

CHURCHMAN'S
THE
CHURCHMAN'S MAGAZINE
AND
MONTHLY REVIEW.

VOL. II.] DECEMBER, 1870. [No. 6.

HAMILTON, ONTARIO:

PRINTED AND PUBLISHED BY DAWSON, McCULLOCH & Co

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

CONTENTS

TALES, ESSAYS AND REVIEWS.

- 1.—Notes on Christmas.
- 2.—Holy Days.
- 3.—The Nativity.
- 4.—The Objective and Subjective.

THE PULPIT AND THE PARISH.

- 5.—Christmas Joy—A SERMON.
- 6.—The Incarnation.
- 7.—Extempore Prayer.
- 8.—Ministerial Example.
- 9.—Pastoral Relation.
- 10.—Pew System.

THE SCHOOL AND THE MISSION.

- 11.—Ontario College.
- 12.—Missionary Boxes.

POETRY AND MISCELLANEOUS.

- 13.—Christmas Carols.
- 14.—"Scraps."

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Single Copies, \$2 per annum; Three Copies, \$5 per annum; Five Copies \$8 per annum; Ten Copies, \$15 per annum.

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Postage on Magazine prepaid by Publishers.

LAWSON, McCULLOCH & CO.,

HAMILTON, ONT

PRIVATE CIRCULAR.

—
ANCASTER, ONT., Nov. 14th, 1870.

MY DEAR SIR,—Will you kindly favor me with your opinion on the following subjects at the earliest opportunity?

Since the *Churchman's Magazine* was started, about eighteen months ago, I have frequently had urged upon my attention the desirability of certain alterations by which its general character might be improved, and its usefulness increased. Some correspondents have suggested an enlargement in the size, others the need of a more attractive cover, and of better paper and ink, and others again a different class, and a fresh arrangement of articles, &c.; while all have more or less concurred in the importance of such a periodical, and have hoped for its success.

It has been impossible to adopt at once all these suggestions; and owing to various causes I cannot here explain, I have been unable to carry out fully my own ideas and plans. As a consequence of this, the Magazine—although ADMITTED on all hands to be a respectable and well-conducted journal—has failed to attain that position which was anticipated for it, and which is necessary to its permanent success.

The question is now forced upon me, whether or not a fresh attempt

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TALES, ESSAYS, AND REVIEWS.

NOTES ON CHRISTMAS—ITS ANCIENT OBSERVANCE, &c.

COMPILED FOR THE CHURCHMAN'S MAGAZINE.

That the birth of Jesus Christ, the deliverer of the human race, and the mysterious link connecting the transcendent and incomprehensible attributes of Deity with human sympathies and affections, should be considered the most glorious event that ever happened, and the most worthy of being reverently and joyously commemorated, is a proposition that must commend itself to the heart and reason of every one of His followers who aspires to walk in His footsteps and share in those inestimable benefits which His death has secured to mankind.

A question, however, which has been long and eagerly agitated, is here brought forward: Is the 25th of December really the day on which our Saviour first showed himself in human form in the manger at Bethlehem? The evidence which we possess regarding the date is not only traditional, but likewise conflicting and confused. In the earliest periods at which we have any record of the observance of Christmas, we find that some communities of Christians celebrated the festival on the first or sixth of January; others on the 29th of March, the time of the Jewish Passover; while others, it is said, observed it on the 29th of September, or Feast of Tabernacles. There can be no doubt, however, that long before the reign of Constantine, in the fourth century, the season of the New Year had been adopted as the period for celebrating the Nativity, though a difference in this respect existed in the practice of the Eastern and Western Churches, the former observing the sixth of January, and the latter the 25th of December. The custom of the Western Church at last prevailed, and both of the ecclesiastical bodies agreed to hold the anniversary on the same day. The fixing of the date

appears to have been the act of Julius the First, who presided as Pope or Bishop of Rome from 337 to 352, A.D.

But, notwithstanding the ancient usage, there still exists insurmountable difficulties with respect to the date of this great event. Sir Isaac Newton, in his *Commentary on the Prophecies of Daniel*, remarks that the Feast of the Nativity, and most of the ecclesiastical anniversaries, were originally fixed at certain cardinal points of the year, without any reference to the dates of the incidents which they commemorated—dates, which by the lapse of time, had become impossible to be ascertained. Thus the Annunciation of the Virgin Mary was placed on the 25th of March, or about the time of the vernal equinox; the Feast of St. Michael on the 29th of September, or near the autumnal equinox; and the birth of Christ and other festivals at the time of the winter solstice. Many of the apostles' days—such as St. Paul, St. Matthew, and others—were determined by the days when the sun entered the respective signs of the ecliptic, and the Pagan festivals had also a considerable share in the adjustment of the Christian year. As regards Easter and its accessory celebrations, there is good ground for maintaining that they meet with tolerable accuracy the anniversaries of the Passion and Resurrection of our Lord, since we know that the events themselves took place at the period of the Jewish Passover. But no such precision of date can be adduced as regards Christmas, respecting which the generally received view is, that it does not correspond with the actual date of the Nativity of our Saviour. One objection in particular has been made, that the incident recorded in Scripture, of shepherds keeping watch by night on the plains of Bethlehem, could not have taken place in the month of December, a period generally of great inclemency in the region of Judea.

Still, though the celebration may not take place on the actual natal day of our Lord, it becomes the duty of every Christian to hallow the one which has been appointed for that purpose, with the same fervour and devotional reverence as though the real day had been accurately ascertained and generally recognized; and that man must be a mere caviller, and unworthy of salvation through our blessed mediator Christ, who can object to solemnize the day that has been set apart for commemorating His Incarnation with all its attendant advantages to such as believe and follow His Gospel, whether it be precisely the same on which that event took place or not. Whatever difference of opinion may arise with regard to the actual time of our Saviour's birth, surely all persons may join in the offices which have, with so much judgment, been expressly appointed for the solemnization of that joyous event—as the season which the Church has chosen does not involv'd the credibility of the fact, nor affect any material point, either practical or devotional.

Though Christian nations have from an early period in the history of

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the Church celebrated Christmas about the period of the winter solstice, or the shortest day, it is well known that many, and, indeed, the greatest number of the popular festive observances by which it is characterized, are referrible to a much more ancient origin. The Greeks, at the commencement of every year, had festive meetings to celebrate the completion of the sun's annual course, and to rejoice that he had again commenced his wonted vivifying progress. From that people the Romans, in the earliest state of their empire, borrowed that custom, which continued until its downfall; and from the Romans our ancestors received it.

Neander gives an interesting and satisfactory account of the manner in which the Christmas festival came to be observed in the Christian Church: "Precisely at this season of the year a series of heathen festivals occurred, the celebration of which among the Romans was, in many ways, closely interwoven with the whole civil and social life. The Christians, on this very account, were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. Besides, these festivals had an import easily admitted of being spiritualized, and, with some slight change, transformed into a Christian sense. First came the Saturnalia, which represented the peaceful times of the golden age, and abolished for a while the distinction of ranks, the distance between servants and free men. This admitted of being easily transferred to Christianity, which, through the reconciliation of man with God, through the restoration of the fellowship between God and man, had introduced the true golden age, representing the equality of all men in the sight of God, and brought the like true liberty as well to the freeman as to the slave. Then came the custom peculiar to this season of making presents, which afterwards passed over to the Christmas festival;—next *the festival of Infants*, with which the saturnalia concluded, —the *sigillaria*, where the children were presented with images, just as Christmas was the true festival of the children. Next came a festival more analogous to the Christmas, that of the shortest day, the winter solstice, the birthday of the new sun about to return once more towards the earth. In the case of this last named feast, a transition to the Christian point of view naturally presented itself, when Christ, the Sun of the spiritual world, was compared to that of the material. But the comparison was carried still further: for, as in the material world, it is after the darkness has reached its highest point that the end of its dominion is already near, and light begins to acquire fresh power; so, too, in the spiritual world, after darkness had reached the highest height, Christ, the spiritual Sun, must appear to make an end of the kingdom of darkness. In fact, many allusions of this kind are to be found in the discourses of the church fathers on the Christian festivals. That Christmas festival, which could be so easily connected with the feelings and presentiments lying at the ground of the whole series of Pagan

festivals belonging to their season, was now, therefore, to be opposed to these latter; and hence the celebration of Christmas was transferred to the 25th of December for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of gradually drawing over the Pagans themselves from their heathen customs to the Christian celebration." Ingrafted on the Roman Saturnalia, the Christmas festivities received in Britain further changes and modifications, by having superadded to them, first the Druidical rites and superstitions, and then, after the arrival of the Saxons, the various ceremonies practiced by the ancient Germans and Scandinavians. The result has been the strange medley of Christian rites which contribute to make up the festivities of the modern Christmas.

The name given by the ancient Goths and Saxons to the festival of the winter solstice was *Jul* or *Yule*, the latter term forming to the present day, the designation in the Scottish dialect of Christmas, and preserved in the phrase of the "Yule Log." Perhaps the etymology of no term has excited greater discussion among antiquaries. Some maintain it to be derived from a Greek word, being the name of a hymn in honor of Ceres; other say it comes from the Latin *jubilum*, signifying a time of rejoicing—or from its being the festival in honor of Julius Cæsar; whilst some also explain its meaning as sygnonymous with *ol* or *æl*, which, in the ancient Gothic language, denotes a feast, and also the favorite liquor used on such occasions—whence our word *ale*. But a much more probable derivation of the term in question is from the Gothic *giul* or *hiul*, the origin of the modern word *wheel*, and bearing the same signification. According to this very probable explanation, the Yule festival received its name from its being the turning point of the year, or the period at which the fiery orb of day made a revolution in his annual circuit, and entered on his northern journey. A confirmation of this view is afforded by the circumstance that in the old clog or wooden almanacs, a *wheel* is the device employed in making the season of Yuletide. This view of the question seems to be conclusively established by the researches of an eminent French antiquary. "*Iol*," he says, pronounced *Hiol*, *Iul*, *Jul*, *Giul*, *Hweol*, *Wheel*, *Wiel*, *Vol*, &c., is an original word, importing a general idea of Revolution, or of a wheel. *Jul*, *Jom*, in Arabic, expresses the first day of the year, that is, the day of Revolution or return; *Giul-ous*, in Persian, signifies Anniversary; *Hiul*, in Danish and Swedish, signifies Rotation; in Flemish, it is *Wiel*; in English, *Wheel*. With the Germans the verb *Well-en*, signifies to turn—*Wel* implies *waves*, because continually coming and going. In French it is *Houle*, whence also the Latin *Volvo*. But leaving the learned to search for the etymology of this word from foreign languages, the unlearned have found an origin for the term in their mother tongue. "When the wise men," say they, "were seeking the infant Jesus, they were informed by the shepherds that they were to pursue the way the

star directed, for the Saviour is in the house over which it will stop; and there," they added, "You'll be sure to find Him in a manger."

Though the season of Christmas is no longer marked by that fervid hospitality which characterized its observance in olden time, yet many customs and sayings are still attached to its recurrence, of the origin of each of which some explanation may be interesting to many of the readers of the *CHURCHMAN'S MAGAZINE*.

