dipped in gall. In the whole of this Gorham controversy, many things were said and done on both sides which, in calmer moments, the disputants themselves could not but bitterly regret; and it is pleasing to know that the Bishop was subsequently reconciled to both Mr. Gorham and the Archbishop of Canterbury; and further, that if he did not modify his views on the question of Baptismal Regeneration, he became somewhat more tolerant towards those who could not on that, and other controverted points, see exactly eye to eye with himself.

Bishop Phillpotts was a most voluminous writer. All his writings, however, were chiefly of a controversial character, and few of them exceed a pamphlet in size. His largest, and perhaps most useful work, bore upon the errors of Romanism, a new edition of which was issued about two years ago, as a corrective to present Romanistic tendencies in the Church. It is said that the mere list of these publications

occupies not less than thirty pages of the new folio catalogue in the British Museum. Most of these productions are of an ephemeral character; few, if any, will have any practical utility in a future generation, whatever may be the struggles of the Church.

The health of Bishop Phillpotts had for several years been very enfeebled. He lived in great retirement at a beautiful villa named Bishopstowe, near Torquay, and was really incapacitated from attending to many duties of his holy function. The propriety of a resignation of his See was often urged upon him, alike for his own comfort and the benefit of the Church. When Bishop Bloomfield and Bishop Maltby resigned, under a special Act in 1856, it was thought that Bishop Phillpotts would do the same. He would have acted wisely in following their example. There can be no justification of a Bishop retaining office when physically unable to perform its duties, any more than a plea can be urged for a worn-out General being entrusted with the command of a great army in the time of war. In the highest offices of the Church we require vigour both of body and mind, not less than experience and pomp. The Bishop, however, steadfastly refused all the solicitations of his friends; apparently under the conviction that, having been anointed a Bishop of the Church, he must so remain until death. And so he might, without having the practical responsibility of office. The measure recently introduced into Parliament by the Archbishop of Canterbury, seemed to obviate the objection he had all along felt to resignation, by providing for the appointment of a suffragan Bishop; and it is said that, at the time of his death, he was preparing to avail himself of the provisions of that judicious Act. A higher power suddenly interposed—the hand of Omnipotence cut short the work; and on Saturday, September 18th, Bishop Phillpotts closed his career by death, in the 92nd year of his age.

It is impossible to regard him as a model Bishop of the Church. He had many excellencies of character, and he has no doubt left his impress upon both the age and the Church. As a divine, as an orator, and, above all, as a polemical writer, he must stand in a foremost position. But in many of the great practical duties of his office he was deficient; and, for the overseers of the Church in its present unsettled state, we need men no way inferior to Bishop Phillpotts in intellectual attainments, but with more administrative energy—with a truer appreciation of the spirit of the age—with a more ready adaptation to the wants of the Church—and with a more devoted, self-sacrificing zeal, for its establishment and extension in all places and in all forms.

## THE HOLY EUCHARIST.

### REPLY TO A QUERY IN THE AUGUST NUMBER.

To answer separately the queries of J. W. R., with respect to the phrases "Eucharist," and "Real Presence," and the interpretation of the words "This is my body and this is my blood;" would occupy too much space in the corner assigned in your Magazine to the answer of such queries. And to answer them briefly, merely by way of definition, without some further explanation might lead some of your readers to suppose the writer to entertain views, which in reality he does not. I shall, therefore, offer a few remarks in a general way, from which J. W. R.

may possibly gather some sort of answer to his inquiry. I will commence with the preliminary observations, that the General Thanksgiving, by which the consecration of the Sacrament of the Lord's Supper was preceded in the Primitive Church, was called Eucharistia, and that the whole service was from thence in the course of time called "the Eucharist." Also, that there are three views entertained by as many different bodies of Christians, with respect to the "Real Presence." 1st, That when the officiating Priest utters the words "This is my body," the sacramental elements of bread and wine are converted into the substance of the body of our Lord Jesus Christ. 2nd, That the substance of the body and blood of Christ, is present in, with, or under the substance of the elements of the Lord's Supper; the substance of the elements remaining unchanged; the human nature of Christ is in some mysterious way conjoined with, and really present with them. 3rd, That there is a virtual presence, or real influence of Christ's human nature.

Now I believe it is admitted by all that there is a twofold eating of Christ's body, and a twofold drinking of his blood. One merely sacramental, the other spiritual. As to sacramental eating and drinking, all that partake of the sacrament, eat his body and drink his blood sacramentally, that is, they eat that bread which sacramentally is his body, and drink that cup which, sacramentally, is his blood, whether they eat and drink worthily or unworthily. For all the Israelites "drank of that spiritual rock," which was Christ, sacramentally. They were all partakers of his presence when he by the hand of Moses smote the rock; yet, "with many of them God was not well pleased," because they did not faithfully drink or participate of his presence; but he is still more displeased with those who eat his body and drink his blood unworthily, though they eat and drink them sacramentally,—for to eat and drink only in this manner, that is, without faith or due respect, is to eat and drink their condemnation, because they do not discern or rightly esteem Christ's body, or presence in the holy sacrament. Though Christ is really present in the sacrament to the unworthy as well as to the faithful receivers, yet he is present with them in quite a contrary manner,—he is really present to both, because the operation or efficacy of Christ's body and blood, is not metaphorical, but real in both, just as the sun though locally distant in substance, is as really present to him who has sore eyes as to him who has strong and clear eye sight, but really present to both by a contrary, but real operation,—by the same kind of operation it is really present to clay and to wax, it really hardens the one and really softens the other. Just so, does Christ's body and blood by its invincible but real influence mollify the hearts of such as come to the sacrament with due preparation, but hardens such as unworthily receive the consecrated elements. If he who hears the word of God "must take heed how he hears," much more must he who intends to receive the sacrament of Christ's body and blood, be careful how he receives. He who presents himself at the great marriage feast of the Lamb, without a wedding garment, had better stay away. Under the Mosaical dispensation it was always less dangerous not to approach the presence of God whenever he manifested himself in an extraordinary manner, especially in the sanctuary or ark of the covenant, than to appear before it in an unhallowed manner or without due preparation. Now when it is said that Christ is really present in the sacrament, it is to be understood that, as God, he is present in an extraordinary manner,—after such a manner as he was present, before his incarnation, in his sanctuary or ark of the

covenant, and by the power of his Godhead diffuses the virtue of his human nature, either to the quickening or hardening of the hearts of those who receive the sacramental pledges. Hence a man, by eating Christ's body merely sacramentally, may be hardened and excluded from his gracious presence. No man has Christ dwelling in him who thus eats his flesh and drinks his blood, except he at the same time eats the one and drinks the other spiritually. And they are said to eat Christ's flesh and drink his blood spiritually, who rightly apprehend his death and passion; who, by faith, meditate upon them, and realize the danger of neglecting the inestimable benefits which he has purchased for them, as well as the invaluable blessings which always accompany a right contemplation of his body which was given for them, and of his blood which was shed for them. He who thus spiritually eats Christ's flesh and drinks his blood by faith, even if he does not at the same time eat his body and drink his blood sacramentally, has a true interest in all the blessings promised,—that is, he has an interest in them, provided he does not neglect to eat his body and drink his blood sacramentally when occasion requires and opportunity offers; so that spiritually eating and drinking Christ is the true way of preparation for the worthy receiving of his body and blood sacramentally; and he who does not so prepare himself for receiving his body and blood, receives him unworthily, even whilst he receives him sacramentally. Hence sacramental and spiritual eating are not opposed, but subordinate to each other.

Our eating Christ's body and drinking his blood is complete, when they are sacramentally spiritual or spiritually sacramental. When Christ's body is received in both these ways, sacramental eating and drinking become something more than to believe in Christ,—something more than to have our faith quickened by the sacramental pledges; for no man can spiritually eat Christ but by believing his death and passion. Yet sacramental eating always adds something to spiritual eating, however quick and lively our faith may be whilst we eat him only spiritually. Though our faith, for degree and quality, may be the same in both, yet the object of our faith is not altogether the same in sacramental and spiritual eating. It is by worthily receiving Christ's body and blood, both spiritually and sacramentally, that we completely perform the condition which entitles us to the promise of our Saviour, "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him." It completes that mystical union between Christ's glorified human nature and our mortal nature, which is the only sure anchor of all our hopes of a joyful resurrection to the life of glory. It is true that the divine nature is the prime fountain of life to all,—a fountain inexhaustible in itself; yet it is a fountain of which we cannot drink, unless it is derived to us through the human nature of Christ. The Son of God, after he had suffered in our flesh, did in our nature rise from the dead, in our nature ascend into heaven, and in our nature now sits at the right hand of God, through which we are to direct our prayers and devotions to the divine nature. It is for the merits and satisfaction made by the Son of God, who by the eternal Spirit offered himself in our human nature upon the cross; that we must seek reconciliation and forgiveness from God the Father. It is only through the Son—and not only through him as our Advocate or Intercessor, but through him as our Mediator, in other words, through his human nature, as the only bond of union by which we are united and reconciled to the divine nature,—that the heavenly blessings can be conveyed to us. It is true that it is by the

personal agency of the Holy Spirit that faith and other spiritual graces are immediately wrought in our souls; yet, by these spiritual graces, he does not unite us immediately to himself, but to Christ's human nature. The Spirit, as it were, tills the ground of our hearts and makes it fit to receive the seed of life; but the seed of righteousness emanates immediately from the Sun of Righteousness, by whose benign influence the crop is ripened and brought to perfection. This spiritual life, by which our adoption and election is sealed, is the real participation of Christ's body which was broken, and of Christ's blood which was shed, for us.

This derivation of life and immortality from Christ's glorified human nature, is what the ancient Church, in their figurative language, meant of the real presence of Christ, or of eating his very flesh and drinking his very blood in the sacrament. The reason why the bread is called *his body*, and the sacramental wine *his blood*, is chiefly because the virtue or influence of the sacrifice which he made upon the cross is more abundantly and more effectually imparted to the worthy receivers of the sacrament. The ministers of Christ may consecrate the elements of bread and wine, and administer them so consecrated as undoubted pledges of his body and blood, by which the new covenant was sealed and the general pardon purchased; yet, unless he grants some actual influence of his Spirit,—unless he suffers such virtue to go out from his human nature, now placed in the heavenly sanctuary, as he once did to the woman who was cured of an issue of blood,—unless this virtue reaches our souls as immediately as it did her body,—we do not really receive his body and blood with the elements of bread and wine, we do not receive them so as to have our sins remitted, we do not by receiving them become of his flesh and bones, we gain no degree of real union with him, which is the sole result of his real presence. Christ might be locally present, as he once was with many here on earth, and yet not really present. But with whomsoever he is virtually present, that is, to whomsoever he communicates the influence of his body and blood by his spirit, he is really present with them though locally absent from them. Thus he was really present with the woman who was cured of her bloody issue by touching the hem of his garment; but he was not present in the same way with the multitude who pressed upon him, and were more locally present with him. She did not so much as desire to touch his body with her hand, for she said in herself, "If I may but touch the hem of his garment, I shall be whole," and she touched him more immediately than they who were nearer to him. And the reason why she more immediately touched him than any of the rest was, because virtue went out from him to her alone. It is true, as our Saviour expressly says, her "faith did make her whole," yet she was made whole by the virtue which went out from him. This was the effect of her faith.

In like manner, as many as are healed of their sins, whether by the Sacrament of Baptism or the Eucharist, are healed by faith relatively or instrumentally. Faith is the channel through which we receive the remedy, but it is virtual influence derived from the body and blood of Christ by which our souls are efficiently cured. It is to be observed that this woman said *within herself*, "If I may but touch the hem of his garment, I shall be made whole." She did not come into his sight or presence, but came behind him and touched the hem of his garment. Yet he at once knew, not only that she had touched it, but what she said within herself; and from his knowledge of her faith and humility,

he pronounced and made her whole. Now it is but one and the same act of one and the same divine wisdom, to know the hearts and secret thoughts of men afar off and near at hand,—and, therefore, a matter as easy for the Son of God, or for the man Jesus Christ, in whom the Godhead dwelleth bodily, to know the hearts and secret thoughts of all who present themselves at his Table, as he knew the secret thoughts of this woman who came behind him and touched him. We may therefore safely reject those fictions of Christ's bodily presence as in transubstantiation, or his local presence as in consubstantiation, since there is a virtual presence or real influence of his human nature in the sacrament. He has left us the consecrated elements of bread and wine, to be to us more than the hem of his garment was to this woman; and if we partake of them with the same faith by which she approached our Saviour, we shall be made whole,—our sin and uncleanness will be washed away in "the fountain which has been opened to the house of David, and to the inhabitants of Jerusalem."