The institution of Christmas boxes is evidently akin to that of New Year's gifts, and, like it, has descended to us from the times of the ancient Romans, who, at the season of the Saturnalia, practiced universally the custom of giving and receiving presents. In the middle and more superstitious ages, the clergy took advantage of this spirit of liberality to fill their own coffers. Masses, or prayers, were appropriated to every purpose that could but answer the ends of religious avarice; and it became, among other practices of the Monks, customary to offer masses for the safety of all ships that undertook long voyages. To quicken the pious gratitude, therefore, of those who embarked in such ships, or were connected with their safety, a box was regularly appropriated to each ship, and kept in the careful custody of the priest, into which, money or other valuable considerations might be put, to secure the efficacy of the prayers of the Church. These boxes were opened at Christmas in each year, and thence got their names of Christmas boxes, which readily came to be understood as the title also of the presents themselves; and that no person interested in the several vessels, however poor, might neglect their oblations, they were encouraged to beg of their richer neighbors box money, or, in other words, money to enable them to supply the priest's box, that they might be entitled to partake of the virtue and efficacy of the prayers, which otherwise they could not reasonably expect.

"A Merry Christmas!" which is still used by some plain honest people as a salutation in testimony of their good fellowship and good wishes, like the other old-fashioned practice of wishing a happy New Year, has given way with the altered manners of the times. These expressions formerly had allusion to the hospitality of the rich, when doors were, at this season of the year, opened to the tenantry and neighbors—when the master kindly met his guests, and conducted them to their seats in the spacious halls of their mansions, in the middle of which were the hearths with blazing fires, around which they were regaled with all the plain but substantial fare the season could afford.—The first dish was generally a Boar's Head, which was conveyed to the principal table with much pomp and ceremony, or in some instances a Gammon of Bacon. Both these customs had the like allusion; and both these meant to express an abhorrence of Judaism, which was thought to be appropriately done by choosing, as the principal dish at the Nativity of Christ, as they did also at his Resurrection at Easter, what was known

to be contrary to the Jewish law. Plum puddings and mince pies—in token of the offering of the Wise Men from the East, of which their ingredients were considered to be types, and the latter made long, with pieces of paste over them in form of a cratch or hay rack, in remembrance of the manger in which our Saviour was first laid—were sure to be prepared in liberal profusion; and Lamb's Wool, or a composition of Ale, Sugar, Nutmeg, &c., so called from its peculiar softness, passed from hand to hand in the Wassail Bowl. Meanwhile the Yule Log burned briskly; the Christmas Carols were sung in boisterous and enthusiastic commemoration of the auspicious day; and naught but social mirth, happy concord, and mutual benedictions, were suffered to prevail. In the evening the Mummings, or Players were introduced; Dancing, or Gambols were encouraged, and every other means employed to make the guests satisfied with their host, and happy and pleased with each other. In those times

A Christmas Gambol oft could cheer
The poor man's heart through half the year.

At present Christmas meetings are chiefly confined to family parties, happy, it must be confessed, though less jovial in their nature.

The Wassail Bowl, of which some customs still remain to keep it in remembrance, was the name of the favorite vessel, out of which our Saxon ancestors took such copious draughts as even to call for legislative interference. When the Saxon warrior brothers, Hengist and Horsa, first visited the kingdom, at the solicitation of Vortigern, the Prince of the Silures, the British chief became deeply enamoured of Rowena, the young and beautiful niece of Hengist; and forgetting his country, quietly submitted to the ambitious views of his subtle ally, who, from an auxiliary, soon rendered himself a governing monarch of the country. At a banquet prepared by Hengist in honor of Vortigern, Rowena, instructed by her uncle, presented to the aged Prince a cup of spiced wine, welcoming him in the words "Waes Heal Hlaford Cyning," that is, "Be of health, Lord King;" to which, through his interpreter, he answered "Drinc Heal," or "I drink your health." This result answered the views of the Saxon. Vortigern married Rowena, and became regardless of the premeditated encroachments on his dominion. Waes-Heal, from that period, became the name of the drinking cups of the Anglo-Saxons in all their future entertainments. They thereby kept up a remembrance of one of the principal means by which they had acquired possession of the country, and the friendly salutation of wishing health became firmly established, and even yet remains among us.—Wessell, Wassall, and Washaile Bowls, are only altered modes of spelling the ancient Waes-Heal or Wish-Health Bowls. Drinking parties were called Wassels or Wassalins, and those who composed them, Was-salers. The Saxons were remarkable for immediate drinking, and, when intoxicated with their favorite ale, were guilty of the most out-

rageous violences. Dunstan endeavored to check this vicious habit, but durst not venture totally to obstruct it. He introduced, therefore, an ingenious custom of marking or pegging their cups at certain distances to prevent one man taking a greater draught than his companions, which, for a time, lessened the evil, though it proved in the end productive of greater excesses than were before indulged in. Prior to that regulation, some of their parties used to avoid drinking to intoxication; but when they were obliged to drink to the pegs, they had no longer a choice, and were generally sooner overcome. Refining upon Dunstan's plan, each was obliged to drink precisely to a pin, whether he could sustain a quantity of liquor equal to others or not, and to that end it became a rule that whether they exceeded, or fell short of the prescribed bumper, they were alike compelled to drink again till they reached the next mark. In the year 1102 the priests, who frequently joined and encouraged these drinking assemblies, were ordered to avoid such abominations, and wholly to discontinue the practice of "drinking to pegs." Some of these peg or pin cups, or bowls, and pin or peg tankards, are yet to be found in the cabinets of antiquaries, and from them we can trace some common terms yet current among us. When a person is much elated, we say he is "in a merry pin," which no doubt originally meant that he had reached the *mark* which had deprived him of his usual sedateness and sobriety. We talk of taking a man "a peg down," implying that we shall check him in any forwardness—a saying which originated from a regulation that deprived all those of their turn of drinking, or "of their peg," who had become troublesome in their liquor. From the like rule of society came also the expression of "he is a peg too low," that is, has been restrained too far—when we say that a person is not in equal spirits with his company; while we also remark of an individual that he is getting on "peg by peg," or, in other words, he is taking greater freedoms than he ought to do, which formerly meant, he was drinking out of his turn, or, contrary to rule, did not confine himself to his proper portion or peg, but drank to the *next*, thereby taking a double quantity.

For the Yule and Wassal songs, once so prevalent, the priests in course of time substituted others, borrowed from Italy, having a direct reference to the Nativity, and distinguished by the titles of Christmas Carols, which religious songs pertaining to that holy season are continued to be called. The Christmas Carol is of high antiquity; indeed the Angels' hymn of "Glory to God in the Highest," &c., has sometimes been cited as the first instance of this sort of holy song. Alluding to this hymn, Bishop Taylor says, "as soon as these blessed choristers had sung their Christmas Carol, and taught the Church a hymn to put into her offices forever in the anniversary of this festivity, the Angels returned into heaven." This angelic hymn was introduced by our Church, at a very early period, into her Communion Service, being sung either at Morning

Prayer, or in the Communion Service, or before the lessons on Christmas day,—as Bingham states—in this last case more particularly retaining its original character of the Christmas Carol. In process of time other hymns of the same sort appear to have been formed after this example, and a modification with respect to Christmas Carols, in two remarkable particulars, was gradually introduced. For whereas these Christmas Carols had originally formed, and still in some degree continued to form, a part of the public offices of the Church, they had been brought into a different use, being not confined to the Church services, but sung by parties of singers or nocturnal musicians, called appropriately “Waits” or Watchmen,—as the word signifies—who roamed about the streets from house to house, on Christmas eve and other nights preceding the festival of our Lord’s Nativity, knocking at the doors, singing their Christmas Carols, and wishing a happy New Year. And whereas the Christmas Carols had been religious songs, they had, in many cases at least, deviated from that rule, and had become little less than incitements to the secular mirth and enjoyment which now characterises the season of Christmas, and has well nigh superseded the primitive holy character of the time.

Though many vestiges remain to remind us of the manner in which Christmas was celebrated in days of yore, yet it is to be regretted that the spirit of hospitality, which then accompanied its observance, has now almost entirely vanished. Without entering upon the question how far the diminution of these opportunities of cheerful and friendly intercourse has or has not been productive of moral good to society at large, it is sufficient to observe that brutality of manners is diminished in proportion to the progress of social intercourse, until, arriving at what is falsely called refinement, the noblest objects give place to stiff, formal, and distant etiquette, not to be justified from one human being to another. These customs so nearly obsolete, must therefore certainly have their good effect; the interchange of civilities and kind offices among friends and acquaintances, naturally created the most pleasant sensations, and led to that hilarity and good humour so conspicuous in the character of our ancestors, and so necessary to keep up the spirits and resolution in this most gloomy season of the year; and notwithstanding their now almost total abandonment, they will be still held in esteem by those versed in the usages of antiquity, who can trace their origin from the remotest periods.

During the progress of more than eighteen centuries, the peculiar mode of keeping up the interchange of civilities between man and man have altered with the usages and customs of the times; still, however, something of reciprocal attention and benevolence of heart marked this festive season; and it is most ardently to be hoped that refinement, in spite of the prodigious strides it has made, may never be able wholly to overthrow that sacred hospitality and cordiality which originated wit

the Apostles, when all Christians were regarded as brethren, and all shared alike the same tables at this season of rejoicing, as they alike bore the same toils and the same dangers. It is true that the gradations of civil life are necessary for the well being of society; yet, placed by the Almighty upon an equality as to our ultimate hopes and destination, these distinctions of worldly precedence, which ought never to be displayed with too proud an affectation, should at *times* be rendered so little perceptible as to harmonize with and soothe the feelings of the most lowly. In this important point of view, therefore, the discontinuance of customs, by which the great and little had alike opportunity of testifying their good wishes towards each other, must be regarded as unfeeling, impolitic, and unnatural.

Even two centuries ago there had been a great declension in the Christmas festivities, as we learn from a curious old volume entitled "Round about our Coal Fire," in which the writer draws an amusing contrast between his and former times. He says that "the manner of celebrating this great course of holidays is vastly different from what it was in former days. There was once upon a time hospitality in the land. An English gentleman at the opening of the great day had all his tenants and neighbors assembled in his great hall by day-break; the strong beer was broached, and black jacks went plentifully about with toast, sugar, nutmeg, and good Christmas cheese. The rooms were embowered with holly, ivy, cypress, bays, laurel, and mistletoe, and a bouncing Christmas log in the chimney glowing like the cheeks of a country milkmaid. Then was the pewter as bright as Clarinda; every bit of brass as polished as the most refined gentleman; the servants were then running here and there with merry hearts and jolly countenances. Every one was busy in welcoming of guests, and looked as snug as new licked puppies. The lasses were as blithe and buxom as the maids in good Queen Bess's days, when they eat sirloins of roast beef for breakfast. Peg would scuttle about to make a toast for John, while Tom ran herum scarum to draw a jug of ale for Margery. This great festival was in former times kept with so much freedom and openness of heart that every one in the country, where a gentleman resided, possessed at least a day of pleasure in the Christmas holidays. The tables were all spread from the first to the last. The sirloins of beef, the minced pies, the plum porridge, the capons, turkeys, geese, and plum puddings, were all brought upon the board; and all those who had sharp stomachs and sharp knives eat heartily and were welcome, which gave rise to the proverb—"Merry in the hall, when beards wag all."