X. Y. Z.

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#### THE RISING OF THE NILE.

To the annual phenomenon of the rising of the Nile, Egypt is entirely indebted for its fertility, and even for its existence as an inhabited and populous country. Without it the land would always have been a desert, incapable of affording the means of subsistence to man. Except occasionally near the shores of the Mediterranean, no rain falls throughout the land, and therefore its parched and sandy soil would be entirely unfruitful, were it not that regularly, at a certain season of the year, the river overflows the whole adjacent country.

Why it should do so was a mystery in ancient times, and many absurd theories and conjectures were raised to account for it. The Egyptians themselves believed the river was a god who in his beneficence spread himself annually over the land, to supply the wants of his people. If the rising did not begin to make its appearance at the expected time—and it has hardly varied a single day throughout the course of ages—they hastily prepared a sacrifice to this deity, usually a beautiful girl, who was richly adorned and then thrown into the stream.

Some of the ancient philosophers lighted on the true reason of the rising of the waters, when they imagined it to be due to heavy rains falling in the interior of Africa, and swelling the sources of the river. What those sources were it had baffled the investigation of thousands of years to ascertain, until recently our travellers, Speke, Grant and Baker, discovered them in immense lakes situated near the equator, more than 3,000 miles, as the stream winds, from the mouth of the Nile on the Mediterranean coast. To these lakes the names of the Victoria Nyanza and the Albert Nyanza have been given by the successful explorers.

In the regions adjacent to these lakes, rain falls throughout the greater part of the year, and most heavily in March, at the time of the spring equinox. The lakes form huge reservoirs for the water which descends from the elevations known as the Mountains of the Moon; and as they become swollen, the size of the streams which emerge from them is proportionately increased. Several of these streams uniting in their course form the Upper or White Nile, and this river, flowing gradually on until it meets the Blue or Lower Nile, bears irrigation to the thirsty

lands below. Not only this, but as these rivers come down they bring with them a quantity of alluvial soil of the richest kind; and when the Nile at last spreads itself over the flat and sandy plains of Egypt, it enriches them year by year with this muddy but fertile deposit. The consequence is a gradual rising of the land, to the extent, it is calculated, of from five to six inches in a century. Owing to this fact, many of the remains of the proudest cities of ancient Egypt are now half buried in the soil.

Although in these days we know more about natural phenomena than the philosophers of old, and can satisfactorily explain the reason of the rising of the waters, there remains one wonder connected with it which is as great to us as to them, and that is its uniformity. As we have said, throughout the course of ages its commencement has scarcely varied by one day, and its extent is also comprised, as a rule, within a narrow limit. So equal, in the main, must be the quantity of water which falls annually at the equator, and so regular the commencement and decline of the rainy season.

The rising commences in Lower Egypt about the 25th of June, and steadily increases during the three months following. In this time the valley of the Nile becomes covered by its waters, and its villages stand out from them like little islands, as for the time they are. When the water has attained its maximum height, it remains stationary for about ten days, and then declines as steadily as it arose. On its subsiding, the land has been thoroughly fertilized, and vegetation becomes luxuriant.

The height to which the river rises is a matter of vital importance. A few feet more or less make the difference between starvation and abundance. The average height varies according to the distance traversed by the river, from about forty feet where it enters Egypt, to four feet only near the Mediterranean. Taking as an intermediate height at Cairo, if the rise is less than twenty feet, there is scarcity, or even famine; if it is three or four feet more, the crops will be short: three or four feet more again, and they will be abundant; but if the water goes still higher, it becomes an unhealthy flood.

Contrivances for measuring the exact rise of the Nile were in use in ancient times, and in two instances the remains of these "Nilometers" still exist. One, and the most ancient, supposed to have been erected in the time of the Roman dominion, is found on the island of Elephantine, in Upper Egypt; and on the walls of the building in which it is contained are inscriptions recording the heights of the inundation in various years. The other is situated in the island of Rhoda, near Cairo, and is believed to have been built in the time of the Arabian caliphs. It consists of a square well, into which the water is admitted as it rises, while in the centre is a column of marble marked at frequent intervals with the distance from the lowest level. The Nilometers are supposed to have been of chief utility in adjusting the taxation of the country, as they would give indications as to whether the season would be plentiful or otherwise.

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FAITH AND WORKS.—'Twas an unhappy division that was made between faith and works. Though in my intellect I may divide them, just as in the candle I know that there is both light and heat; but yet put out the candle and they are both gone; one remains not without the other; so it is betwixt faith and works.—*Selden*.

## DOCTRINE TAUGHT BY HYMNS.

THE Bishop of Lincoln, at a choral union held in one of his Churches, in the course of a very remarkable sermon on Church music said: "In the early days of Christianity the Church tried to teach by Christian music. For this she had the example of the Old Testament, and St. Paul in the text said that to teach is the first office of Christian music. The great doctrine of Christ's Divinity was the theme of many of the early Christian hymns. The *Te Deum*, the noblest hymn in the world, might be called a Christian creed; and the creeds, which were sung in the early churches, were Christian hymns. The hymns of St. Ambrose of Milan were written in terse, clear, noble language, to bring before the eye and ear the great truths of the Gospel. Their severe simplicity was a great contrast to many of the hymns of our day. The prime and paramount end of Christian music and poetry should be to elevate and instruct the mind; the words should be profitable to read as well as to sing. St. Ambrose wrote his hymns to keep the Italian people from the Arian heresy. Another great Father of the Christian Church (St. Hilary) defended the doctrine of the Trinity by hymns. But if our parish choirs were asked—What was the first duty of the writer of songs, and the composers of sacred music, would they answer that it was to teach sound doctrine and save souls? He feared many of them would not. Was this duty realized by our clergy? We might see how false doctrine was spread and fanatical enthusiasm stimulated in other communities by means of hymns and music. A hymn learned in childhood would abide with us through life, at home or abroad, in the busy city, and the green fields; on the sick bed, and in the hour of death. This showed that great attention should be given by those who had the management of parochial choirs to the securing of sound teaching by means of music. They should select hymns appropriate to the Advent, Epiphany, Easter, and all the occasions of the Christian year, which would do much to fix the doctrines of the Church in the minds of the people and to win their affections. Differences would thus be healed, and they would all be drawn more together, and prepared to take part in the one concert of praise in Heaven. His lordship then proceeded to remark on the last clause of the text, "Singing with grace in your hearts to the Lord." God desired a "reasonable service," and whatever we did should be done to the glory of God and to the edification of His people. St. Athanasius, in his church at Alexandria, took care that nothing should be sung which was not intelligible to the whole congregation. Another great African Bishop said that whenever he derived more pleasure from the singing than from the words sung, he would rather not listen to the singers; and one greater than Athanasius or Augustine had said he would rather speak one word with the understanding than ten thousand in an unknown tongue. Any hymn which was not addressed to the understanding was one which we could not listen to with edification. The music should never drown the sense of the words, nor draw from worshipping God to please ourselves. They should remember that God said He would be sanctified in those who drew near unto Him; therefore let them worship not only with the voice, but with the heart, the instrument which, above all others, they must keep in tune.

THE PULPIT AND THE PARISH.

MATTHEW, THE PUBLICAN.

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

"And as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him."—MATT. ix. 9.

The readiness evinced by the publicans and sinners, at the time of our blessed Lord's sojourn upon earth, to be enrolled among the followers of Jesus, forms a remarkable contrast with the conduct of the Scribes and Pharisees. Of the former we read—Luke xv. 1—"All the publicans and sinners drew near to hear him;" whilst the latter manifested a sullen reserve and unwillingness to participate in the benefits of his Kingdom, insomuch that we find our blessed Lord himself on one occasion addressing them thus: "Verily I say unto you, that the publicans and harlots go into the Kingdom of God before you." It may seem strange to us that persons whose lives were outwardly regular—who professedly respected the law of God—whose qualifications and endowments seemed to have marked them out as more likely to embrace the offers of Salvation—than more abandoned characters should, nevertheless, be found among the most determined enemies of the Saviour; denying his authority, and disputing against him with such bitter acrimony, that the question was asked—"Have any of the Pharisees or the Scribes believed on him?" God's thoughts, however, my friends, are not as our thoughts, nor his ways as our ways; and we often find that, in selecting the objects of his grace and mercy, a preference is given to those whom we would least of all suspect. A singular instance of the truth of this remark is afforded in the text. Matthew, a publican or tax gatherer (an office held in much disrepute among the Jews), whilst he was sitting at the receipt of custom, in the regular discharge of his duty, and without any previous inclination or instruction, was called by our blessed Lord to a constant attendance upon him, as one of his disciples. This event will be found deeply interesting to us all, if we consider,—firstly, what is implied in our Saviour's address to him; secondly, his exemplary obedience on the occasion; and conclude by drawing some practical inferences from the subject. And may the God of all grace so accompany the preaching of his word with demonstration of the Spirit, as effectually to impress it upon every heart, and take of the things of Jesus and fully shew them unto us.

Before, however, we enter upon the peculiarities of Matthew's case, it might be well perhaps to explain what is meant by being a follower of Christ; to which we are all invited by the gracious Saviour, "who came to seek and to save that which was lost." First, then, I would remark that to be a follower of Christ is cordially to believe the doctrines which he has taught. Christ, the great prophet of the Church, has revealed an harmonious and perfect system of truth. He has taught us who God is, and what we ourselves are, together with our mutual relations; he has shown to us that we are totally depraved, and awfully wicked and apostate rebels; that we deserve to suffer eternal vengeance in hell forever, and that there is nothing within the range of human capabilities which can possibly avert this doom; that to change our hearts of stone into hearts of flesh, the exertion of a supernatural agency is indispensable; that to expiate human guilt an infinite sacrifice is required; that there is no other name, no other righteousness, no other blood under heaven by which we can be saved, than the name and the righteousness and the blood of the Lord Jesus Christ.

Now, one of the lowest evidences of our being followers of Christ, is our sincerely and cordially subscribing to these momentous and fundamental truths. This is followed by another grand requisite—and that is an implicit reliance of the soul upon the righteousness wrought out, and the atonement effected by the Son of God. It is one thing to yield our assent to certain general propositions, and it is another thing to feel to the full extent their vital importance to us as individuals. It is one thing to acknowledge in general terms our inability to justify ourselves before a holy God, and it is another thing to have such a sense of the justifying righteousness of Christ as to be enabled to relinquish all for it, "the world, the flesh and the devil;" to lay the axe to the root of the tree; to cut off the right arm; to pluck out the right eye. Should we see a man doing this, then have we reason to believe he is in good earnest seeking the salvation of his soul, and then it is we have evidence that his pretensions to religion are not mere pretensions.

And when a man views the atonement of Christ as the drowning man views the plank that is thrown within reach for his rescue; as the starving man looks at wholesome bread; and as the dying man looks at sanative medicine, and says, unless I lay hold of this I am lost, unless I eat this I perish, unless I drink this, death is inevitable. When a Saviour, Christ crucified, becomes his theme by day and his song by night; when the Cross is found to be the centre of his attractions, and the object of his glory—then we cannot greatly err in concluding such an one to be a follower of Christ. Apply, my brethren, as I proceed, and ask yourselves whether you have these distinctive marks of genuine christianity. A follower of Christ unreservedly obeys the laws which

he has revealed. One characteristic feature, and one satisfactory evidence given by our Master himself, is—"By this shall all men know ye are my disciples, if ye keep my commandments;" and it will be seen in the day of final retribution that "not every one who said Lord, Lord!" shall be admitted within the mansions of the blessed; but only they who, by the aid of divine grace, and out of a principle of supreme love to Christ, did the will of their Heavenly Father. When, in opposition to this, I see a man inordinately devoted to the acquisition of earthly good, and that, in comparison with this, the soul is nothing, the Bible nothing, and the claims of Christ nothing, I read to him this declaration: "No man can serve two masters;" and I ask him where is your reason for supposing that you are a follower of Christ? I see another individual who is ashamed to confess Christ before men—who is more afraid of the creature than the Creator—and I repeat to him the declaration of Christ: "He who is ashamed of me before men, of him will I be ashamed before my Father, and before his holy angels." I see a third character, who takes more pleasure in the society of the enemies of God than in that of those who are his friends, and I reiterate these scriptural announcements: "The friendship of this world is enmity with God; he who will be the friend of the world is the enemy of God;" that all true Christians are not of the world; that they, in a certain sense, came out of the world, and are a separated, a peculiar, and a holy people.

Now would you, my friends, possess satisfactory evidence of your discipleship, your conduct must then be the very reverse of that just cited. Christ's will must be your law, your meat, and your drink; and you must "lay aside every weight, and the sin that would so easily beset you, and run with patience the race that is set before you." But further. A follower of Christ studiously copies after the example which he has exhibited. There is no evidence which can surpass this. If Gabriel descended from heaven, and whispering in mine ear said, Your name is written in the Book of Life, I should not think even testimony so high and so extraordinary as this would be worthy of so great a regard in the court of conscience, as that of being enabled to realize in my own habitual temper and life the mind that was in Christ. Alas! my friends, what a poor resemblance to Christ does the most advanced of his followers amongst us bear! How imperfectly, even in our happiest moments, and in our best days, do we reflect his holy image! Is it not a thousand pities we should give the world so little occasion to take knowledge of us that we have been with Jesus? Is it, my friends, because we live so little within the atmosphere of the Cross that our approximation to his blessed image, who is the chief among ten thousand and the altogether lovely, is so tardy and inconceivable? Oh, my beloved, how happy should we be did we but bear a greater resemblance to our Saviour's spotless charac-

ter! To-day let us commence, with God's grace, fresh efforts in copying more closely the character of our Great Exemplar.

Closer and closer let us cleave  
To his beloved embrace—  
Expect his fullness to receive,  
And grace to answer grace.

O let us ever walk in him,  
And nothing know beside;  
Nothing desire, nothing esteem,  
But Jesus crucified.

I have thus endeavoured to explain what is meant by being a follower of Christ, to which Matthew, in the text, was so unexpectedly summoned, and to which we are all invited; for to every one of us the gospel speaks in the same authoritative tone as that in which Jesus addressed this busy publican, and in it the Lord Jesus Christ himself says to every one of us, "Follow me." Believe in me as the true Messiah; receive me as sent of God to be the Saviour of your soul; give yourself up to me as your Lord and Master; obey my commandments; tread in my steps; let no present considerations operate to retard your compliance with my will; come, leave all, and follow me. In all this there is nothing peculiar—it is the duty of every living man. The command is issued equally to all—"If any man will be my disciple, let him deny himself, and take up his cross and follow me." To Matthew, indeed, the call came unexpected and unsought, and so it does in reality wherever it takes effect. The precise time of its operation may not, in all instances, be so distinctly seen, nor its power so deeply felt; but, in all cases, must its efficacy be traced to God, who, of his own good pleasure, dispenses his gifts to whomsoever he will. There may, in some instances, be a long season of gradual illumination, even as the early dawn whose translation from darkness to light is imperceptibly progressive; but still, if we trace it to the first thought and first desire originating in the soul, we must, without hesitation, ascribe it altogether to God, who gives both to will and to do of his good pleasure. Of all true converts it may be said: "Ye have not chosen me, but I have chosen you." You loved me because I first loved you. You did not know me till after ye were known of me, or apprehended me until you had first been apprehended by me. In reference to you all that believe, it must in this sense be said, no less than of St. Matthew himself, "I am found of them that sought me not, I am made manifest to them that asked not after me." Whatever holy desires we feel, or good counsels we follow, or just works we perform, they all, as our Liturgy informs us, proceed from God, who, as our tenth article states it, "by his grace in Christ Jesus, prevents us, that we may have a good will, and worketh with us when we have that good will."

Now, let us consider, in the second place, Matthew's exemplary obedience to the call. He was immersed in all the hurry of an advantageous, though not an honorable, business, and probably had no

serious care or spiritual desires when Jesus looked upon him, and required him to renounce his secular gains and become one of his despised attendants. The office in which he was engaged, that of publican, was odious to the Jews; and, as their business exposed them to many temptations, they were generally persons of an infamous character, so that it became proverbial to join publicans and sinners together. But, by our Lord's conduct on this occasion, we are taught to despise no man, whatever he may once have been. Jesus can pardon and can sanctify; he disdains not to accept and save even those who have been most atrocious offenders, nay, he seems purposely to have chosen some of this very stamp, that he might display the greatness of his mercy, and encourage the hopes of all who are willing to submit to him, however desperate their case may appear. You observe that the call given to Matthew, though urged by no motives or persuasions whatever, went with a powerful impression to his heart, and succeeded. He obeyed the summons without hesitation, cheerfully relinquishing his lucrative post, and entering on the service of a poor and despised Master.—“He arose and followed him.” There was in him no conferring with flesh and blood. Elisha, when Elijah's mantle was cast upon him, felt an irresistible attraction, and obeyed without hesitation or delay. So it should be with us. Does the Lord Jesus by his word and spirit command us to follow him? We should not wait for a second call; we should so act that we may be able to say, “I made haste and delayed not to keep thy commandments.” And our Lord himself gives this description of his sheep, that “they hear my voice and follow me.”

Now there are many inducements to urge you, my dear friends, without delay to follow Christ. Among others, I may mention your own personal safety. No insolvent debtor, who is afraid to appear abroad lest the officers of the law should seize him; no defenceless city, without walls, without fortifications, and without a garrison, and with an invading army approaching; and no unhappy sufferer with deadly poison rankling in his veins, have half the cause for alarm which you ought to feel while delaying to participate in the glory of being a follower of Christ. Let me tell you there are secret lurking enemies, foes powerful, numerous, and malignant, all leagued together for your utter destruction, murder,—the murder of your soul is their watchword. While not under the banner of the Cross, you are not secure from the fatal dart a single moment. If you flee not to Christ this day, to-morrow you may be writhing beneath the bitter pangs of eternal death. Therefore, all the claims of self-interest, your personal security, and your everlasting escape from the frightful horrors of endless damnation, shew that not a moment is to be lost in your closing in with the overtures of the Gospel.

Your obligations to a dying Saviour is another reason why you should

now consecrate yourselves to his blessed service; you cannot be ignorant of what he has done for your salvation; you cannot forget what he has suffered, the rugged and thorny crown which he wore, the bitter cup, the dregs of the wrath of the Almighty which he drank, the concentrated and accumulated weight of woes which he bore, the bloody sweat in which he was bathed, the mysterious conflict through which he passed, the tragic and unparalleled agony which he sustained, the groans, horrible and unearthly which he uttered, the cross, the ponderous cross which he carried the accursed tree to which he was nailed. These all, though in colours still too faint for reality, have often been painted to the eye of your imagination; and must not that be a hard heart which none of these will melt, must not that be a stubborn mind which none of these will subdue, must not those be callous feelings which none of these will move? The rocks of Judea rent assunder when the Son of God expired, and oh! is there nothing in you which these things will touch? Can you still shut out Christ from your hearts to cherish sin there? Can you still trifle with these things, by neglecting to follow Christ another day? I beseech you do not. But should you imagine that future opportunities will be abundant, this suggests another argument, and that is, the brief span of human existence; if the graves of the dead utter any sound, if death beds pronounce any words, and if the passing scenes of life teach any lesson, it is certainly this, that an immortal being who is a candidate for eternity, has a great work to accomplish, and but a little time to do it in. Oh! what a mere span, what a hair's breath is life in which to prepare to meet our God, and to get ready for our final destiny! In looking back upon the large portion of existence that has been irrevocably lost, and in contemplating the dreadful uncertainty which hangs over the future, are there any so infatuated as to think they have still time to spare in deferring to follow Christ? Is not death ever on the wing?

"All casts of conduct, all degrees of health,  
All dyes of fortune, and all dates of age,  
Together shook in his impartial urn;  
Come forth at random, or if choice is made,  
The choice is quite sarcastic and insults  
All bold conjecture and fond hopes of man."

I shall advert to but one more notion which has reference to your own individual advantage; your present greater bliss, your future higher glory. While you withhold your heart and your services from Christ, you may conceive yourselves happy, but are woefully deceived; you may think that you have a sufficient and satisfying portion, but you are miserably mistaken; you may imagine that you are rich and increased with goods, and have need of nothing, "but you do greatly err." Let your outward circumstances be ever so flourishing, your natural spirits be ever so buoyant, and let your worldly prospects be ever so flattering, you cannot be really and permanently happy without

Christ; this is the only road to true peace on earth and boundless glory in heaven. Come to Christ and your sorrows will be healed, your tears will be dried, and your fears will be removed.

The sincere and consistent follower of Christ is the only really happy character in the world; happy at home and happy abroad, happy among friends, and happy among enemies, happy in society, and happy in solitude, happy in affliction, and happy in health, happy in prosperity, and happy in adversity, happy in youth, and happy in old age, happy in life, and happy in death; and then oh! who can unravel the glorious sequel, and tell how happy he will be beyond the narrow confines of mortality? "Then he shall drink full draughts of bliss, and pluck new life from heavenly trees," a pure river of water of life proceeding from the throne of God, and the lamb shall make him glad, unutterably glad.

By way of improvement, and in conclusion, let me now put to you these two questions:—What is the advantage of delaying to follow Christ? will your procrastination now make the following of Christ hereafter more easy? Certainly not! heartfelt prejudices will become more inveterate, evil habits more firmly rooted, snares to break through more complicated, and that mercy and grace now freely proffered may then be forever denied. If you put off following Christ till another time, are you sure that future time will ever come? Alas! my friends a fatal accident may prevent it; the shaft of death hurled in a moment may prevent it; and thus after all you may die a hardened, an impenitent, and unpardoned sinner.

What are the general consequences of delaying to follow Christ? Ask the young man in the Gospel, who went away from Christ because he was very rich. Did he ever come to Christ afterwards? So it does not appear. Ask Felix, who said to Paul—"Go thy way for this time, when I have a more convenient season I will send for thee." Did a favorable change ever take place in his mind? So we do not read. Ask those wayside hearers, who in former years were invited to follow Christ, and who, though they beheld Christ evidently set forth crucified among them, despised, wondered and perished. I say, ask all these what are the general consequences of delaying to follow Christ? and tell us are they not a growing disregard of the Saviour, a growing forgetfulness of death, judgment, and eternity, and a growing maturity for ruin? Then I implore you, by all that is important in another world, do not delay to follow Christ another day; but prostrate yourselves in the dust before him, adopting language somewhat similar to the beautiful hymn—

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

SIN produces fear, fear leads into bondage, and bondage makes all our duties irksome. Fear sin, and you are safe.

## A PLEA FOR EXTEMPORARY PREACHING.

During the general elections which took place in the latter part of the summer of 1867, I was for a few days in a country constituency, the guest of a country rector, whose parish lies within the circle of the deep roar of Niagara. In speaking of the claims on popular election possessed by the respective candidates, the rector referred with very evident disparagement to one of them, who, he declared "*read his speeches to the electors.*" My friend is in the habit of reading written sermons to the people who come to hear him in the church. Yet I do not know that he thinks himself on that account the less qualified for the office he holds.

I can remember hearing a clergyman charged with being "*methodistic*;" and the ground of the charge was chiefly that he preached his sermons instead of reading them. This was not many years ago, but already such an accusation on such grounds is no longer possible. Yet it is only within comparatively recent times that the habit of reading written sermons has grown up. In the primitive church the practice was unknown. Augustine and Chrysostom, the most prolific preachers of the early church, preached extempore; though "in the writings of the former, and of Gregory, some hints may be found referring to the custom of their sermons being written, and read to the people when they were prevented from preaching in person." (Bridge's *Ch'n Min.*) Bishop Burnet, in his history of the Reformation, attributes the habit to a prudential desire on the part of preachers during the exciting times of the Reformation, when charges of heresy and sedition were frequent, to retain the very words of the address, so as to be armed against such charges. But Charles II. issued a proclamation to the University of Cambridge against the reading of sermons, in which it is said that the practice "took its beginning from the disorders of the late times," and it is characterized as a "*supine and slothful way of preaching,*" contrary to the "*usage of foreign churches,*" "*of the University heretofore,*" and to the "*nature of that holy exercise.*" Blunt, in his "*Practice of Pastoral Work*" (p. 148), tells us that "it may possibly have been in obedience to this proclamation, that the finest preacher of written sermons that age produced, endeavoured to preach extemporaneously before the King, but found himself so utterly wanting in words to begin with, that with the ejaculation, 'Lord, be merciful to me, a sinner,' he descended from the pulpit, to receive the witty king's compliments on his sermon of seven words, as the finest his Majesty had ever heard." And he adds: "Probably also this incident prompted South's verdict that extempore preaching is '*sottish.*'" It at least shews how ingrained was the habit of reading. Since that time the practice has been almost invariable, and so regarded as the proper thing, that a departure from it has almost always brought down upon the innovator's head the odious charges of ill-taste, over-zeal, and, probably also, of heterodoxy.