"There were then turnspits employed, who, by the time dinner was over, looked as black and as greasy as a Welsh porridge-pot, but the Jacks have since turned them out of doors. The geese which used to be fattened for the honest neighbors have been of late sent to London,

and the quills made into pens to convey away the landlord's estate. The sheep are driven away to raise money to answer the loss at a game of dice or cards; their skins made into parchment for deeds and indentures. Nay, even the poor innocent bee, who was used to pay its tribute to the lord once a year in good methaglin for the entertainment of the guests, and its wax converted into beneficial plasters for sick neighbors, is now used for the sealing of deeds to his disadvantage."

This contrast is brought down to our own times by a late writer who says, "that now Christmas-day only, or, at most, a day or two, are kept by the people generally; the rest are school holidays. But formerly, there was nothing but a run of merry days from Christmas eve to Candlemas, and the first twelve in particular were full of triumph and hospitality. We have seen but too well the cause of this degeneracy. What has saddened our summer time has saddened our winter. What has taken from us our fields and May-flowers, and suffered them to smile and die alone as if they were made for nothing else, has contracted our flowing cups at Christmas. The middle classes make a sorry business of a pudding or so extra, and a game at cards. The rich invite their friends to their country houses, and do little there but gossip and gamble; and the poor are either left out entirely, or presented with a few clothes and eatables that make up a wretched substitute for the long and hospitable intercourse of old." All this is so much the worse, inasmuch as Christianity had a special eye to those feelings which should remind us of the equal rights of all; and the greatest beauty in it is not merely its charity, which we contrive to swallow up in faith, but being alive to the *sentiment* of charity, which is still more opposed to these proud distinctions and formal dealings out. The same spirit that vindicated the pouring of rich ointment on His feet, because it was a homage paid to sentiment in His person, knew how to bless the gift of a cup of water. Every face which you contribute to set sparkling at Christmas is a reflection of that goodness of nature which generosity helps to uncloud, as the windows reflect the lustre of the sunny heavens. Every holly bough and cluster of berries with which you adorn your houses, is a piece of natural piety as well as beauty, and will enable you to relish the green world of which you show yourselves not forgetful. Every harmless pleasure, every innocent mirth, however mirthful, every forgetfulness even of serious things, when they are only swallowed up in the kindness and joy with which it is the end of wisdom to produce, is, as Milton expresses it, "wisest, virtuousest, discreetest, best."

Cheerful hospitality and innocent revelry at the great festivals of the year, especially at Christmas, may well combine with the religious observances by which as Christians we are bound to show our gratitude for the unbounded mercy vouchsafed to us—for the fulfilment of a promise pronounced in the earliest ages of the world, which was to release us from the dominion of Satan—a promise which even the Pagans in

their traditions never lost sight of, although they confused its import with superstitious ceremonies, through the darkness of which its glimmerings may be traced.—M. B.

HOLY DAYS.

THEIR NATURE, OBSERVANCE, ADVANTAGE, &c.

There is no object concerning the Church, its appointments or interests, which can properly be considered unimportant. There is nothing which may not wisely be made a subject of investigation. The people are interested and ought to be in the constitution, laws and customs of the Church. But the clergy especially should pay great attention to "the mint, anise and cummin" as well as to the more weighty matters connected with the institutions of Christ and his holy apostles. They should know and understand thoroughly the reasons of every observance whatever it may be, that they may give to every man who asketh them a reason not only of the hope that is in them, but of their creed in general, of their faith in all its particulars, and of the common practices and ways of the Church. We are often asked why we wear a surplice in the celebration of divine service, and we can give a ready answer, saying, that "the fine linen white and clean" represents the sanctity of him who stands between the living and the dead, is a becoming garment, and serves to remind the people of the righteousness with which they must be invested as priests to God and the Lamb. Why we put off the white robe after prayers, and put on a black one no one but Geneva can tell, except we may suppose it is to show that we are ministers of wrath. Some people wonder why we *read* our prayers. An answer may be easily made. Christ and His apostle worshipped in the temple and synagogues with pre-composed forms: we have an example in Acts iv, 24-30 of a prayer prepared beforehand: liturgies have always been used in the Church; and by means of them the congregation can join in common prayer to "one common Lord" who is the Author of one "common salvation." In like manner it is asked why we "observe times" and keep holy days. This is a great question. It is sufficient to engage our mind. Let us look at it in all its bearings. What are holy days? Ought we to keep them? How ought we to keep them? what profit is there in keeping them?

1. What are holy days?

Every Sunday is a holy day. A holy day is a day set apart for religious purposes: but it is evident that some days are more solemnly set apart than others, and by a higher authority. Sundays are days the most holy. They are sanctified by the will of God. Some choose to regard Sundays as days observed by merely human authority; answering indeed a great end; but not demanding the same reverence as the Jewish Sabbaths. We regard Sunday as taking the place of the Jewish Sabbath, and believe that whatever is enjoined in the 4th Commandment respecting the latter is to be heeded as if relating to the former. The ten commandments have never been abrogated, and if it be not right to observe the *first* day of the week we are bound to observe the seventh.

A seventh portion of our time belongs exclusively to God by the will of God. Christ's resurrection proved his divine mission, showed his work acceptable to God, and justifies our faith. He rose on the first

day of the week, and as the redemption of the world is unquestionably the greatest event since its creation, so the first day has taken the place of the seventh, and become still more holy. The apostles, acting as we must believe, by divine authority kept that day sacred to the Lord.

Our Lord Jesus Christ showed His approval of their conduct by appearing to them after His resurrection on His own day. The first day of the week is the Lord's day, and its observance is an evidence of his having really risen from the dead. It is a monument set up at the time, which remains standing to the present, and shall stand as long as the moon endureth. The Lord's day is the Christian *Sabbath*, and is properly so-called, for it is a day of rest—a holy Sabbath unto the Lord.

The Sundays throughout the year are made by the Church to commemorate great events recorded in the Gospels. Each Sunday has its collect, epistle and gospel, as well as its lessons from the Old and New Testaments; and thus some particular subject is brought forward for meditation. The Church has her year which is divided into seasons: 1st, Advent and Epiphany; 2d, Lent with its introductory weeks; 3d, Easter with Ascension and Pentecost; 4th, Trinity. The great holy days coming always on Sunday are Easter, Whitsunday and Trinity. These we do not claim to be of divine appointment; but they are festivals which have been kept from the primitive age by the Catholic Church.

The controversy which early arose about the true time of keeping Easter concerns us little. Now as we *must* keep the Lord's day, there can be no reason why we should not specially keep in mind his acts and words and sufferings; and how can we do so better than by appropriating certain Sundays for the consideration of certain themes relative thereto?

The Sundays so appropriated, thence derive their character and name.

The *most important* events are commemorated on days which are thereby made most solemn, and are imprinted on the mind as they otherwise would not be. Though some great festivals may happen on a week day, yet because there are more likely to be many at Church on Sunday, every great fact and doctrine is presented in order on that day, giving it additional glory and beauty. The Lord's day therefore, seems doubly sacred. It is holy by divine appointment, and it is holy by the particular observances of the Church, which hath a claim upon our obedience as being "the wife of the Lamb" and "the mother of us all."

The holy days having special reference to our Lord, which may fall upon any day of the week are the feasts of the Nativity, Circumcision and Epiphany. In addition, there are certain ones which fall on designated days not being Sundays, as the day of the Crucifixion, Easter Even and Ascension Day. These days are reckoned holy by the Church's sons and daughters, because delighting in her Lord she wishes us to keep in mind all he has done and suffered for us, and not for us only but for those who are scattered abroad. God has not appointed them. It is not claimed that He has. We keep them in obedience to the Church.

It is not necessary to speak particularly of other days which especially regard the Saviour, and which we observe with greater or less strictness; for the same principle applies to all; if one holy day be objected to so may all; if "one member suffer all suffer with it."

Another class of holy days, and one to which the greatest objection is made, is that which commemorates the calling, conversion, sufferings, and acts of the saints. These days are called after the names of the persons whose lives are proposed for consideration, or whose deaths should command consideration, Our branch of the Church Catholic

invites our attention only to those of whose saintliness there can be no doubt—most of these the immediate Disciples and Apostles of our Lord.

The festivals of "All Saints" and "All Angels" do not portray individuals, and cannot be objected to as presenting creatures of doubtful holiness for imitation. The circumstances recorded in Scripture relating to holy men, might seldom if ever be thought of, if a particular day were not devoted to meditation upon them. On such days we turn our whole attention to the doings and sayings of men of whom the world was not worthy, and who in life and death were witnesses of Christ.

2. Ought we to keep holy days? Ought we to observe these last mentioned? for if it appear that we ought, or that it is right so to do if we think best, there will be no need of saying anything more of the rest. Christians generally do not *now*, whatever they did fifty years ago, object much to Christmas, Easter, Ascension Day or Whit Sunday; but it looks to many an absurd thing to keep festivals in memory of St. Paul, St. Barnabas, or St. James. These men were greater than Generals, Presidents, Princes or Kings. But who objects to keep days in honor of *them*? Nay! who objects to regard the day of his own birth? If a man objects decidedly to the special observance of anybody's whatever except the Lord's day, the case is altered; but we may very properly expect a good reason from him for his opinion—such a reason as he will hardly be prepared to give.

Some persons, ignorant of the facts, suppose all Saints' days to be of Romish origin. That the Romish Church keeps holy days is true; but so she does many things not at all objectionable. She keeps the Lord's day, believes the Scriptures, and accepts the Catholic Creeds; shall we, therefore do just the contrary? The Romish Church accounting many to be saints who were not saints at all greatly errs; she errs too in invoking their aid and intercession; but this is no argument against our seeking to profit by devoting occasionally one day to meditation upon a strictly Scriptural character. We have no calendar of Saints but the Holy Scriptures; we worship none: we pray to none; but we would imitate the virtues of those who were taught by the Apostles of Christ or by Christ Himself.

Has God commanded us to keep certain days holy? He has not except the one great day—the brightest and best of all the seven; neither has He forbidden us. Saints' days we do not expect those not of our communion to regard; nor can we *command* the members of our own Church to keep them; but we can point out the reasonableness of regarding them, and this the clergy ought to do. Besides, they who belong to the Church ought to obey the rules of the Church; this every society—every kind of society—requires its members or expects them to do. We see other religious denominations appointing fasts and festivals as suits their convenience; the State does in like manner; what is to hinder us therefore from uniting on particular days the Holy Church through the world in praising God for the good examples of all those who have departed hence in the true faith of His holy name?

The Saints' days are so few that no Churchman ought to object to observe them and it is not likely that the Reformed Church will readily consent to a great addition to the number. No one can bring up St. Paul's words as an objection: "Let no man judge you—in respect of an holy day, or of the Sabbath days; Which are a shadow of good things to come, but the body is of Christ." For in the first place, we do not keep *Jewish* festivals, and in the second we do not bind the observance

of Saints' days imperatively upon any; the Church simply asks her children to commemorate the virtues of the Saints that they may receive spiritual profit and advancement.