But we are improving. Some of our older, and the majority of our younger clergy, have been discerning enough to see that reading their thoughts out of a M.S. book cannot properly be considered that "*preaching*" for which they hold a commission; and not a few of them have

been bold enough to brave the odium which attaches to every new movement until it has established itself. A wonderful change has passed over church matters. I do not attempt to ascribe its origin to any particular cause or motive; but the fact is before the eyes of all. Twenty years ago neither the people nor the clergy expected nearly so much to be done as is now the minimum of work with which they are satisfied. The standard of parish work, and of ministerial efficiency has been very much elevated. And it is now recognized by many—and before long will be fully appreciated by most—that the practice of reading written sermons is one of the things that must be left behind us; it belongs to an age of less activity and lower religious life than that upon which the church has entered, and it is not the weapon most fitted for the conquest of the lands that lie before us.

It is impossible, in the space of one article, to do more than cast a glance at the outlines of our subject; but I shall mention some of the advantages of extemporary sermons, and I shall speak from my own experience; and afterwards I shall give a few simple hints to those who are desirous of cultivating their faculty of extemporizing; these hints also shall be the result of actual experience.

But in the first place, let us be careful of our definitions. Strictly speaking, Extemporary Preaching means that the matter is not only spoken, but that it is the product of the thought of the moment; and that the preacher trusts to the moment for his thoughts, as well as for the language in which to clothe them. There are two other modes of preaching to which the term is applied. One is when the matter, previously written, is repeated from memory, as a school-boy recites his task. The other is when the matter is more or less prepared beforehand, and the language and mode of address only are, in the strict sense, extemporary. This latter is what is generally understood by the term; and in this sense I use it. To attempt to preach purely "on the spur of the moment," I consider irreverent, and probably more than verging on immoral. To repeat the sermon by rote is in reality but another variety of that kind of preaching which I am deprecating (i. e., of written sermons); and it is liable to nearly all of its disadvantages, with a few more of its own.

The first consideration in favour of extemporary preaching which occurs to me (I do not pretend to mention them in order of importance), is their greater power of arresting attention. Few will question the fact that extemporary sermons are listened to with an attention which sermons that are read seldom call out. But it may be attributed to other grounds than mere extemporizing; and the advocate of reading sermons may assert that this greater attention is elicited by sympathy with the nervousness of the preacher, and an apprehension that he may break down. But, even if we concede this, we do not give up the force of our argument: for it still remains unquestioned that the one mode of preaching calls out a degree of interest which the other does not; and whether this be owing to an apprehensive sympathy, or to any other cause, is not the point in dispute. There is something in the mere tone of the voice which differs in reading and in speaking. And this difference is such, that almost against your will you are forced to listen to spoken words, while, in order to listen to words that are read, you have more or less to exert your will. Pass two rooms, in one of which a person is reading, and in the other a person is speaking, and you will

be struck by the much greater facility with which you have been arrested by the words of the *speaker*. If you are disposed to doubt this, there is another test ready. It is one which has often surprised me by the emphasis of its answer. Take a sermon of which you have had time to commit only half to paper; read what you have written to your congregation, and pass without hesitation or pause, and continue the sermon *extempore*. In the first extempore sentence you will not fail to see greater animation in the faces of those who have been attentive throughout, and those who before were sleepy will be aroused and listening.

For the advantages are not merely positive, but negative. In *preaching*, (which word I shall hereafter not apply to the reading of sermon), one avoids many faults which are almost inseparable from reading sermons. Few, even of educated men, are good readers: the majority read so as rather to obscure and weaken, than bring out the sense; and many unconsciously adopt a monotonous and dreary tone of voice, which deadens attention, and lulls the faculties to sleep. This is a fault from which the extempore preacher is likely to be free; and it is one to which the reader, and the preacher from memory, are peculiarly liable. They are almost certain to be sing-song.

This may not appear to be a very important matter; but it will be of weight to one who feels the transcending importance of the message committed to him to declare, and is therefore anxious to avail himself of any help in making it known, and recommending it to those who, without its acceptance, must perish. And this we cannot do so fully or so effectually by written sermons as we can by spoken ones; for the apprehension of the gospel of salvation by Jesus Christ is not a matter of the mere intellect—the heart is concerned even more nearly than the head. It is not the logical understanding, but the conscience and will which must be reached, if we would have men “believe unto salvation.” I know none who will deny this. The warmest advocate of written sermons will admit it—but, when he has admitted it, he has thrown open the gates of his citadel, and he has signed articles of capitulation; for it will require but little reflection and but little experience to convince him that a spoken discourse goes home more deeply than one that is read. There is a personal sympathy called out by the preacher which the reader can rarely gain; for the reader seems to the audience to be performing a part; his animation is forced, and his warmth and earnestness are, and seem to be artificial. The directness of his address is lost; and his emotions have the constraint of a man dancing in fetters. The preacher on the other hand has the grand power of sympathy all in his favour; the persuasiveness of a personal will, pleading and urging, is engaged to convince you; he is seen to be “real,” and no sham or humbug affecting feelings which he does not feel; he is in earnest, and his earnestness calls out the earnestness of his hearers, and they find themselves going along with him, and even wishing to be persuaded and pre-disposed to the conclusions which they see are so dear to one who has aroused their sympathy.

Blunt, in the book from which I have already quoted, puts very concisely and clearly another consideration: “A great advantage of extemporaneous preaching to the clergyman himself, is the time gained. A twenty minutes’ sermon takes up about five hours in the mere mecha-

nical process of writing; and few men will be able to compose it in a single day, though the whole of the day be employed. For two written sermons a week, I suppose most clergyman are obliged to reckon the better part of three days, if they are, as they ought to be, well done; but where the preacher depends on the moment for his language, and only requires to 'think out' his sermons beforehand, he may (if a properly studious man) reckon a day as the utmost that will be required for putting two ordinary sermons into such a form that he can easily preach them from notes, or without notes. If he is a methodical man, keeps a book of texts and subjects, a common-place book for jotting down sermon ideas; and arranges his Scriptural studies so that they run in the same course with his preaching, far less time even than this will be necessary; and perhaps the pencil notes of half an hour's thought will enable him to preach an excellent and conscientious sermon."

In fact, this question is one which, to state clearly, is to answer; and to look at it historically, in relation to its effects, is to clear the way for an unmistakeable conclusion. The same idea of incongruity between means and end, which tickled my friend the country rector, when he thought of a member of Parliament reading his speeches, will then be evident to us when we think of a preacher reading his sermon. Let the reader attempt to picture to himself Elijah addressing the worshippers of Baal on Mount Carmel, and *reading his address from a manuscript*. Assuredly he will not expect, as the result, that the prophets of Baal will perish. This point has been stated with much force and elegance by Mr. Zincke, in his admirable book on Extemporary Preaching. He says (p. 14) :— "Whenever a revival or an advance has been effected, it has been effected by preaching, by speaking, by mind addressing mind through the medium of spoken words, on subjects about which men's minds were at the time greatly stirred. In none of these instances could the effect have been produced by reading written discourses. Imagine the preachers of the Crusades, or the Dominicans and Franciscans, who, by their fervid preaching restored the then waning influence of the Papacy, reading written discourses. The incongruity of the idea is so great as to present a ludicrous image to the mind. Their object was to move, to sway minds, to persuade. Who, then, but can see that for them to have read what they wished to say would have been futile and nugatory? It would have been to have thrown away their labour, and to have made themselves ridiculous. We cannot suppose that anything else would have resulted from their adoption of the practice of reading. But to go on with this historical view of our subject. Could reading written discourses have brought about the Reformation? Or we may take a lesson from the practice of our opponents. The teachers of heresy have always been preachers, and not readers. [Notably, the Plymouth Brethren at the present time.] Had they been readers, the Church would never at any time have had cause to fear their efforts. In that case their heresies could hardly have spread beyond their own minds. It is the eye, the tone, the living thought of the speaker, that moves and persuades the hearer. These will even give power to error for a time; and for a time, without their aid, truth itself is placed at a mighty disadvantage."

Another consideration that should be allowed due weight, is the fact that the power of making an extemporary address upon any occasion,

or upon some sudden emergency, is a means of greatly extending the influence of a minister. The advantages of the habit of extemporary addresses are confined neither to the pulpit, nor to the Sunday. In every parish there are many occasions when it is necessary for the clergyman to take part in a public meeting, not only of his own parishioners, but of the public in general. At such meetings—whether they are for educational or other purposes—the influence of the minister who cannot “make a good speech” is limited entirely to those of his own people who may be present; and even this influence he is in danger of losing if any of the opposite side are fluent and earnest. How often also, when delicate questions arise at a vestry-meeting, are peace and harmony lost, because the clergyman, having never cultivated the faculty of extemporary address, is unable to say even a few words kindly, wisely, and effectively.

And thus he loses respect, and the parish is perhaps torn asunder, because he has never developed a faculty, of the possession of which his very office is a profession; for this, like all other mental habits, may be developed by everyone. At present, however, I have not space to treat adequately of this part of my subject: if the editor should open to me again the pages of his magazine, I shall endeavour to fulfil my promise of giving some hints from actual experience to those who are anxious to cultivate this faculty. And in the meanwhile, I trust that by what I have now said, I have aroused the attention of some who will read this article to a subject which I cannot but consider one of vast importance, and of great practical utility; and one which will supply to the Church of Christ an instrument of immense service in these days, when she needs every advantage and help that her children can contribute.

A. G. L. TREW.

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## LAY-AGENCY.

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ADDRESS BY THE ARCHBISHOP OF CANTERBURY, &c.

The importance of Lay-Agency in the practical arrangements of the Church, is becoming increasingly manifest, and is exciting increasing attention in the Church at Home, and in the Church in Canada. It is now generally felt, that the time has come, when the lay members of our Churches must have a distinct voice and influence in the appointment of their clergy, and in the performance of other duties, which are as vitally connected with the welfare of the Church as the Ministry itself. There is no desire to ignore or supersede the functions of the holy ministry; but there is both a wish and a determination to assert for the laity, a more distinct position, and a more active and responsible office in fulfilling the great duties of the Church. Many of our private members, both among the poor and the rich, are anxious to be usefully employed; and it is because we fail to provide them with suitable work, that so many among us become indifferent, and that so many more wander off to the fields of dissent. Where the work of grace is begun in the soul, one of the first symptoms of that work is, a desire for usefulness in the cause of Christ. Like the Samaritan woman, every newly regenerate person is prompted to invite his or her neighbours and friends to the Messiah; and it is at once an act of policy, and

the fulfilment of a solemn obligation, to indicate a sphere in which such persons may employ their talents, and the duties they should endeavour to perform. Hitherto we have been too remiss upon this subject. The tendency amongst us has been for the clergy to concentrate everything within themselves, and to keep their lay-brethren at a respectable distance from association with them, and from active influence in the management and duties of the Church. This will no longer answer. The Church has already suffered irreparably from the practice. Our lay-friends are as much constituent members of the Church as the clergy themselves; and it would be the height of absurdity to exclude them from active co-operation in the Church they are required to support, and the very existence of which is in part dependent upon them.

We are glad to find that this subject is being freely discussed by both clergy and laity in the Church at Home. In Canada, we cannot do better than follow their example. A short time since, the Bishop of Lincoln invited the principal laymen of his diocese to confer with him on certain matters which were deemed necessary for securing the co-operation of the laity, and the efficiency of the Church. Other dignitaries of the Church have spoken upon the subject, and now we have the Archbishop of Canterbury himself freely delivering his opinion upon it. Surely when the highest authority in the Church regards the subject as worthy of discussion, we may not only pause to consider what he has advanced, but also to inquire whether in our own organization,—which, in some respects, admits of more elasticity than the Church at Home,—we have availed ourselves as fully as we should do of the agency of our lay-friends.