Suppose it cannot be proved that we *ought* to keep the Saints' days, it certainly cannot be that we ought *not*. That we *may* keep them if we choose no one can deny. We acknowledge that such festivals have been unnecessarily multiplied and improperly celebrated by corrupt branches of the Church; but the abuse of anything is no argument against its use.

Every institution may be perverted by ignorance or superstition; but who will be persuaded to throw away the good for fear of retaining the evil?

3. If it appear reasonable to observe holy days; if there be no sufficient argument for not doing so; if the Church always has done so, or at least from so early a period that it is difficult to discover when it was otherwise, and if the Church or that part of it to which we belong, desire us, though she does not command, to celebrate holy days—holy days besides ordinary Sundays; we must naturally enquire—How we ought to celebrate them. Holy days, unless they fall on Sunday, are taken very little notice of by very many Church people, and even by some of the clergy. There seems to be a great deal of indifference regarding them, especially if they are merely Saints' days. It being difficult often to assemble a congregation for prayers on the morning of a week day, it is a common thing to pass over holy days occurring therein without even a notice. The rubric, however, in the communion office, is explicit: "Then the minister shall declare unto the people what holy-days or fasting days are in the week following to be observed." Even where a week day morning service is impracticable, the minister ought on the Sunday previous to notice such days as should be specially regarded, as thereby attention may be called to the consideration of such subjects as might else be unthought of. It is wise too to discourse on the Sunday preceding or following a holy day on the particular subject of the day.

This could generally be done in the afternoon or evening; for in the morning attention is directed more particularly to the subject suggested in the Collect for the day. But if the Sunday be a special festival, the whole day will need to be devoted to its designed object. Such Sundays as those of Advent, the first after Christmas, the first after Epiphany, the first in Lent, the Sunday before Easter, Easter Sunday, the Sunday of Ascension, Whit-Sunday and Trinity Sunday, should never be passed over without as full a presentation as possible of the doctrines they suggest. On all high festivals, whether occurring on Sunday or week day it seems appropriate to administer the Holy Communion.

It will perhaps be here expected that the question will be answered whether when a Saints' day falls on an ordinary Sunday, the Collects for both should be read or only that for the former. Opinions differ on this matter, and in the absence of a determinate rule, individuals will follow their own inclinations. To me it has always seemed an object to have our service as simple as possible, and not to confuse uninstructed persons by more changes of place in the Prayer Book than necessary. I therefore think that it is better to read only the Collect for the Saints' day. The Lessons for the Saints' day will, of course, be preferred to those of the ordinary Sunday, except where they are taken from the Apocrypha, in which case the Lessons of the Sunday should be substituted.

Where there is a possibility of assembling "two or three," and in almost every parish this can be done, there should be at least a Morning

Service on every Saints' day throughout the year. During Lent, services should be held as frequently as is advisable, but never less than twice a week, *i. e.* on Wednesday and Friday. A short address explaining why such days are kept is often of use. A brief account of the lives of Saints in memory of whom we may meet together may always be made profitable. Sometimes an Evening Service at the most convenient hour is advisable, when such instruction can be imparted as may be needed most. As, however, the ante-Communion Service is always to be read, when there is a special Collect for the day, there should be a Morning rather than an Evening Service, both if convenient; but an Evening Service rather than none at all.

During the day we ought to meditate upon the theme chosen for us by the Church; if it be a Saints' day, upon the virtue of the Saints of God—such Saints as have been eminent for holiness and patience; but particularly should we turn our minds to the consideration of the example then proposed for imitation. We are not required indeed to withdraw from our ordinary pursuits on week day festivals or fasts; but the more time we can spare for religious purposes the better. If Christmas Day, Good Friday, and one or two others, were more regarded and solemnized, we think that much greater spiritual good would be obtained.

4. What profit is there in keeping holy days? One advantage at least there is. If we are in thought drawn away from a too eager pursuit of temporal things a benefit is received. We are all too apt to let worldly business and pleasure divert us from meditation upon the spiritual joys of grace and eternal life. Exceedingly few will meet anywhere for the *daily* worship of God. In Christian families even, family prayer is sometimes neglected or hurried over as though we had been set on fire by the world. Now, the very thought that on such a day there is a special service in the church may have some influence on hearts not entirely dead. The very sound of the church bell, proclaims to the world that there is a life to come. The thought too of a faithful few meeting for prayer gives an impulse to our feeble desires after more grace and love. There are places where the house of prayer would never be opened from Sunday to Sunday, if the minister did not say that the Church had appointed such and such days to be kept in memory of some worthy followers of the Lord. The people should be prepared to expect that every fast and festival would be observed; so would profit be derived and some at least be blest.

Men naturally imitate; but they often imitate the bad as well as the good. The men of grace imitate, but their privilege and duty are to imitate good men and to be followers of Jesus Christ. And that we may *desire* so to do on certain days the virtue, sufferings, and testimonies of holy men are brought to our notice. This is done for the most part in words which the holy Spirit teacheth; our minds are affected; our hearts are stirred; our souls are quickened; we long to be like those who followed Christ of old through evil report and good report. We pray that God may give us grace to serve him even as they, and that we may be saved from every unholy disposition and act. Thus we become lovers and followers of that which is good; thus we become lovers and followers of good men; thus we learn the power of example, and desire to walk as they walked who loved the Lord Jesus, not for our sake only but for the sake of others. We desire too to be of the number of those who are sealed in their foreheads and their hearts; yea! to be of that multitude, which no man can number, who stand before the throne and before the

Lamb; and who cry with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb! The memory of the Just is blessed; we would, therefore, seek to become like them, like *them* especially whom the Church holds up as examples; we would, like them, be just, and co-inheritors with them of the blessing. We praise God for them—for their faith, their virtue and their constancy unto death, and are glad that we belong to the Church of the First born, whose names are written in heaven.—J. L. BURROWS.

THE NATIVITY OF CHRIST.

CHRISTMAS is the most joyful festival of the Christian season; the very name is associated with all that it is pure and beautiful, and it speaks of the outpouring of an abundant blessing.

It commemorates the most important event in the annals of time; an event most wondrous in prophecy, and amazing in fulfilment. But as in every circling year, we keep one day in happy memory of the commencement of the holy life that had in boundless love been promised for the redemption of mankind, aye, promised ever since the fresh bloom of Creation's fairest work was first tainted with the breath of impurity, and sin had made that redemption so necessary to man's salvation, so with renewed interest can we ever revert to the circumstances attendant on that sacred time.

In the countless ages of eternity the time of Christ's coming was as naught, but to man it was long, very long. Yet the expectation was ever kept alive, and His life and doctrine were ever shadowed forth, by things visible and invisible. Typical rites were instituted, symbolic signs given, and dark sayings delivered, all of which could only receive their full light and revelation in the life and death of the Redeemer.

One by one did seers and prophets ever foretell His advent, keeping up a continual chain of prophecy, until, shortly before His coming, the sudden cessation of inspired messages, betokened His near approach, as the darkest time of night tells of the break of morn.

Some would by their lives proclaim His mission in the various forms in which it afterwards presented itself. There was Moses giving the people in the wilderness bread from Heaven so that man did eat angel's food; and water also from the stony rock. His law of love and strict Integrity were represented by the Mosaic law, shewing how vile is the smallest sin in His sight. There was the solemn Passover, of which all who should eat might live, though requiring the recipients thereof to search diligently and cleanse themselves from the leaven of hypocrisy, and to be fitly prepared for it. There was the Serpent of brass, uplifted in the desert, that all who had faith might look unto it and live, even when life appeared beyond hope. And yet greater type of our Blessed Redeemer, was the atonement made by the Great High Priest for the sins of all the people, the propitiatory sacrifice offered on their behalf. In that mysterious rite after confessing the sins of the people and laying them as it were on the head of a guiltless animal to be carried away to a land not inhabited, the High Priest would offer the blood of the sacrifice as an atonement before the mercy seat of God. Aye and was not even the Sechekina resting within the veil of the tabernacle a fit type of Him who took the tabernacle of our flesh upon Him. Then too, there was Elijah fasting forty days and forty nights in the

wilderness, and later, cleaving the Heavens in his upward flight; and Elisha healing even the leprosy of sin. Thus did all things shadow forth His life and doctrine. The place and circumstances of His birth were foretold, His lowly life, His rejection by the people He came to save, His sorrows, His sufferings,—all were whispered of old, though perchance wrapt in mystery to some.

Many too were the prophecies foretelling His glorious kingdom and of its wide spread dominion over earth and sea; many were the allusions to the righteous branch that was to come forth of the Lord and of the Salvation to be extended unto Israel. Many a time and oft was the promise of redemption echoed from generation to generation, and sweet were the promises of fountains of Living water to the thirsty soul and the Shadow of the great rock to the weary wanderer. "Behold a virgin shall conceive and bear a son and shall call His name Emmanuel," surely an incomprehensible prophecy to ordinary minds, yet abundantly fulfilled in the mystery of the Incarnation. The Prophet Micah says "And thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of Thee shall He come forth unto me that is to be the ruler in Israel" yet it was but by apparently accidental circumstances that He was born in Bethlehem, though secretly ordained in the councils of the most High. "Lo, I come" were the loving words uttered by the inspired Palmist, and they as many others were words familiar with all who felt an interest in His coming, and helped to impress upon them the certainty of that coming. So he expectation of the Messiah could not fail to be universal; and as the time when He should appear drew nigh, those faithful men who had long watched with the intense yearning of those who watch for morning, were now to have their desire satisfied, for the Dayspring from on high had visited them, and the Daystar had arisen in their hearts.

Yes "Unto us a child is born, unto us a Son is given and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." But came He as a Prince of this world?—Nay, think on the great humility in which He came, not "wrapt in thunder clouds" or "riding upon the wings of the wind," but in lowliness and poverty did He come, who was to be a Leader and a King to that proud nation and to the wealthy cities of Judea.

No warmth pervading the chill night air, no room of sacred retirement, no downy pillowed cradle, or fair soft linen robes, but in a stable with the oxen standing by, and rough and curious people of the city hurrying to and fro, the Holy child was laid in a manger, rude and bare perchance, but assuredly most comfortless and chill—nought to betoken indulgence or comfort even from His very birth, but all to teach us the value we should set upon the pride of life by the contempt He flung upon the things of time and sense.

But again was His birth so very lowly? was it divested of all that could bespeak His truly High and Holy Parentage. How was it mankind received the message of His Birth: True it was given but to shepherds abiding in the field, keeping watch o'er their flocks by night—But who was sent to herald forth the tidings? "Lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them."—Ah, did this betoken lowliness or poverty? nay rather was it the lofty majesty of the author of unsearchable riches. But the shepherds were sore afraid; and mark how those Heavenly beings had ever caused mankind to fear. Yet the angel said unto them, "Fear

not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour which is Christ the Lord; and this shall be the sign unto you, ye shall find the Babe wrapt in swaddling clothes, lying in a manger;" and suddenly, as if the countless throngs of angels bright, had been with breathless interest and love and scarce restrained impatience, waiting for the signal when they might join the chorus of their praise, "suddenly there was with the angel a multitude of the Heavenly Host, praising God and saying, 'Glory to God in the Highest and on Earth peace, good will towards men.'"—Oh! is there not something surpassingly lovely and beautiful in the recital of that simple story; the poverty was merely so in outward surroundings. See how highly He was exalted, who thus humbled Himself to take upon Him our nature and to be found in fashion as a man.