In one of his archiepiscopal visits, the Archbishop of Canterbury has been considering the expediency of parochial meetings of clergy and laity, for discussing diocesan matters. It is well to hear what his Grace has had to say upon the subject, especially since his views incline to an improvement upon the old stereotyped, do-nothing system which has been far too common in the Church in all places.

The Archbishop said that, with regard to meetings of the laity with the clergy, there was a preliminary difficulty, which he thought it was as well for them at once to face. To invite certain individuals, selected at the discretion of the clergy, to meet the clergy in consultation was hardly, perhaps, assigning to the laity a distinct position, which, if they were invited to such meetings at all, they would naturally think themselves entitled to claim. Of course, the Church of England recognized the influence and position of the laity in all ecclesiastical matters in many ways, and it might at first sight appear that to be invited by the clergy of the different parishes to attend their meetings was somewhat of an honour. Others, however, who were not similarly favoured, might consider themselves in some degree slighted; and therefore there was, no doubt, a preliminary difficulty in the summoning of the laity to such meetings as this. But, at the same time, he was perfectly convinced, and he believed the opinion was one which was growing in the country, that the clergy should not confine themselves entirely to their own body, either in general discussions upon ecclesiastical matters or in the practical endeavour to carry out the principles which they had adopted in the ordinary administration of affairs of the Church. And therefore it occurred to him that there could perhaps not be a better subject for them to consider than that which he had ventured to put down

upon the paper for their consideration—namely, “The expediency of parochial meetings of clergy and laity for considering diocesan matters;” and when he said the expediency of such parochial meetings, he meant also the best way in which, if they were expedient, such meetings could be organized. He had said just now that it was obviously the system of the Church of England that the laity should have a large voice in ecclesiastical matters. He thought that nobody who looked at the actual state of things could doubt that they had a very important voice indeed. Wherever they turned in the organization of the Church, they were met by the fact that the laity had a most practical influence in the arrangements.

Having referred to the appointment of two churchwardens in every parish, he who was chosen by the clergyman being, of course, a layman, and as much representing the laity as the one chosen by the ratepayers, the Archbishop proceeded to observe that if we turned to the large amount of lay patronage as it at present existed in the Church of England, we saw what was, of course, the most practical of all possible ways of assigning to the laity a very large influence in the whole ecclesiastical arrangements of the country. So long as there was such a thing as lay patronage, whether public or private, so long he thought the laity would be somewhat unreasonable if they were to complain that they were overlooked in the arrangements of the Church of which they were all members, because if it be true that the majority of the clergy owed practically their position in their several parishes to the nomination of some laymen, it was quite obvious that the laity, so far from being precluded from a voice in the ecclesiastical arrangements of the Church, had a very potent voice indeed; and the arrangements whereby the principal positions in the Church, in every cathedral, and every diocese, were at the disposal of the civil governor, was a most practical protest in favour of the influence the laity exercised in the administration of the Church of England. Then, again, the officers, the chancellors, and judges of the various ecclesiastical courts from time immemorial had been laymen. He thought, therefore, that if there were one accusation more than another perfectly groundless, that might be made against the Church of England, it would be that the laity were not allowed their full share in the administration of the system of the Church of England. Indeed, some might say they had more than their share. He confessed he was not one who so thought, but this was a matter, of course, on which every man was entitled to have his own views.

The Archbishop next addressed himself to the question, what was meant by the complaint which they heard continually made, that the laity had not a sufficient share in the administration of ecclesiastical affairs. A feeling existed in many minds that things might be done in a parish by the will, some would say the arbitrary will of the clergyman, without any reference to the opinion and wishes of the laity who formed his congregation. He thought that such a feeling was somewhat unreasonable, because they must take for granted, as a general rule, that clergymen were influenced by the same principles which influenced other people, and that most clergymen desired to live in peace and harmony with those who were around them. If there was one thing that was more impressed on a clergyman's mind than another with reference to the Divine service, it was the great importance of making

the service which he was commissioned by Christ himself to conduct, tend to the edification of the persons entrusted to his care; and every man of common sense knew perfectly well, that if he in an arbitrary way, ran counter to the wishes of those among whom he was placed, his usefulness was very much cramped. There was, then, a great regard for the wishes of the laity on the part of every clergyman who was administering his parish in this country. It was often said that the Dissenting bodies had a great advantage over the Church, in the fact that they placed their lay members in positions of responsibility connected with their various congregations, and that they thereby got a hold over them which the Church did not possess. Well, he believed they would agree with him, in every well-ordered parish where there was a considerable population, the clergyman, if he was to do the work of his parish, found himself necessitated to employ lay help in the administration of a great deal of the work of his parish—for example, in the distribution of the charities. Moreover, in every parish with a large population, the clergymen surrounded himself with a number of persons who were to be, as it were, his lieutenants, and those persons, whether as Scripture-readers, or as district visitors, or as Sunday-school teachers, exercised a very great influence subject to this direction and control, and the influence which they exercised was the most direct influence exercised by the laity.

Well, then, what more was wanted? The question was somewhat difficult to answer. But he thought there was some feeling on the part of the laity that they did now wish to be more distinctly represented,—that in some public way they desired to have their position more distinctly recognized than it had hitherto been. The question would be asked, What were they to do? It was an excellent thing to organize, providing they were going to do anything; and he knew from his own experience, the moment they had some practical want they had no difficulty in securing the help of the laity. The Archbishop then referred to the work which was going on in London and other places, and to a scheme suggested by his predecessor, Archbishop Longley; and continued:

There was one question which had been mentioned,—namely, how those who were not decided members of the Church of England were to be treated? He knew that the clergy had been very much in the habit of ignoring the existence of any but themselves, and perhaps the whole Legislature had done this. But now the existence of others was very distinctly recognized by the Legislature, and in a thousand ways. At the same time, he should be extremely sorry if this idea were to get abroad, that they were to take their position like other sects in the country, and that they were to receive only those who declared that after weighing the matter, they preferred the Church of England above any other body. No doubt these were the persons who were their real strength, but he should be sorry to exclude persons who hung loose to the Church, and who might by any action of the clergy be sent off into any other body. Therefore he should suppose it would be well to cast their lines as broad as possible to take in all they possibly could. In reference to the matter which had been under discussion, the difficulty was in making consultation practical. He thought that in that discussion it had been shown that even mere consultation might be very practical, because there were always public questions to which public atten-

tion was invited. In a free country like this the expression of public opinion had always an immense effect in deciding public questions. There were matters of education, and one that had been mentioned—the better regulation of public-houses. These were legitimate subjects in which the public opinion of the clergy and laity might be made to bear upon legislation. This admirable address has elicited the highest commendation from the public press, and from all sections of the Church. It is the right thing at the right time. In commenting upon it, one of our English Church contemporaries offers a few valuable remarks:—

“We find in the primitive Church history of this country the strongest confirmation of the Archbishop’s views, that the system of the Church of England recognizes the right of a large admixture of a lay element in her administration. At no period before the Reformation was this principle more potent as a practical working power in the Church than in our Saxon period, when the Church was less Popish; while in the Norman period, with Romish ascendancy came in the Romish tyranny of absolute Sacerdotalism, trampling as it did all lay authority and co-operation, even that of Kings, under its feet. In the Anglo-Saxon English Church, even the Diocesan Synods admitted the laity; and we read that the order was:—“Let the Presbyters take their seats after the Deacons, and *then the laymen.*” Nor is this all, for we actually find that the *laity outnumbered* the clergy in these Synodical gatherings of our un-Romish Church, as it appears that the parish priests were ordered to bring to Synod two or three elders, or as many laics. We may, by the way, here remark, that a similiar usage held good in the Church of Ireland for centuries before the Church of Rome abolished this safeguard against sacerdotal tyranny and absolutism, and corrupted the pure faith, which CHRIST had died to witness and consummate, and St. PATRICK had lived to preach on the soil of Ireland.

“Again, the organization of various *minor* orders, partly lay and partly ecclesiastical, in the Popish Church, and that of Russia and the East, shows that other Churches professing to be Christian, recognize other *workers* besides the regular clergy. With respect to our own Church, we may notice that an Act of EDWARD VI. directed the Bishops to issue a reformed ordinal providing for the continuance of minor orders. “Be it therefore enacted, that such form and manner of making and consecrating Bishops, priests, and deacons, and *other ministers* of the Church.” Even our Cathedral authorities go to the length of admitting laymen to read the *Litany* during Divine Service. It is not long since that a High Church dignitary actually proposed to give Methodists and other lay-men who would conform to the Church the power of *preaching*, and discharging other duties usually confined to the ordained clergy. There is so much of God’s work to be done, that we should, we think, only rejoice in having it done with the best means He has been pleased to place at our disposal.

“The antiquity of the principle maintained by the Archbishop in his address on this subject is thus seen to be beyond all question, but the real difficulty which is to be confronted is this, How is the Church to avail herself in the most efficient manner of the help of her laity? She has within her pale two distinct bodies—the clerical, with definite and distinctly-assigned duties of Church work; and the laic, whose duties in Church matters are not in any way either definite or assigned. The real question before us then recurs, What are the laity to do to strengthen,

to supplement, or to pave the way in certain cases for the characteristic functions and labours of the clergy? Our answer is—let them *organize*. This is the first and most essential step. It is here that we are as a Church confessedly at our weakest, while this is precisely the point on which our Dissenting brethren are at their very strongest. It is no exaggeration to say that the Church of England has the very flower of the English nation amongst her laity. She can claim amongst her laity an amount of culture, intellect, rank, wealth, influence, and birth which no other Church can scarcely rival. Here are the elements of a mighty organization of a most efficient band of co-workers for the good of the Church, while at present they are lost to the Church, in a great measure, by want of that very organization so much needed to give it a systematic life, with distinct functions and living energies at work in the world."

There is great force in some of these remarks. They may apply more specially to the Church in England than to our Church organization here; and yet the principle is equally applicable to us. It is questionable whether we have ever availed ourselves so fully as we should do of the agency of our lay-friends, in visiting the sick, in relieving the poor, in conducting cottage meetings, and in general consultation upon the affairs of the Church. We are not disposed to give the laity undue power in the Church. There are certain offices they cannot sustain, and certain duties to which they must not aspire. They have a distinct sphere in which to move. In that sphere they may heartily co-operate with their clergy, and render efficient help in the Church. It is perfectly legitimate that they should have a voice in the appointment of their clergy. The financial arrangements of the Church form part of their especial province. In Sunday Schools, in Missionary Committees, and in general parochial work, they may be co-workers with their pastors, and with the Lord; and while, on the one hand, every clergyman should try to enlist to the utmost the sympathy, and to secure without fail the constant activity and energy, of every member of his Church in some congenial sphere, it is equally the duty of all the lay members of the Church, on the other hand, to manifest a willing disposition and an earnest spirit,—to give without grudging, to work without complaining. If this principle were more thoroughly exemplified among us, we should have larger contributions to our funds, and a more rapid increase in the number of our Churches and Schools.

Since the above was written, the following remarks by the Bishop of Gloucester and Bristol have come to hand. They contain a further illustration of the principle we have urged, and of the attention which the dignitaries of our Church think it necessary to give to the subject.

"Our object is twofold—(1), to promote a more systematic and effective co-operation of clergy and laity; (2), to consider, frankly and freely, the hindrances, grievances, and abuses that may exist in our National Church, and, as far as we can, to discuss the most hopeful methods of removing them." Having referred to the want of co-operation between the clergy and laity, his lordship continued: "Almost a boundless field of Christian work is now presenting itself—evangelisation of our masses, education of our people, amelioration of suffering, repression of vice. Into such a field can we enter with any degree of hope unless united and co-operative? My brethren and friends, if the Church of England is to perform her mighty mission—mightier now than ever—it can only

be by laity and clergy acting together, and emulating either in works and counsels of helpful love. But our counsels this day must not point only towards union and co-operation. We must also frankly confer on the subject of salutary reforms and cheerful removals of grievances. At such a conference, as the present, it is neither candid nor wise to place such subjects in the background. If we would really increase the efficiency of our National Church, we must, at any rate, have sufficient faith in her to state soberly and temperately what reforms seem needed in her system, what grievances still remain to be redressed."