The Gospel story goes on to say, "It came to pass as the angels were gone away from them into Heaven, while the music of those Heavenly voices yet lingered on their ears,

"Like pulses that round harp-strings float"
"When the full strain is o'er,"

and while still their hearts were stirred with a love they never knew before, they said one to another, "Let us go now even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us, and they came with haste and found Mary and Joseph, and the Babe lying in the manger." They found it even as the angel had said, and to quote Keble,

"Wrapped in His swaddling bands
And in His manger laid,
The Hope and Glory of all lands
Is come to the world's aid."

Again, it was not Kings or Princes or those mightily esteemed among men that first visited the Royal child, for it was

"The pastoral spirits first
Approach the Babe Divine."

Yes, there is a majestic grandeur, a sublime loveliness forcing itself out into bold relief from all mere earthly associations; an undecurrent of boundless and illimitable love, swaying as it were the tide of glory into never ceasing waves of song. Faith can illumine that humble scene with a glow of Heavenly light, with riches of beautiful grace no earthly pomp could give—for here in this apparently unconscious Infant was the folded bud of the vine that was to cover the earth; the word made flesh come to dwell among us. Here within this delicate fragrant form was enfolded the Majesty of the eternal Godhead. The Divine Glory was as surely there hidden, as when in days of yore, it rested on the golden mercy seat, beneath the outstretched wings of the Cherubim within the Holy of Holies, though screened from view by the veil so typical of His flesh. For the angel had said, "Unto you is born this day a Saviour," and the words instinctively rise to our minds. "I, even I am the Lord, and besides me there is no Saviour." That fair little one was the same with Him that spake by the Prophets, and that moved upon the face of the waters, and created the glorious light when as yet all was chaos and darkness, and He came now to breathe o'er the world's gross darkness, and the chaos of religious principle, a breath

of purity and love, to dispel the gloomy darkness that prevailed all hearts, and to diffuse the glorious light of the gospel to those who could receive it.

Yet well could we say "Verily thou art a God that hidest thyself, O God of Israel the Saviour;" for many years must elapse ere the people of that generation could look upon Him as their Redeemer. For this wonderful "taking of the Manhood into God," was but the beginning of miracles, but a commencement of the work of salvation, and, therefore, a clear preception of the results was not possible, a partial knowledge on any subject being inevitable mystery, much more so the deep one under consideration.

The whole work of redemption was so far above anything their imagination could conceive, so far beyond the power of their intellect to grasp, that even in the early days of the Gospel dispensation there was much that time alone could elucidate.

Many suns must rise and set, and many moons wax and wane, and many summers and winters succeed each other in continuous routine, before the people of that generation could understand how great were the benefits of which they might in consequence be the partakers.

But now as on this Holy Festival we look back through the vista of many centuries, we see the Holy Infant lying in His manger bed, and as we listen to the chorus of the Heavenly Host, we can understand some of the great things He has done for us—our mind's eye embraces the whole picture, and we see how the germ that was enfolded in the bud, has grown, and expanded, and borne much fruit unto Salvation, and leaves for the healing of the nations.—We see His Church founded even in troublous times, prospering notwithstanding, even though the foundations were cemented by the blood of the Holy Army of Martyrs.

We see the institution of the Sacraments and their ever increasing reception in every age and clime, we see the firm establishment of many a sacred doctrine upheld amidst fiercest strife. Now also, has the Branch spread out into an immense vine that bids fair to cover the whole earth, the grain of mustard seed grown up and waxed into a great tree; and surely it is our high privilege to rest beneath its shadow; and we know how all things have prospered in His Hand, and that they shall go on forever increasing; for of His kingdom there shall be no end, "till the earth be full of knowledge of the Lord, as the waters that cover the sea."

We by reason of the glorious light of the Gospel truth and the strength of sacramental grace, can discern the nature of the Heavenly kingdom, and know how great things have been done for us; and can we but wonder and adore the depth of love that accomplished so great salvation. What a season of joy and thankfulness unfeigned should this be to us. Oh, let us never weary of offering up our Alleluias to Him that was, and is, and is to come, who ever liveth to make intercession for us; not as in ages past when He looked and there was no intercessor, and He wondered there was none to save; but now when His Mighty arm has wrought deliverance, and His right hand hath saved us, let us never cease to offer up our praise to Him for His wondrous love, but rather let us join the multitude of the Heavenly Host, and swell the mighty chorus of thanksgiving and adoration, that now receives a reply from the uttermost part of the earth, and that will again be echoed in responsive songs from the everlasting hills.

Oh! could we but catch the echo of the endless song that tunes

the harp strings of the redeemed, and forms the key note of everlasting praise! Could we but raise our hearts to join the anthem of the Heavenly choir, and bend in adoration unto Him, in that our peace is accomplished, and good will extended to us from Heaven, and that God in the fulness of his grace doth rest among us.

How can we ever say, at the return of this glorious Christmas tide, that it is sad or weary, the time being associated with some earthly trial. Sharp though it may have been, does it not fall into insignificance compared with the glory which was then revealed in the birth of our Redeemer.

And as all earthly joys and sorrows should bend subservient to the contemplation of the Redeemer's love, let us endeavour to shew forth our love by seeking out some of those whom He has marked as His on earth, and return to them some slight token of the great benefits He at this time conferred upon us.

Let us call in our friends and our neighbors to rejoice with us, and make it a season of thankfulness unfeigned, offering to Him the music of a thankful heart. Let us glory in decorating and adorning His Holy Temple with purest and loveliest flowers, and wreath it with choicest evergreens, in representation of the pure freshness of our love, and our enduring faith in Him, as well as to shew forth our joy at the return of the Holy Festival; and thus in adorning and beautifying the visible church, we are reminded of the preparation our hearts should undergo to join the praises of the Church triumphant.

Yet, who can look on these things unmoved, or think of how little true preparation they are the representation? Let us have a care lest we lose the unspeakable benefit to be derived from a true appreciation of these Holy lessons.

Let us extend to all men that Peace that was left as an heritage to earth, and that will last forevermore; Peace that shall be forever increasing, and of the happiness of which there shall be no end—and the Heavens shall sing, and the earth be joyful, and the mountains shall break forth into singing for the Lord hath comforted His people, and "the stretching out of His wings shall fill the land, O Immanuel."

ETHEL.

Picton, Ont.

'OBJECTIVE' AND 'SUBJECTIVE.'

We quote the following from Sir Robert Phillimore's *Judgment* in the Bennett case. The reader will observe that the Dean of Arches appears to have been impressed by the striking quotation from Bishop Goodwin. In its way it is a strong offset to the memorable language of Bishop Moberly, in his Bampton Lectures, page 171;

Real Presence.—The use of the terms Objective and Subjective.

During the course of the argument, the use of the phrase *objective Presence* was demurred to by the counsel for the promoter. It was said, I believe quite truly, that the phrase had been recently introduced into treatises of English theology: a remark which might also be made with respect to the introduction of it into systems of philosophy. I mean to speak with proper diffidence on this subject, but the fact seems to be by no means conclusive against the use of it in either science. Philosophy and theology have derived these terms, *objective* and *subjective*, from the

schoolmen, and in both sciences they express a distinction which perhaps no other terms can adequately convey.

Subjective in both sciences, denotes, I believe, that which belongs to the mind or soul of man, the thinking conscious subject.

Objective denotes that which belongs to what is without or external to the mind or soul of man, the object known, perceived, or believed to exist. It signifies what is real in opposition to what is ideal; what exists in nature in contrast to what exists in thought; what has a substantive, independent existence in fact, not a relative dependent existence in the mind or soul of the individual.

Thus the phrase *subjective* Presence would be used, I presume, to mean that the presence of Christ is in the act of reception by the communicant of the consecrated elements themselves.

The phrase *objective* Presence would be used, I presume, to mean that the presence of Christ is mysteriously, but really, in the consecrated elements apart from the act of reception by the communicant.

The use of these phrases cannot be imposed as a necessary condition of resolving the question as to the mode of the Presence. It seems to me that the language of the present Bishop of Carlisle on this point deserves attention:—

“We see it and hear it, for instance, continually and very warmly discussed, whether the Presence of Christ in the Sacrament be an *objective* or a *subjective* Presence. It is taken for granted that it must be either the one or the other; it must either be *objective*, that is, independent of the mind contemplating it, or else it must be *subjective*, that is, dependent upon the contemplating mind. Now it may seem at first sight that this view of the question is exhaustive; and yet whichever horn of the dilemma you take you arrive at consequences not easily admissible. Is it conceivable that the Presence of Christ should be altogether independent of the worshippers? If so, do you not degrade that Presence, and run the risk of confounding the Sacrament with a charm, something that can produce results without the accompanying energy of a true and living faith on the part of those who receive it? On the other hand, is it conceivable that the Presence of Christ should be altogether dependent upon the spirit of the worshipper, so that there should be no absolute and independent truth and meaning in the words of our Lord when He said, “This is My Body,” and “This is My Blood”? I cannot accept either horn of the dilemma. And if it be asked, What then will you do? I reply by denying that any one has a right to submit the words of Christ to any dilemma of the kind. What right have we to say that His Presence must be either *objective* or *subjective*? Why may it not in some sense be both? Or how do we know that mysterious Presence of which we speak is capable of being described under such a formula at all.”

However recently the terms *objective* and *subjective* may have been introduced into our theology, and whether the introduction of them has or has not been necessitated or justified by increased laxity and confusion of speech upon the subject of the Holy Eucharist, they are certainly now supported by very high authority, even if we confine our consideration to the writers of our country. They have been adopted as will be seen in the citations which I have made, by some of the most erudite and esteemed of our own divines. And in my opinion it was legally competent to Mr. Bennett to make use of them.

THE PULPIT AND THE PARISH.

A Sermon preached at the Visitation of the Lord Bishop of Quebec, held at Bishop's College, Lennoxville, 5th July, 1870.

BY REV. JOHN CARRY, B. D.

NEH. VIII., 10.—“The Joy of the Lord is your strength.”

These words invite our thoughts to one of the most interesting events in the varied life of the Church, one which furnishes as impressive an example as can well be found of those contrasts so often to be seen in the course of Divine Providence, in which joy and sorrow meet and conflict, to the triumph of the former. The little band of returned exiles, who obeyed the voice “Go ye out of the midst of her,” and who had “come again to their own border,” surveyed, with mingled feelings, the desolation of their ancestral home and the temple of their God. The more youthful compared it to the stateliness of “Great Babylon”; the older, with the splendor of Jerusalem, which still glimmered in their failing memories. But the sadness of all was alike, as they remembered the common guilt which was the cause of the common ruin. To deepen and purify their sense of sin “they spake unto Ezra the scribe to bring the Book of the Law of Moses, which the Lord commanded to Israel.” They reverently hear its words, and, with smitten consciences and feelings awakened to the utmost, all the people weep. If ever there was a pure and honorable sorrow, it was theirs; one that they might innocently indulge, and one that others must regard with pity and respect. And yet even that sorrow must be checked—its tears must be stayed. For mere sadness is no part of religion, while, unless relieved and balanced by joy, it is a source of weakness and danger, experience verifying the apostolic dictum, “the sorrow of the world”—a sorrow on which no heavenly light shines—“worketh death.” The returned exiles had much cause for joy. It was not befitting that they should indulge weak and useless regrets, the offspring of “sweet self-pity.” They were bound, as Nehemiah admonishes them, to look on the bright side of the picture. The joy for which God had given such rich occasion, and which had its secure foundations in him, was to support and invigorate them by its divine brightness—it was to be their “strength,” and, amid blackened ruins and dismantled towers, it was to be, what the Hebrew *Maoz* here implies, their *fortress, equipment, or plan of military defence.*

My dear brethren of the Clergy, in this brief narrative, as in a glass, we may see ourselves, our position, our duty and encouragements distinctly reflected.