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## GERMS OF THOUGHT.

### THE MIRACLES OF CHRIST.

"How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?"—MATTHEW xii. 29.

WE have here an important view as to the significancy of our Lord's miracles.

He had just healed a man who was both blind and dumb. The Pharisees said that he had done so by the power of Beelzebub. To this He replies that His miracles were themselves such, and were done in attestation of doctrines which also were such, as could not be reasonably supposed to proceed from Beelzebub, whose kingdom, on the contrary, they had a direct tendency to overthrow. In the course of the argument, He put the question which we have quoted, and which opens, we repeat, an important view of the significancy of the miracles.

Common views are,—(1.) That the miracles were intended as proofs of our Lord's divine commission; and (2.) That, besides being attestations of the revelation He came to make, they were integral portions of that revelation, being of such a kind, and done for such objects, and in such a way, as to disclose the goodness and mercy of Him who did them, and therefore of His Father in heaven, whose image and glory He was. As the king's mark, say for example, upon sterling silver or gold, is often also the likeness of the king's face; so the miracles which authenticated our Lord's mission, were of such a character as to illustrate that righteousness and love which the whole Gospel was intended to declare.

Such are two views with respect to the significancy of the miracles with which we are familiar. But our Lord suggests a third. He suggests that we may look upon them as *trophies* of the defeat of the prince of darkness. "How," He asks, "can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?" The strong man is the prince of evil; his house, the world; his goods, those sorrows and sufferings of men which give him a malicious joy; the spoiling of his house, those deliverances of them which he had long held bound, which were effected by the power and grace of Christ—those works of healing which He performed—those rescues of suffering men and women from the various miseries we have been taught to connect with sin,—by which our Saviour's ministry was attested and illustrated. These were the spoils of the

strong man's house, and therefore, so to speak, just so many trophies set up upon the world to assure us that the power of our enemy has been broken, to give us courage in resisting his will and works, and to cheer us with the good hope that a time will come when sorrow and suffering will be for ever banished from the redeemed universe, and all things shall be placed under His feet, who is the Prince of Peace, and who will rule in righteousness for ever and ever.

Just as you may see in the arsenals of a nation the guns that were taken from the enemy in some great war, proudly stored up in memory of its victories; so, in the history of the world, the miracles of mercy performed by Christ might be likened to those proud memorials, being, as they are, spoils taken from the enemy in that great struggle in which the Captain of our salvation conquered for us. Nor only so, but because they commemorate this victory, they become in another aspect more than commemorations,—predictions namely,—predictions most glad and cheering of victory in their own life-battle to all who fight it in the strength of the Lord, and of the final and utter expulsion of whatever can hurt or destroy, from the holy mountain of our God.

When I read then how our Saviour gave sight to the blind, and voice to the dumb, and hearing to the deaf, how He cleansed the leper, and healed the paralytic, and raised the dead, I do not merely say, with Nicodemus, "No man can do these miracles that Thou doest, except God be with him;" nor do I stop even at the high and consolatory thought that they reveal to me an ever-living love to which I can resort, now and at all times, for the remedy of every evil, and the supply of every necessity; but I am warranted to go further yet, and look forward to the blessed age when the purpose of this love shall have their full accomplishment, and He who came to destroy the works of the devil, having all His enemies subdued under Him, shall reign in the glory of His own and His Father's righteousness over a world whence death and sin are banished evermore.

This is an exceedingly pleasant view of the meaning of the miracles. I think it is justified by the words of Christ, especially when looked at in connexion with the general tenor of New Testament doctrine and promise. "He must reign till he hath put all enemies under His feet."

CONCESSION TO PROTESTANTISM.—The *Revue des deux Mondes*, the eminent literary French Paper, lately made the extraordinary concession that "Nations where the Bible circulates and is read, have presented a deep, strong, and enduring religious faith; while in the countries where it is not known, one is obliged to deplore a moral superficiality and want of principle, for which a splendid uniformity of rites cannot compensate." . . . . . "The Bible spreads a healthful and pure atmosphere wherever it is read, whether in low or elevated classes."

PERE HYACINTHE, having refused to be bullied into submission to dominant Roman ideas, is, it appears, to be coaxed by his ecclesiastical friends, and even by the Pope Himself. The world is waiting to see what sort of stuff he is made of. It will be a pity if he consents to recant, and spoil the grand dignity of his original letter to the Father-General of his Order. Later reports say that Father Hyacinthe having refused to obey the orders of his Superior, he is now dispossessed of all his charges. This will imply a virtual excommunication.

## THE SCHOOL AND THE MISSION.

## THE MODEL SUNDAY-SCHOOL.

BY REV. ALFRED TAYLOR.

Nor the largest school; nor the most elegantly furnished; nor the most beautifully located; nor the school with the loudest music, the most inviting picnics, or the most intricate blackboard exercises.

The model Sunday-school is a cheerful place. It is not held in a basement, with dampness trickling over the walls, decayed floor-boards yielding beneath the feet, and musty odors greeting the nostrils. Recognizing sunshine and pure air as among the good gifts of God, its arrangements are such as to afford a hearty welcome to all who enter its doors. Its windows give ample light, and are not obscured by dirt and cobwebs. Its provisions for ventilation secure a sufficient change of air to meet the wants of the lungs of the worshippers who assemble there. Pleasant pictures and maps adorn the walls, interspersed here and there with texts of Scripture. The seats are so placed that the scholars can look at the Superintendent as he opens and closes the school, and are of such a shape as not to remind those who sit on them of the tortures of the Inquisition.

The infant department is separated from the rest of the school by sliding doors or other conveniences, so as to keep the little folks and the larger ones from annoying each other by the diverse styles of their exercises. Ample room and good ventilation are allowed the little ones. Though the infants sit on raised seats, after the manner of steps, the ceiling is of sufficient height to avoid crowding the heads of the top-most row of children against it.

The senior classes, who need separate accommodations, are provided for, either in rooms which communicate with the main school, or if that is not practicable, in some other parts of the building. They are present with the rest of the scholars at the opening and closing exercises.

The model Sunday-school has a neat bolt on the door of entrance, which is fastened at the beginning of the opening exercises, so as to keep the late people in the vestibule, where they will not disturb those who have come in time. When the opening exercises are over, the late folks, if there are any, are allowed to march in, and the other people gaze at them.

The opening exercises are devotional and brief. The music rings out with hearty utterance of sacred song. No drawling, no dragging, no

whining. No singing of ridiculous trash, to dance-house jingles. The study hour is sacredly devoted to the work of the lesson. One lesson is provided for the whole school. The study meeting, held during the week, has given the teachers a stock of information on the passage of Scripture which enables them to occupy the whole time in the work of teaching. No matter how many Sunday-school orators wander in to make speeches; no matter how distinguished they may be; no speech making is allowed until the teaching is over. Then, if any one who is present has an earnest word to say in connection with what has been taught, space is allowed him. The empty speaker, who, having nothing to say, wants to make a speech, is allowed the golden opportunity of remaining silent. The Superintendent closes with a few minutes of application of the lesson, using blackboard and maps if the lesson is one requiring it. Sometimes the Pastor adds his voice to that of the Superintendent; and at stated times, his sermons to the children commands their attention, and engages their interest.

The great object of Sunday-school teaching is clearly and constantly borne in mind by all connected with the model Sunday-school. Pastor, Superintendent, and teachers all aim to show their pupils, whether old or young, their need of salvation, the all-sufficiency of Jesus as their Saviour, and the blessedness of growing in grace and knowledge when they have found him and professed his name. A genial, joyful spirit of Christian welcome pervades the whole school. The comfort and the joy of continual success animate all concerned with a holy ambition. The constant enjoyment of God's blessing, produces a continuous condition of revival; and the work which is done in such a school is all light, is all a pleasure, for it is always accomplishing the happiest results.

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## MISSION WORK OF THE CHURCH.

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ADDRESS BY THE BISHOP OF OXFORD.  
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The Missionary work of the Church is being prosecuted with greater earnestness and devotion than at any former period in the history of the Church. There is scarcely a country in any part of the world in which the missionaries of the Church are not to be found, and in which they are not labouring with unexampled energy and success. Providence is evidently throwing wide open the door, and furnishing all needful facilities and help; and the Church in England, at least, is readily responding to the call, and supplying the bread of life to those who "perish for lack of knowledge."

The following is the substance of an admirable address delivered by the Bishop of Oxford on the subject of the Church's Mission to Central Africa. It suggests two or three points which are worthy of consideration as a guide even to ourselves. The Bishop said:—"I think we may

now really venture to take great courage at the present aspect of this mission. It has certainly solved one of the most difficult problems in all missionary exertions. It has arranged almost that every farthing which is given to the work goes to the work, instead of being lost in any of those wandering rills which generally flow about before the little rivulet at last runs in the great course. We don't pay our secretary, we don't pay our collectors—in short we may call ourselves, not the great unpaid, but the great unpaying. Everybody does his work in the most hearty and gratuitous way, and this was the suggestion originally of Bishop Tozer, which he himself, when last in England, carried out—getting rid of a somewhat expensive machinery, and substituting instead the efforts of those who love the cause well enough to give, not only the comparatively easy gift of money, but the far more difficult gift of personal service, when it was rendered by men whose service was well worth having. The real aspect of the spot where Bishop Tozer is labouring, is also most satisfactory. Not very long ago we heard of him as laid upon a bed of sickness, and everyone who knows the treachery of the African climate, and the way in which the strongest constitutions yield to its peculiar malignity, must have felt considerable anxiety as to the future of the mission, knowing how it must hang, as every great missionary work constructed upon an apostolic model, must hang, upon the Bishop at the head of it; because this mission at first, I would beg to note, had been constructed in the time of our dear and beloved Mackenzie, as well as now, upon that really apostolic idea, that the bishop was not an ornamental figure-head, to be put on when every thing else had been done, but that he is, in point of fact, to be the real living leader, and not the painted chief of the great attempt we are making. Much depended in this way upon that great blessing of God, the bishop's life and his health, that it is to our great joy we hear he has thrown off all together this threatening attack of sickness, and reports himself as in better health than before. I think that that alone, to all these who contemplate the mission in its present aspect, must be very grateful; and when we know that there has been held there a Eucharistic service of thanksgiving to God, for the great mercy he has vouchsafed to the mission, many of us who share but in the lesser instances of sacrifice by giving of our substance and some of our thoughts and prayers to this blessed work, ought to thank God and take courage.

“Of one thing, my friends, I for one feel sure—that there is no way of strengthening the Church's work at home more certain and more effectual than by strengthening the Church's work abroad. And if that strengthening goes to this—to working out for the present time the application of primitive principles in their simplicity; showing that that favourite dream of men that everything is so altered now that you must water down apostolic precedents in order to make them suit the English times, is a mere delusion of the fancy, and that the nearer you get to the original, the stronger you are for the great fight; that of itself, I think, is a great lesson, and a great encouragement to the Church at home. I am not one of those who have any fear about the Church at home—not the least. I see none of the signs of a failing Church anywhere. Those signs, the deepest, the most deadly, the most certain of all indications—want of love of the Master's person, and so carelessness about the Master's truth—these, I believe, were never more absent from the English Church, than, through God's good mercy, they are at this moment. And I say, let men conspire and talk big, but if we are true

to Him—true to the position which we are bound to maintain, even by our lives—I have not the least fear of what the violence of men or the turbulence of people can do against the Church of Christ. And, therefore, I think we are really strengthening ourselves, my friends, when we are strengthening such a mission as this of Bishop Tozer. So it is with the heartiest and most complete conviction of the great work which is here to be done that I venture to take this chair, and commend the mission to your interests to-day. I don't mean that I think it is the only way in which we should attempt to reach Central Africa, but I say it is one of the chief ways, and I, for one, rejoice in every way. That great sore of the slave-trade still festers in the heart of Africa. We have been permitted to stay it, perhaps almost to extinguish it, down the western coast; but never was it in greater vitality, or causing greater suffering and misery and wrong, than it is at this moment down the eastern coast of Africa. I believe that the mission of Sir Samuel Baker, with the powers he has received from the Pasha of Egypt, are the greatest conceivable movements against that Eastern slavery; and I say that we are strengthening his hands in such a movement as this. That exceeding clever man, the Pasha of Egypt, why has he granted this? Do you think it is because his Mahomedan heart is overflowing with the milk of human kindness? I do not; but I believe he knows very well what the heart of England feels about it. His great object is to win the confidence of England, and therefore it is that he is ready to give this strange power to this Emir almost of British blood, in order that he may show to the English people that he is in earnest in the desire to put that accursed trade down."

In the Canadian Church we are becoming more alive to the importance of this work; and as the time is now approaching when the annual missionary meetings will be held, we would earnestly appeal for generous contributions. There are yet many districts in the country where Missions should be established; and if the means are forthcoming, the good work will be at once begun. It is a subject which appeals to our patriotic feeling no less than to our Christian sympathy. We should have a missionary, a church, and a school, in every district; and this we may have by a little additional liberality on the part of our people. At present we are not prepared to take up the question of foreign missions. The utmost we can do, next to missionizing our own land, will be to open up a new Mission among the Indians; and in doing this we must not lose sight of the important remark of the Bishop of Oxford, that a first grand condition of success must be the appointment of a Bishop as the leading spirit and central figure. There ought to be no delay in arranging for the appointment of a Missionary Bishop, and with an efficient staff of missionaries, who will work from the borders of the Toronto and Huron dioceses to a point contiguous with the now extensive diocese of Rupert's Land. We have the men and means for this great work, and it is to be hoped that no time will be lost in organizing the arrangements. This, however, is distinct from our ordinary Home Mission work. We want Canada to be thoroughly missionized in every town and village; and we entreat our people to provide the means, and our young men to offer themselves for the work. A glorious future will then open up before our Church. We shall worthily co-operate with the Church at Home, and, above all, with Christ himself, who now waits and longs to see of the travail of his soul, that he may be satisfied.

## POETRY AND MISCELLANEOUS.

## THE STORM ON THE LAKE OF GALILEE.

BY MRS. J. V. NOEL.

Sunset was on the Lake of Galilee!  
 In glittering lines upon the glassy waters  
 Fell the day—God's crimson beams, while  
 Proud Capernaum's towers and domes  
 Flashed back the golden light. 'Twas the gorgeous  
 Sunset of an eastern clime, touching with  
 Rainbow tints each vine-clad height, each mountain  
 Crest, each wooded vale in Palestine. On  
 The far-famed shore of Galilee's Lake  
 A sacred band was gathered, launching  
 In sudden haste, upon the sun-lit waves,  
 A little bark. These were the followers  
 Of Him, the Nazarene, whose God-like form  
 Might in 'the wilderness' e'en then be seen,  
 Moving in lowly majesty the crowds,  
 Among whose human wants He had that day  
 Relieved—supplying food miraculous.  
 A cloud was on the brow of the disciples:  
 'Twas the shadow dark of disappointed  
 Pride and hopes all vain; for 'the Master' had  
 That day refused the regal pomp, the joys  
 Earth-born, they, in their human weakness, craved.  
 And now constrained they must depart, lest,  
 In their erring love, they, with the grateful  
 Crowd might join, and crown Him Judah's king. Vain  
 Thought! His sacred head a crown of thorns pierced.  
 No costly diadem could earth afford  
 To grace the Redeemer's brow!

Sunset's last  
 Gleam had from the Holy Land departed.  
 Then o'er the scene passed twilight's shadowy  
 Form, soon lost beneath the sable garb  
 Of night. And now the wind rose boisterous,  
 And o'er the lake careering wild, swept  
 Onward, with dread force, the disciples' bark.  
 Where was the Master now? Cared He not for  
 Them? Must they then perish, struggling thus 'gainst  
 Winds and waves upon the lonely lake?

True  
 Emblems were they, these affrighted men, of  
 Many toilers on the Sea of Life, when  
 O'er them falls affliction's night! Sinks not their  
 Star of Faith amid that gloom? Ah! yes, too  
 Oft the anchor of their soul is rudely  
 Bent; when, in their anguish, they despairing  
 Die. But such not all on whom grief's storm-cloud  
 Breaks. Sustained by grace, some all ills bear  
 With patient hope, fixing on Him who guides  
 Their bark amid life's storms, the fearless eye  
 Of love.

Night waned; but with the passing hours  
 Came not the wished-for calm. How oft, amid  
 The roar of wind and waves, went up the cry  
 Of prayer from these despairing hearts! Were  
 He but with them! He whose voice divine could  
 Still the storm's wild wrath! Vain wish. Between them  
 And their Lord the billowy waters rolled,  
 As on the lonely mountain top He pray'd.  
 But as the morning breaks, what meets their gaze?  
 A Spirit dread! nought earthly could thus walk  
 The stormy lake. With what wild terror leap  
 Their human hearts, as on the advancing  
 Form they gaze! Soon, on the boisterous wind,  
 The thrilling words are borne, "Fear not; 'tis I."  
 The well-known voice their terror calms. He comes!  
 O, ecstasy of joy! the Master comes  
 Treading the mountain wave.

That might divine  
 The aspiring Peter craves. His prayer  
 "Lord, bid me come," was heard, but weak his faith.  
 The stormy surge owned not *his* sway; but in  
 Dread wrath it rose to whelm the mortal bold,  
 Whose foolish pride the right omnipotent  
 To walk its waves had craved. Now from the depths  
 Of wild despair the cry arose, "Save, Lord!  
 I perish." Not vain that despairing cry,  
 For help was near. The Master's hand was stretch'd  
 To save. Upheld by strength divine, Peter  
 The ship regains. The storm Christ's presence felt,  
 And sank becalmed. In lowliest homage  
 At the Master's feet the wondering  
 Disciples knelt, and Him the Messiah  
 Owned. And now Bethsaida's distant shore  
 At once is reached, and they are saved.

KINGSTON, ONTARIO.

**MEN.**—The great want of this age is men. Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men who neither brag nor run. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men in whom the courage of everlasting life runs still, deep and strong. Men too large for sectarian bonds. Men who do not cry nor cause their voices to be heard on the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.

**THE BEST SERMONS.**—That is not the best sermon which makes the hearers go away talking to one, and praising the preacher; but which makes them go away thoughtful and serious, and hastening to be alone.  
*Bishop Burnet.*

No! No!—The word “No,” when injudiciously uttered, is very often the seed of trouble. The “No” is too often spoken by parents from their own inappreciation of a thing that their children desire; and the children refused, without a very nice discrimination in the premises, and, feeling there is no harm in what they ask, impute the refusal to tyranny; and, as resistance to tyrants is obedience to God, they covet more strongly the boon denied, and, if possible, secure it in defiance of the mandate. The word “No” never should be uttered hastily, and never without a reason for it, which reason, if sound, will be admitted. But a sullen, absolute, unreasonable “No,” produces ills that the parent, more than the child, is answerable for. We have known a house made miserable for a month by a parental refusal of some little indulgence that had no harm in it beyond the fancy of the parent, and bent brows, and sulky looks, hardly compensated the affection that mistakenly prompted the denial. Depend upon it, there is more danger often in saying “No,” than “Yes.”

PROVERBIAL PHILOSOPHY.—There is no error so crooked but it has in it some lines of truth. There is no poison so deadly that it serveth not some wholesome use. Better to read little with thought, than much with levity and quickness. Live not wholly on thine own ideas, lest they lead thee astray; for, in spirit as in substance, thou art a social creature. New ideas flow from new springs and enrich the treasury of knowledge. Memory is the daughter of attention and the benign mother of wisdom. Imagination is not thought; neither is fancy reflection. The root of all wholesome thought is knowledge of thyself.

MINISTERS, when you ascend the pulpit, leave your learning behind you: endeavor to preach more to the hearts of your people, than to their heads. Do not affect too much oratory. Seek rather to profit, than to be admired.

TIME is like a ship which never anchors: while I am on board, I had better do those things which may profit me at my landing, than practice such as shall cause my commitment when I come ashore.

PREJUDICES resemble the fogs that turn the bright sun into a dull copper ball; and a bad heart is like the jaundice that sees its own dingy yellow in the purest lily.

Two laws are more adequate to the regulation of the whole Christian community than all political institutions together—namely, the love of God, and that of our neighbor.—*Pascal.*

FAITH AND SENSE.—Faith says many things concerning which the senses deny; it is always above them, but never contrary to them.—*Pascal.*

WHILE every saint shall have one heaven, some shall have more; those who have helped to fill its mansions shall possess many heavens in one.

THE proud and the insolent are neither Christians nor scholars. But religion and learning disclaim them, as being a disgrace to both.

WOULD we do our Heavenly Father justice, we must look on Calvary as well as on Eden.

THE meanest are mighty with God, the mightiest mean without Him.

RELIGIOUS REVIEW.

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The Religious events of the month have been unusually striking. In Canada, it is true, we have not much to record. We have lost a devoted and well known clergyman by the death of the Rev. Mr. Ardagh, Rector of Barrie. His place has been supplied by his assistant, the Rev. Mr. Morgan. A series of other changes have either been made, or are in contemplation. The Mission Board has advertised for a successor to the Rev. Mr. Sims, whose untimely death we mentioned last month; and the Bishop of Toronto has made a special appeal for the support of the Mission Fund in connection with the Thanksgiving Service. We would like to see more liberality among our churches, and especially more earnestness and enterprise. A correspondent complains of the want of social feeling in the Church; another mourns the fact that we are so divided into parties, and so often suspicious and jealous of each other; and a third suggests that we should encourage daily service in our churches, and that we recommend the adoption of cottage meetings and popular lectures among the poor. These are points worthy of consideration. The Girls' School in Toronto, and a Sustentation Fund for Trinity College, have been brought under our notice, and we gladly commend both to public favor.

The Church in England is evidently verging on a crisis which will be attended with momentous results. Parties are daily becoming more defined; and the recent appointments to the vacant bishoprics have somewhat of a political bearing. It is not often a Prime Minister has at his disposal so much ecclesiastical patronage, in so short a time, as Mr. Gladstone has had latterly. We see no reason to take exception to the manner in which that patronage has been exercised; but it is impossible to disguise the fact that most of these appointments have been made with an eye to the future, and that the men Mr. Gladstone has placed in office have, for the most part, approved of his policy on the Irish Church. The threatened resistance made to Dr. Temple, at Exeter, bids fair to provoke a collision between the Church and the Crown, in which the former will suffer most. The disestablishment of the English Church is a contingency now freely talked of, and, according to present appearances, the Church will be all the better if left free and independent.

The excitement on the Continent has centred in the protest of Father Hyacinthe, and the preparation for the approaching Roman Council. We expect no particularly favourable results from either. There are many obstacles to Church progress; but, on the whole, the work of God is growing in the world.

## CANADA.

**CLERICAL LIFE INSURANCE.**—The plan recommended in the Synod of Toronto Diocese, was, that every Clergyman should pay \$2 per annum towards a fund, to be applied in the case of death amongst them during the year; and in case of more than one death, a similar sum to be supplied by the churchwardens of the Diocese. This would be better than nothing; but we do not think the plan sufficiently practicable to work. It could only answer by all the clergy joining in it; and however good may be the prospect for our senior brethren, it is hardly likely the younger men will assent to a plan which will entail upon them a very heavy tax, with but a remote chance of their deriving any personal advantage. Something better than this, we are persuaded, can be devised.

**ST. ALBAN'S, OTTAWA,** has Communion on Sundays and other Holy-days, daily Morning and Evening Prayer (at 9 a. m. and 6 p. m. respectively), Wednesday Church and Cottage Lectures, Friday Choral Services, and Saturday Catechetical Classes. The Church is also open every day (except Saturday) from 9 a. m. to 6 p. m., for private prayer and meditation. This looks like really making use of a Church. We heartily commend this example to other Churches, especially to those in towns and cities. It is a lamentable thing that in so few of our Churches even the Saints' days are observed, and that in still fewer there is daily prayer. We shall never attain our proper position till more attention be paid to the services of the Church.

**ENVELOPE SYSTEM** is making headway all over Canada, not only in cities, but in towns and even country villages. Its success is remarkable. In connection with this we must urge on more rapidly the free church movement. The two things go together. Let us have our Churches open and free, with a hearty service inside, and we shall soon see them crowded with devout worshippers. Nor shall we want for funds. More money will be given than can ever be gained by the worn-out pew system.