I. We have causes of depression and “even weeping” exactly parallel to those of the Hebrew exiles.

1. We see as none others do or can the desolations of Zion. It is ours not only to survey the gaping breaches made in her glorious and never-to-be-demolished walls by furious scepticism, but to note day by day, how worldliness and error loosen many fair and goodly stones. It is ours to note how once promising neighborhoods and congregations gradually sink into a hopeless condition; through a variety of unhappy causes, and sometimes because, through sheer poverty, they cannot receive a little seasonable aid. And, on a smaller scale, as we go our little parochial rounds, how much sin and poverty do we discover—a combination potent for misery. Well might George Herbert say, “the Country Parson is generally sad,” a sentence strange enough to the buoyant beginner, but all too soon brought home to the heart, and long before grey hairs announce the wisdom of experience.

But we must not murmur at the more than painful feelings that falls to our lot, knowing that those whom Jesus admits to special nearness to Himself, even sometimes to the Mount of Transfiguration, must also enter into their Master’s sorrow, and become, as most of His prophets were, like Himself, “men of sorrows.”

2. As the Jews wept at the hearing of God’s Law, which reminded them of the true causes of their exile; so *we*, whose office calls us to the “daily reading and weighing of the scripture,” have our consciences necessarily and painfully touched with the sense of our many shortcomings.

“The blood of souls by Christ redeemed,
But, while we roved or idly dreamed,
Lost to be found no more,”

may well stir not only tender sorrow but awful fears, and send us to St. Peter’s bitter weeping.

3. As the exiles were hindered and harrassed in rebuilding Jerusalem by the malicious hostility of the Samaritans; so do we very painfully feel the restless opposition of sects and heresies in our daily labors to build up the House of our God. We cannot but be sorrowful at the uncharitableness and unreasonableness of the obstacles thrown in our way. We are sad, because thus God’s honor is hindered, the salvation of souls is jeopardized, and because the opposers themselves are so profoundly unaware of the blessings we would bring them, in the Name of the Lord. But who can doubt that even from evils so great as these, Omnipotent Wisdom knows how to educe good?

4. When we look at home, we are met by causes of still more poignant sorrow—disunion, instead of the “good and pleasant” sight of “brethren dwelling together in unity,”—which, as the Psalmist intimates, is the summary of “blessing commanded” to rest on Mount Zion for evermore. The thought of this is sorrow enough, without many words.

5. But there is another element of sorrow, which clamours for a

place in this enumeration—indeed it cannot be refused a place, though the last place,—and that is, *the poverty of our parsonages*. Would to God that the church at large would look into these clerical homes with a little more thought and a little more Christian kindness, for none of our difficulties are so easily removable as this; and, besides, it is one that most immediately re-acts, and with most injurious effect, on the church at large. I am sure, I but speak the common sentiment of the Clergy, when I say, that we regret our poverty far more for the Church's sake than our own; that it is not the rough and homely furniture of our houses, the humble fare of our tables, the scanty clothing of our children, the anxieties and toils of our wives, the hopelessness of securing respectable education or positions for our families, that so much moves our regrets, as the daily hindrances to success in the work of our ministry which our undue poverty interposes, distracting our thoughts, without any sin of ours, withholding us from books and knowledge, hampering us by the want of the most necessary material appliances, and imperatively claiming much of that time which belongs to the Lord and His Church, but which we are forcibly hindered from consecrating to Him. We are wronged by this poverty, but Christ and His people much more.

Under these causes of sorrow, how are we to comport ourselves? are we to sit down in lamentation? are we merely to wring our hands and make pious complaints? No, it would be pitiable weakness. To dwell on the infelicities and discouragements of our lot; to meditate too exclusively, even with the very purest affection, upon the calamities of the Church, is, in effect, to magnify them to ourselves, to blind our eyes to remedial measures, and to incapacitate ourselves by unreasonable apprehensions, for any effort at improvement. If ever there was a period in the Church's history that demanded of her sons energy and resolution, it is surely the present. We are under the assaults of philosophies as vain and arrogant as ever the world was cursed with; we are fairly hemmed in by a materialism, which is the special boast of this age, and whose portrait is perfectly drawn in a few words—"it minds earthly things;" all around us is the stir of irreverent speculation, the tumult of progress, and too often the least success for the Church is to be won but in "battles of shaking." This is no time for the laggard or the craven. Weak complaints but make us weaker still, while sacred voices from all quarters call upon us to "quit us like men and be strong."

But where, do you ask, is the fount of such energy to be sought? Our text informs us; and herein, my dear brethren, have we happily a *second* likeness to our elders in the Church.

II. "*The joy of the Lord is our strength.*" We are not, blessed be God, without many strong supports; but this is pre-eminently our stay. Holy sorrow is itself a strength; the Fear of God is a fortress; Duty is a sure rampart; Gratitude is a well-stored armory; and by their com-

bined use, the Christian may even get the victory, conquering by the lesser instrumentalities of the Kingdom of Grace. But we may be "more than conquerors"; there is something beyond victory, as we are reminded at the brink of the Sacred Font—"Grant they may have power and strength to have victory, and to triumph against the devil, the world and the flesh." Now Joy is that alone which triumphs; which contests the field, not as duty with dogged earnestness, holding its ground and remaining the acknowledged victor, but with a celestial enthusiasm sweeps down on the legions of darkness; finds a tireless delight in the conflict, and, having fought a good fight, looks round in the flush of triumph for the scattered spoils, which are to attest success. Or, keeping to the figure of the text, while other things are the outworks—strong it may be, and sufficient to repel the assailant—Joy is the impregnable citadel, which yields to no attack, whatever may be the fate of the mere defences.

Such is the Joy of the Lord—the joy that He inspires, akin to the tranquil energy of His eternal Nature, a prelibation of that joy of our Lord, into which the faithful are called at the last to enter; that springs now from the apprehension of His good-will towards us, and that He ever nourishes by acts of gracious protection and loving interposition.

The joy of the Lord is something more than mere content with His justice; something more than satisfaction with His kindly and gracious dealings; it is these, but raised to their utmost height, and filled with a resistless energy of delight. This joy is the offspring of only the most vigorous faith, and it is its sublimest product. It is not hard to picture to ourselves discouragements, they are too familiar, and the portrait may be drawn from the very life. A solitary Christian, like Lot in Sodom, "vexing his righteous soul with the filthy conversation of the wicked," with no visible opening for good to others, and scarcely toleration for the most unobtrusive virtue: A Priest surrounded by shameless immorality, by boastful heresy, by scornful sectism, conscious of but feeble powers, yet eager to work for Christ; without a soul to aid, support, or screen him in the hot conflict with wickedness; nay, without one fraternal heart on which to lean for sympathy or guidance, and learning, by experience, the desolation of the Apostle when he wrote, "This thou knowest, that all they which are in Asia be turned away from me," and of a Greater One, who said, "All ye shall be scattered, every man to his own, and shall leave Me alone":—all this may well enough be pictured of the lonely missionary at some heathen station, or some scarcely more favored post in our own backwoods, toiling on amid physical and moral discouragements. But, my brethren, unhappily for us, it is not so easy to conceive an ever-bubbling well-spring of joy in those dismal arid wastes which Satan has made and loves to inhabit. It is not so easy to conceive the spiritual elasti-

city of heart which cries out in no tremulous tones, "Notwithstanding the Lord stands with me," "Yet I am not alone, for the Father is with Me." It is not so easy to conceive the ever-fresh gladness which wakes to its holy round of services, to its joyful monotony, amid sights and sounds that ever offend. It is not so easy to conceive a genuine Christophoros, bearing Christ in his heart, and saying of his difficulties as the Apostle says of another class of hindrances, "Most gladly, therefore, will I rather glory in mine infirmities, that the power of Christ may rest upon me." I care not how hot the fight, how great the odds against me, I rejoice even in my conscious insignificance, while His Glorious Presence shadows me; more manifest will be His power, and more humbly shall I sing "Non nobis, Domine." Thus, my brethren, will the joy of the Lord be our strength.

The old religion was the religion of fear—born amid the terrors of Mount Sinai, and through all its development bearing the impress of its natal condition, in that its summary of pity was "the fear of the Lord," and yet it was not and could not be without "the joy of the Lord," though the time of its full development was not yet. Thus the Psalmist said, "Delight thyself in the Lord," "Rejoice in the Lord, ye righteous," "Let Israel rejoice in Him that made him, let the children of Zion be joyful in their King." Then our text. Most apt are our Lord's words—"Rejoice, and be exceeding glad,"—because they express a temper to be maintained in the very midst of all that is most adverse to joy, in the world's esteem—the general hatred of men, their scorn and bitter persecution. How well St. Paul had learned to obey his Master's precept may be seen from his own words, "Rejoicing in tribulation"; "Rejoice in the Lord always, and again I say rejoice"; "Rejoice evermore"; "The fruit of the Spirit is joy." But it is the fervent St. Peter, who, I think, speaks the most magnificently of the joy of the Lord, even Jesus, "in whom, though now ye see Him not, yet believing, ye rejoice." There you have the original source of it, Christ; the manner of its rise, faith; and he adds the nature of it in these words, "with joy unspeakable and glorified," *dedoxasmene*. Its height and sweetness human speech is unable to set forth, the very degree of it no words could tell. But it is more than an ineffable joy—it is a *glorified* joy; a joy in which every element of its being is sublimated and perfected; a joy full of immortal hopes, of ecstasy and repose; a joy brightened with the glorious halo that surrounds the "throne set in heaven,"—on earth the glimmering reflection of the Glory of God.

Nor did that joy soon fade in the Church; its brightness out-dazzled the fiery glare of persecution; its strength sustained innumerable martyrs; and Ignatius, Polycarp, Cyprian, with hosts of followers, were enabled by its mystic inebriation to address in terms of fond delight their burdensome chains as sparkling ornaments. The joy of the Lord was not an exceptional influx to relieve the necessity of the first

Christians, a temporary prop for the Christian edifice ere its walls became consolidated; but it claims a large and permanent place in Christianity, as we must infer from the precepts and statements already quoted. It is only reasonable that it should be so. Neither God nor man can approve of sorrow for its own sake. It is infinitely alien from the benignity of God that He should take pleasure in our sorrow as such; it is only as a means, and preparative to succeeding joy, that He desires or commends it; and wisdom must always rejoice in the end rather than in the means. Hence, as the precepts of the Gospel cannot be unmeaning words, it is very plain that an habitual joyfulness, prevailing over all temporary occasions of sorrow, is the genuine temper of a truly Christian mind; agreeably to what St. Paul says is the settled constitution of the Kingdom of God, viz: "righteousness, and peace, and joy in the Holy Ghost."

Now, my brethren, I fear that we must all confess that we do not sufficiently cultivate this highest grace of our religion; and perhaps we may say the same of the English Church as a whole. Whatever the reason is, joyfulness does not seem a predominant trait of Anglican piety. A simplicity of ritual verging on baldness, and a sobriety of feeling amounting to coldness, seem to be the favorite type of religion amongst us. It may be the result of the sedateness of national character—of that undemonstrative and chilly exterior that foreigners note in the English people, who, as the most influential part of the Anglican Communion, have naturally done most to shape its temper. It may be that the desolation of the Church in the Reformation and Puritan periods gave a permanent tinge of melancholy to the sobriety of the national religion exemplified in the word *seriousness*, so long and generally used as a chief synonyme for piety. It may be the result of religious reverence and modesty, shrinking from a too forward and intrusive approach to the chief rooms in the spiritual life, and humbly content with the lowest place. The general absence of musical worship, and the long want of fervent hymns, till very late years, have certainly had something to do with it; and probably the very frequent and prominent use on all Sundays of our very penitential Litany has given an impulse in this direction. Whether these considerations are just or not, the fact remains; and of late years it has struck me very painfully, as I have examined one devotional Manual after another, how injuriously predominant was the penitential—how scarcely existent was the joyful element in them. The exceptions will be found to be very rare. However we may account for the fact, the harm remains; and it should be our earnest aim to remedy it.

Let us, my brethren, resolve to dwell on the *Easter* side of our religion more than we do. Remember that in the Primitive Church Lent was but 40 hours, when there were desolations enough to sadden; and even when the Lenten fast extended to 40 days, the festival season of

50 days, observed from Easter to Whitsun-tide with especial gladness, more than counterbalanced it. Tertullian boasts of the many festivals of the Church against the heathen as the proof of her joy, and especially notes that those 50 days at one season outnumbered the combined festival days of the heathen. A more general and conscientious observance of the festival days and seasons of our Church would largely help the revival of the Joy of the Lord amongst us. We should take care, too, to observe them festively—with studied help to joyfulness. Surely there is need of this exhortation! Go where we will, we are thankful to find Lent more or less observed, and Good-Friday certain of reverent esteem; but no "Easter-tide with joy is bright." Easter-Day is indeed a gladsome day with us; but our joy, depressed by a long Lent, or the sombre tone of Holy Week, seldom flames into the appointed "Monday and Tuesday in Easter Week," or Whitsun-Week,—it flickers into its usual twinkle by the sunset of Easter- or Whitsun-Day. My meaning and our prevailing temper can be at once guessed by noting the comparative observance of Ash-Wednesday and Ascension Day! I do not wish to be misunderstood as to the cause and remedy. Holy Joy can spring only from a vigorous faith, certainly not from a ceremonial worship; but festive services remove some obstacles, and furnish occasions for the exercise and quickening of faith.

We, brethren of the Clergy, are the Lord's warriors, and we must learn to be joyful in the Lord our great Leader. His soldiers we are, and even from the world we may learn how to behave ourselves in His warfare. He is not the world's ideal soldier who merely from calm calculations of conscience or duty, or from discipline, stands firm at his post, like a Russian military machine; but rather he who finds a joy in the fight—who rushes with eagerness into the track—to whom the dim of battle brings not dismay but delight—to whom, in a word, "the service" is a pleasure. And so must it be with "the good soldier of Jesus Christ." What! shall we, blood-bought sinners, have less fervency of emotion, less kindling of heart, less forwardness and delight in the service of our dear Redeemer, less enthusiasm for His cause, than are to be seen in vulgar and unsanctified spirits, touched only by natural passion and stimulated only by earthly objects? It must not be so! The faithful servant of Jesus has peace in the sense of sins forgiven; he has peace in his passions, vanquished by grace, and ordered beneath its reign; he has grateful love to Him who has made him to differ, and humbly presumes not to indulge one self-sufficient thought. But he must go beyond this; the Joy of the Lord must possess him; he must see Christ as a Sun and Fount of eternal joy rising above the horizon of every sphere of character and being; he must rejoice in every work for His Church here, in every thought of its glory hereafter; he must, in the assurance of faith, be satisfied that in all there is cause for joy, that all will work joy; or he will be apt to break down, or at least work eebly.

Dear brethren, let your unworthiest brother, with all humility and earnestness, exhort you to draw near to that Personal Saviour, who is no mere philosophical abstraction, but "but bone of our bone and flesh of our flesh"—who loves us infinitely, and has given us special promises of His presence with us, "even to the end of the world." You know there is no other Fount of Joy: our wisdom then is to look only to Him, and to be more and more *one* with Him in mystic union. So shall our joy overflow; and that joy will be the remedy for all the causes of our grief and sorrow.

It will heal the distempers of the Body Ecclesiastic—remove our disunion—and firmly join us together; for none of us can be sour, ill-natured, or unsympathetic, even when earthly joy expands our hearts; and how much less when the Joy of the Lord has taken possession of us.

Our ministry will be more serene, and tender, and wise, and persuasive; and it must be immensely more patient and persevering—an indispensable element of highest success.

The sense of our earthly poverty, too, will be wholly swallowed up in our inward rejoicing, in the deep sense of the richness of Christ's love and gifts. We shall still every rising murmur with the soliloquy of holy Keble, (First Sunday after Easter):

"Seems it to thee a niggard hand
That nearest heaven has bade thee stand,
The ark to touch and bear,
With incense of pure heart's desire
To heap the censer's sacred fire,
The snow-white ephod wear?"

Why should we crave the worldling's wreath,
On whom the Saviour deigned to breathe,
To whom his keys were given,
Who lead the choir where angels meet,
With angels' food our brethren greet,
And pour the drink of heaven?"

To-day, my brethren, at least may we do as the exiles—"make great mirth;" for "it is a good day." You meet under a chief Pastor who lovingly cares for the Flock of Christ, and whose lead it is your great privilege to follow. You meet one another, after a period of lonely toil in your several parishes, as brethren in the common Father and Saviour, and in the communion of the same Good Spirit, visibly manifested in Prayers and Eucharists and mutual counsels.

To *myself*,—forgive this personal reference,—it is no less than a great and holy joy to meet so many brethren of both Clergy and Laity in this place, where more than twenty years ago I was first consecrated to the Holy Ministry by that venerable Saint whom here I cannot forget, and whom it will be joy to meet above.

In conclusion: may we find it "good for us to be here!" May you be spared to come to future Visitations at Lennoxville, as to a mount

of Transfiguration. May we be all—Bishop, Clergy, and Laity—living illustrations of our text to all the world. May we have grace to leave to those who come after us the Lord's work in a state of blessed progress, prepared to be still further and more easily advanced by the faithful in brighter and happier days!

GERMS OF THOUGHT.

—
 THE INCARNATION OF CHRIST.

—
 JOHN I, 14.
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It has been well observed that God, in all his appearances to the world, always manifested himself in a manner suitable to the design of his appearance. Thus he appeared to Moses "in a burning bush," but which was not consumed, in order to show, that his people, notwithstanding their oppression in Egypt, should not be destroyed, but preserved like the flaming bush, by his Almighty power. To Joshua he appeared as an armed man, or as "a man with a sword drawn in his hand," to assure him that he would protect and fight for Israel against their enemies, the inhabitants of the land of Caanan. At the deliverance of the Law from Mount Sinai, he appeared with signs of majesty and greatness, with thunder and lightning and tempest, in order to strike a greater awe into the people, and to make them more observant of his law, delivered to them in so terrible a manner. The Holy Ghost descended on the Apostles in the appearance of cloven tongues, like as of fire, as coming to inspire them with fervent zeal, and give them utterance to preach the Gospel in all languages. So when Christ appeared to Saul to turn him from his errors, and to make him his minister and witness among the Gentiles, to open their eyes, and turn them from darkness to light, the very manner of his appearance was an evident token of his design, for he caused "a great light from heaven, above the brightness of the sun, to shine round about him, and them that journeyed with him." But of all the appearances of God to men, which we read of in scripture, there was none more wonderful, none more suitable to the design of it, than the incarnation of his Eternal Son; for then his love and kindness towards men, most eminently appeared, when the Word, the same Eternal Word, which was in the beginning with God, and by which all things were made, was himself "made flesh and dwelt" among mortal men, "full of grace and truth," and they "beheld his glory, the glory as of the only begotten of the Father." Though it is not expressly said that the Son of God was made flesh, yet that by the Word, which was made flesh, is meant our Lord Jesus Christ, the Son of God, is evident, because the same Word, which was made flesh, is, by the Apostle immediately after, called "the only begotten of the Father," and therefore, cannot be meant of any other than the Eternal Word, which was in the beginning with God, and which was God, by whom all things were made, and without whom was not anything made that was made, and who is spoken of in other passages of the New Testament as being "manifested in the flesh"; as being "made in the likeness of man," and in the "likeness of sinful flesh"; as partaking of the same flesh and blood with the children

whom he came to redeem. This taking part of flesh and blood, being made flesh, or in the likeness of men, is that great mystery which is commonly called the Incarnation of Christ.

Omitting the reasons of Christ's incarnation, and the great ends designed to be accomplished by it, the following remarks will be confined to two enquiries: Why the second person of the Blessed Trinity is called the Word? and how and in what sense he was made flesh?

With respect to the first, if by the Word we understand reason or an act of understanding in the reasonable soul, we shall find that it very properly represents the eternal generation of the Son of God; the distinction of persons, and his being co-essential with the Father; for though a man's reason be the offspring of the soul, yet there never was a moment of time when the soul was destitute of it. In like manner the Son, though begotten of the Father, is co-essential with him; neither was there any moment in eternity in which the Father was the Father without the Son. And as reason is distinct from the soul, so is the Son of God distinct from the Father, who are distinguished by these personal properties, so that the Son is not the Father, nor the Father the Son, though essentially the same. Farther, as reason is inseparable from the soul, so is the Son of God from the Father, who, though they are distinguished, cannot be divided. "I am in the Father, and the Father in me." But, if by the Word we understand an external word or speech, we shall find that Christ is very properly called the Word, Christ being promised of old, and foretold by the prophets. This promise by God, is often called his *Word*, and the promise of the Messiah being the great and principal promise on which all the other promises and blessings depended, it is not to be wondered at, that the evangelist should make choice of this title. As men act by their words, and especially great men, who have power to cause their commands to be obeyed, so the Father doeth all things by his Son. By him he made the world—"all things were made by him and without him was not anything made that was made." This is spoken in allusion to the creation of the world, showing that God redeemed the world by the same Word by which he created it at first. Christ may be called the Word, because as words are the express image and representation of the conceptions of the mind, so is "he the brightness of the Father's glory and express image of his person." As words are also interpretations of the mind, serving to make it known to others, no man being able to know our minds, except by our expression which we are to make them known, so Christ is the great interpreter and revealer of his Father's will—"neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him." "No man hath seen God at any time—the only begotten Son who is in the bosom of the Father, he hath declared him." Christ, therefore, being the Great Prophet of the Church, of whom all other prophets bore witness, and by whom God speaks to us in a most eminent manner, and to whom "we are commanded to hearken in all things whatsoever he hath said unto us," is very properly called the Word, or Word of God who dwelt among us in a tabernacle of flesh, to reveal the grace and truth of the Gospel, which was shadowed in the law of Moses. A word, even a mono-syllable, rightly pronounced, though it be spoken to all in general, applies and accommodates itself to every auditor in particular. The mono-syllable is undivided, for each hearer receives it all, and yet how can each individual receive that whole and entire of which another is pos-

nessed? To be all in all, to be in several places at the same time, is a fit resemblance of a spiritual and God-like nature, and is strictly true of the divine word. Christ is all in all, he imparts himself to every member of the church, and supplies all our wants in particular,—of his fulness we all receive, yet he is not divided, his fulness being the fulness of the Godhead really and truly dwelling in him.