**THE Bishop of Quebec** has just returned from a visit to the Gulf Missions in his diocese, having travelled since he left home over three thousand miles. He found the Missions everywhere prosperous, and in many places a demand was made for more laborers and services. His Lordship consecrated four new churches, and administered the rite of confirmation to 243 persons.

**HAMILTON.**—In Hamilton some progress is being made towards the completion of Christ Church, and the erection of two new schools. The people have a great work before them. It has long been needed, and is now in a fair way for being accomplished. Advertisements have been issued for tenders for both the church and the schools. An active canvass is making for subscriptions.

**HARVEST THANKSGIVING** was offered in Montreal Diocese on the 14th of October, in Toronto Diocese on the 24th, and in the Huron and Ontario Dioceses on two other days. It is a great pity one day had not been arranged for all the Churches. Such unity of action surely is not impracticable. A little forethought and negotiation would be enough to secure the result. The service would then have a better effect.

**AN appeal** is being made in different parishes for contributions in support of the Sabrevois Mission. It deserves a generous response.

HARVEST FESTIVALS have been of unusual frequency this year. Those at Jarvis and Tecumseth were most successful affairs. The art of decorating Churches is but little understood in Canada, and should be cultivated by those who like to beautify The Place where His Honour dwelleth.

RED RIVER SETTLEMENT.—The Bishop of Rupert's Land has been making an interesting and successful tour of his Diocese. He also found the harvest abundant; but the proximity of the grasshopper pest gave rise to some fears.

GIRLS' SCHOOL.—An attempt is being made in Montreal to follow the example of Toronto, London, and Ottawa, in the founding of an Institution for the education of the young ladies of the Church families. The evils of convent patronage are becoming more and more apparent.

#### GREAT BRITAIN.

DR. LITLEDALE AND THE REFORMERS.—Something over a year ago, Dr. Littledale, an eminent English Ritualist, delivered at Liverpool a most remarkable lecture, tending to reverse all the popular ideas about the leaders in the English Reformation. The astounding nature of his accusations, and the extreme severity and harshness of the language in which those accusations were couched, could not but attract public attention, and call down upon him from all quarters the angry animadversions of a startled and indignant public. Recently, the Rev. J. G. Cagenore published a learned and temperate essay, per contra, entitled "Some Aspects of the Reformation." Dr. Littledale now replies in a long letter, confessing that he lectured as a *special pleader* against the Reformers, rather than as an impartial judge, while he professes modified approval of the work of the Reformation itself. He saw that the Reformers were greatly over-rated, almost idolized, by superficial public opinion, and he determined to compel the public mind to reconsider the question, and acknowledge the vices as well as the virtues of the Reformers. Butler, Milner, Lingard, Hallam, Macaulay, Froude and Maitland, had striven to draw attention to the matters of fact; but their works were too learned, massive, and dispassionate, to attract much public attention or notice. There is an important lesson to be learned from the controversy thus raised by Littledale, viz., the danger of exaggerating thoughtlessly any side of a question, least re-action may drive opinion to an exaggeration in the other extreme. Is it not a fact, that the heroes of our School-histories are constantly being divested of their false halo by the wider and deeper reading of later life? Our school books should be compiled with a stricter regard to the stubborn facts of history, lest the continual discovery of their falsities may beget an inveterate habit of scepticism and doubt on all subjects in the maturing minds of our youth.

EPISCOPAL INCOMES.—It is said that the late Bishop of Salisbury spent *more* than his income, as bishop, in works of religion and charity. Probably the same might be said of many others on the Episcopal bench; and the same is proportionally true of the clergy of the other orders. They owe their salaries to the piety of former days, and, by what may be called a "pious perversion" of the gift, expend it chiefly in charitable contributions.

**VACANT BISHOPRICS.**—The unusual number of bishoprics falling vacant within a short period, affords an opportunity of observing the principle which actuates Mr. Gladstone in his nominations. He appears desirous of acting impartially towards the three great parties of the English Church, though his personal sympathies are supposed to be altogether with the High Churchmen. The Royal predilections, on the other hand, are generally considered to be Broad and Low. These vacant bishoprics have since been filled. Bishop of Oxford is translated to Winchester; Dr. Mackarness is appointed to Oxford; Dr. Temple to Exeter; Dr. Goodwin to Carlisle; and Dr. Harvey to Bath and Wells. Good appointments as a whole.

**CATHEDRAL OF INVERNESS.**—The account of the opening of this beautiful building will be read with great interest by churchmen. It is a monument and waymark of the increasing influence of the Episcopal church in the north of Scotland. Three English Bishops took part in the celebration of the event: a token of sympathy and intercommunion on the part of the sister church in England.

**VALIDITY OF ENGLISH ORDERS.**—Dr. F. G. Lee's forthcoming "Defence of the Validity of English Orders," is said to be most conclusive and satisfactory in adducing a chain of testimony from Roman Catholic writers.

**IRISH CHURCH SUSTENTATION.**—Numerous donations towards the funds of the future Free Church of Ireland are from time to time recorded. Among the latest, are those from Lord Derby, E. P. Shirley, of Co. Monaghan, and T. C. Trench, of Kildare.

#### UNITED STATES.

**ALBANY.**—The new Diocese bearing this name, is already addressing itself energetically to its missionary work. For this purpose the Diocese is divided into Five Convocations, each to meet half-yearly at least, and to be composed of the clergymen within the bounds, together with lay representatives from the parishes. The work of the Convocations is the practical execution of details in missionary enterprise within their bounds. The Diocesan Board of Missions is formed of five clergymen, and five laymen, selected from the Convocations by the Diocesan Convention. The Board is to meet quarterly, in order to make arrangements, and manage affairs, for execution by the Convocations. All under the Bishop's presidency.

**DAKOTA TERRITORY.**—In this region the Church is displaying herself in her true colours, and with all her native force. She is in advance of all other denominations in occupying the waste places—having left even the Methodist preachers and Jesuits behind. This is as it should be.

**MONTANA DIOCESE** is to have its Episcopal centre at Salt Lake City, the head-quarters of Mormondom, where Bishop Tuttle is to reside. Bishop Tuttle has been eminently successful in his crusade against the Mormons ever since his appointment.

**REV. W. H. MILBURN**, "the blind preacher," has returned from Europe, after treatment for his eyes by Dr. Garafé, of Berlin. He has hopes of ultimate cure, but at present requires rest.

**NEW CHURCH IN BROOKLYN.**—The cost of the edifice about to be erected by the St. James' Congregation, is estimated at \$200,000.

## MISCELLANEOUS.

**METHODIST RITUALISM.**—The "*Watchman and Reflector*" says, the magnificent stained glass windows (in the Washington Memorial Church), are many of them as emblematic as those in a Catholic Church; for instance, the pictures Mary at the Tomb of Jesus; an itinerant minister on horseback; Ethiopia stretching forth her hands; Moses and the burning bush; cross, crown, and scales; the good Samaritan; the Star in the East; faith personified, &c., &c." These are the people who left the Church to worship in plainness and simplicity of dress and houses of worship. They are beginning to perceive that what they called plainness and simplicity, was really baldness and stinginess towards God and religious things.

**THE ROMAN COUNCIL** will be the scene of fierce dispute, according to present appearances. The Italian and Spanish seem to be the only ones ready to act with the Pope. Among the French, are strong bodies of Gallicans and Liberals. The Germans will be found at issue on political and social questions; the Hungarians and Portuguese are still more at variance with Papal ideas; and the English and Americans are not likely to prove unanimous.

**THE LAY VOTE** amongst American Methodists, has been taken in the subject of Lay Delegation to, and participation in the Conference. Though nearly 150,000 votes were polled in favour of the Delegation, the ministers and presiding elders want to refuse to let their lay brethren lay hold of one of the reins of government. The vote looks too like a vote of 'want of confidence' in the ministers to be pleasant.

**JUGGERNAUT.**—The welcome news comes from India, that this favourite festival of the heathen population is losing its influence and falling into disuse. The last attempt to celebrate it in July, at Serampour, was a ludicrous failure. "Nobody was hurt," and the priests had to leave the car sticking in the mud, amid the jeers of the people, though men had been hired to pull it through the streets.

**INVOCATION OF SAINTS.**—A wholesale case of this kind of "worship" has lately occurred at a *Methodist* camp-meeting, where an eminent minister "invoked the spirits of Wesley, Fletcher, and all the redeemed in Heaven, to help them accept the truth in all its length and breadth." Did ever Roman Catholic go farther than that?

**CHURCH UNION AND CHRISTIAN UNION.** The American "non-sectarian" paper, which bore the former title, has now changed it for the latter, and Henry Ward Beecher is to be the Editor. It never did advocate the Union of Churches, but the confusion of denominations; not unity in creed, but indifference to all creeds.

**CELIBACY OF THE CLERGY.**—This subject has been raised into discussion by the Cracow nun scandal. It is said the Hungarian Clergy were against it at the 16th Century, and their bishops tried to abolish the law in the Council, because of Jesuits intrigue.

**PRESBYTERIANS BECOMING ROMAN CATHOLICS.**—The young Marquis of Bute, who lately joined the Roman Communion, was a Scotch Presbyterian—like so many others who are assumed to be English Churchmen.

**INDEX EXPURGATORIUS** condemns, along with the recent works of Renan, the "*Annual of the Canadian Institute*" for 1868.

**CONVERSIONS FROM POPERY.**—An unusual number of Roman Catholic Priests have recently abjured the errors of the Church of Rome; not only in Ireland, but on the continent of Europe and in America.

**THE WITHDRAWAL OF THE FRENCH TROOPS** from Rome, is again reported. The report is confirmed by unusual activity about the Papal arsenals and fortifications.

**CONVERSION OF ROMAN CATHOLICS TO PROTESTANTISM.**—A whole commune in Dauphiny have formally left the Roman Communion and become Reformed. The movement has been on foot since 1860.

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### LITERARY REVIEW.

**THE BRITISH CATHOLIC CHURCH.**—This is a sketch of the Apostolic Church of the British Empire, commonly called the Church of England, by the Rev. R. Harrison, M. A., of Beverly. We have read the book with much satisfaction and pleasure. It is well adapted for the purpose for which it has been written, and is deserving of a circulation far beyond the limits of the author's own parish. The design of the author appears to have been to correct certain misapprehensions which prevail concerning the origin and history of the Church of England, and to do this by supplying correct information. In the estimation of many persons, the Church of England dates backward only as far as the Reformation, and was one of the many sects which then sprung up. By arguments and facts which are beyond all dispute, and the force of which it is difficult to resist, Mr. Harrison has here shown that this common impression is false; that the Church of England, properly considered, had an existence long anterior to the Reformation; that it was distinct from, and independent of, the Roman Catholic Church, and that, if it does not actually trace its origin to the Apostolic age, it was certainly formed immediately after. This is a most important point in ecclesiastical history, and the production of the evidence by which it is substantiated, in a cheap and compendious form, would do a great deal of good. Mr. Harrison's little book is valuable in this respect. He has reasoned out his points very clearly, and has supplied a large amount of information in a condensed form. The circulation of the book is sure to be attended with good, and therefore we wish that it may fall into the hands of a very numerous class of readers.

**MARRIAGE IN ALL NATIONS**, an exceedingly interesting work published, by Harper & Bro., of New York, is calculated to afford instruction and amusement on a subject on which most people like to be informed.

**THE CHURCH QUARTERLY REVIEW**, for October, published in New York, is a very able number, containing several excellent articles.

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### CORRESPONDENCE.

**WILD FLOWERS.**—A correspondent at Strathroy has favored us with a letter on the subject of Wild Flowers. We thank him for it, but no useful end would be answered by its publication. From some of his conclusions we dissent.

C. T. asks how he must reconcile the different statements made by St. Paul and St. James, the one saying that we are justified by faith without works, and the other that we are justified by works.

A **SUNDAY-SCHOOL SCHOLAR** wants to know the proper meaning of the words "Selah" and "Hosannah."

**LORD DERBY.** We have to record the death of the Earl of Derby, which took place on Saturday morning, Oct. 23rd, in the 70th year of his age. His Lordship was an attached member of the Church, and no less distinguished for literary attainments than for political power.

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

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

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