The next question is: how and in what sense was he made flesh? By flesh we are to understand human nature, or the whole nature of man consisting of soul and body, for so we are to understand such expressions as these: "All flesh shall see the salvation of God"; "By the deeds of the law there shall no flesh be justified"; God "will pour out his spirit upon all flesh." When, therefore, the Son of God is said to be made flesh or to be manifested in the flesh, the meaning is that he was made in the likeness of men—that he took part of flesh and blood and was in all things like unto his brethren—that he came in the likeness of sinful flesh, or in other words, assumed the human nature into the unity of his person, so that he who was perfect God, was also perfect man; of a reasonable soul and human body subsisting, truly God of the substance of the Father, begotten before the world, and truly man of the substance of his mother, born in the world. He is sometimes called God, and sometimes called man, sometimes the Son of God, and sometimes the Son of man, because he was really and truly both—God of the same essence with his Father, and man of the same nature with us, being in all things like unto us, sin only excepted. This enables us to answer the question—"If David call him Lord, how is he his son?" He was David's Lord according to his Godhead, yet David's son as being made of the seed of David according to the flesh. Of the two natures united in the person of Christ we have a similitude in ourselves, for as the reasonable soul and body is one man, so God and man are one Christ. The union of two natures without change or confusion in one person without division or separation is a fundamental and necessary truth; for to divide his person is to make two Christs, that is, two mediators between God and men, while the scriptures plainly teach that there is but one. It would moreover make the scripture unintelligible when they affirm such things of one and the same person as cannot belong to one and the same nature, as when it said that "the word which was in the beginning was with God and was God, by whom all things were made, should himself in time be made flesh and dwell among mortal men, and at last die upon the cross and purchase the Church with his own blood." Such texts cannot well be interpreted without acknowledging a diversity of natures in the person of whom they speak, because as God, he could not die, and as man he could not make the world; nor can they be well interpreted without, at the same time acknowledging the unity of the person in whom these divine natures are united, otherwise he who was God, could not be said to shed his blood, became in the divine nature there is on such thing, it being figuratively used for Christ's death, and to remind us also of the manner in which he died—nor could he, who was man, be said to make the world, that being a work above all human power, unless the same person were God and man; that is, unless the divine and human natures were united in the person of whom such things are affirmed. As we must not divide his person, so we must not confound his natures, as if both of them were compounded into one, or either of them changed into the other; for it is evident from scripture that after the

incarnation both natures remained perfect and entire, really distinct by their respective and essential properties. To deny the human nature of Christ, and admit only of his divine, is, in effect, to deny all possibility of his death, and so overthrow the work of redemption, because, as God, he is immortal, and in that nature could not die—on the other hand, to deny his divine nature and to assert his human nature only, is to destroy the value and merit of his death, with the efficacy and power of his intercession, as these are derived from the divinity of his person. Either of these notions is inconsistent with the office of our Saviour, but being God manifest in the flesh, that is, God and man, both united in one person, it is most apparent that he is every way fit for the great office of mediator between God and man. The Son of God, then was made flesh, not by any change or alteration in his divine nature, which is unchangeable, but by assuming the human into his personal being, or substance, so as to make but one person, that is, one Christ, one Mediator, between God and man—for, though by becoming man, he became what he was not before, yet being God, he did not cease to be what he ever was.

By thus distinguishing the two natures, human and divine, and both of them united in the one and undivided person of our Saviour, many seeming contradictions may be reconciled, as that the Son of God, who had a being before the world, and gave being to it, should be born of a virgin in the days of Augustus Cæsar—that He, who was before Abraham, should come after John the Baptist—that He, who preached in the days of Noah, should begin to preach in the days of Tiberius, and being eternal, should at that time be about thirty years of age—that He who was immortal should die—that He who was God should purchase the Church with His own blood. That all these, and many like things, are undoubtedly affirmed of the same person, is evident, if we consider that He was God who was manifest in the flesh. It is true that the manner of this union of two natures in one person is a mystery beyond our comprehension; but if we cannot comprehend all the secrets of the least creature in the world, we need not wonder that we cannot comprehend all the mysteries concerning the Creator Himself. But since we are fully assured of the thing, though we cannot fully comprehend the manner of it, let reason submit to faith, and when we wonder at this mystery of the incarnation, let us also wonder that God should take such a wonderful and stupendous way for effecting man's Redemption. For the love of God in sending his Son to die for us, as far surpasses our comprehension as the mystery of his incarnation; and it is as great a miracle that God would be willing to do such things for us, as that he should be able.

In truth the Incarnation of Christ is a complication of divine mysteries in which, as in a mirror, we may behold the numberless blessings by which it was accompanied, and the great truths and important duties resulting from it. Though He came in the likeness of frail man, and manifested Himself on earth in the appearance of sinful flesh, yet that was only the veil which concealed His glory—the tabernacle in which He was pleased to dwell among us. And though we, like the Apostle, "had seen Him after the flesh," yet now, with Him we must say, "henceforth know we Him no more." Our faith reaches within the veil; enters into the holy of holies; beholds Him no more as a man—as one like ourselves, but as He is in Himself, and as He even was, like unto God; "God of God, Light of light, very God of very God, begotten,

not made." Though He condescended to assume our human nature, and take our likeness upon Him, yet it was to the intent that He might restore us to that image and likeness of God which sin had defaced—that divine similitude to Himself of righteousness and true holiness in which we were first created. He became like unto us that the original beauty of our nature might be repaired—that we might be like unto Him again—again receive the divine image and superscription. He became the Son of man that we, the sons of men, might be made the children of God. He was the Son of God by nature, that we, who by nature are the children of wrath, might, by regeneration and a new birth into righteousness, be made the children of grace. In order that he might heal all the distempers of our nature, he began and went through the whole process of our cure. To remove its innate corruptions, he himself was conceived in the womb—to take away original or birth sin he himself was born—to strengthen the weakness of infancy he became a child—to moderate the passions and vanities of youth, and the fierceness of manhood, he was pleased to grow up as a young plant, and gradually advance through the several stages of childhood, adolescence, wisdom, and stature, to the ripeness and vigour of manhood. He did not appear, as the first Adam did, in a full state of perfection at once, but arrived at it by degrees; that so we might in him understand the manner of the Christian prophets in grace, and that we might not flatter ourselves, as some do, with the vain hope of instantaneous perfection, but learn that our way to perfection consists in a conformity to those measures which are set before us in the pattern of his life. It was when Christ, our great example, had attained to the fulness of age and the perfection of manly strength, that he encountered and subdued our last and most formidable enemy, death.

In conclusion of these remarks; if we take a view of this great mystery of Godliness, the manifestation of Christ, from its first rise, and the progress it has made "since the beginning of the world," we cannot fail to observe how this wonderful dispensation has, by degrees, been opened and displayed to mankind, and how it has gradually advanced, and is still advancing from glory to glory, till in the fulness of time the whole series of our redemption shall be consummated in the eternal fruition of his beautiful vision; when we shall see him as he is, and enjoy him, our sovereign felicity, without separation, without abatement, and without end. His manifestation to our first parents was as a *seed*—the seed of the woman—to the patriarchs, as a "star out of Jacob." At his nativity and converse upon earth, he appeared as "the *day* spring from on high to visit us," at his resurrection as "the sun rising with healing in his wing," and still "shining more and more unto the perfect day;" when he shall come with power and great glory, and shine forth as the sun in its full meridian of brightness. Then every eye shall see him—the faithful with joy unspeakable and full of glory; the wicked with confusion of face and everlasting shame. Every state of his appearance was above the expectation and comprehension of man; events which eye had not seen, nor ear heard. But what has already past, and the gradual accessions of new light and glory, in the progress of this wonderful dispensation, must necessarily confirm our faith that what is yet to come will most assuredly come, and be still more glorious, and more inconceivably happy, provided we are found in him, wait for him, and love his appearing.

SPECIAL PROVISION FOR EXTEMPORE PRAYER IN THE LITURGY.

In a long extract from an editorial article in Henry Ward Beecher's paper, "The Christian Union," inserted in a recent number of this Magazine under the head of "Liturgy," there occurs a passage of which we would do well to take notice. *Fas est etiam ab hoste docere*: much more is it right to learn from those who give evidence of their honest friendliness. Whatever be the faults of Mr. Beecher, it cannot be said that he is guilty of want of fairness in his criticisms upon our Church and affairs, either in his singularly impartial journal or elsewhere. The writer of the present article had occasion to publish in that paper some time ago a series of letters in vindication of the attitude of a Churchman towards dissenters, and can bear witness to the unexpected, and unusual, fairness with which the matter was treated in the columns of the paper. A brother of the editor lately gave the world a pamphlet of testimony to our Church's claims and their validity, which has been of immense service to us in the eyes of the public. The article itself under consideration is throughout thoroughly eulogistic of the Liturgy with the single exception of the passage to which I refer. For these reasons any objections made may be safely treated as the honest convictions of a friendly neighbour; and, in such a case as this, as the sentiments of an acute and logical thinker, celebrated for his practical sense and popularity.

The passage is as follows:—"We think that there is one phase of religious feeling which finds but little expression here (*i. e.* in our Services)—the sense of personal nearness to God and to Christ, the joyful familiarity of love, to which the soul may sometimes rise. Yet it is of the nature of things almost impossible that stereotyped forms should largely express emotions of this class. Love in its glowing moments uses words which it would be almost profane to crystallize for regular repetition. It is, therefore, rather a merit than a blemish that the tone of the Prayer Book scarcely ever departs from the reverence which implies a certain distance. This is undoubtedly a reason why its worship is unsatisfactory to those whose religion is largely of a vividly emotional character. And, though we are not discussing the general question of liturgical worship, we cannot avoid remarking that a special provision in the Episcopal Service for extempore prayer would certainly give scope for this element—an element which seems to us much to be desired, in the symmetry of Christian character."

It is safe to say that many respectable members of our own Communion feel that same want; the sense of personal nearness to Christ, the joyful familiarity of love, the natural expression of a vividly emotional character. The reason why the supply of the want is incompatible with the terms of a stereotyped form, however excellent and sublime, is that it is only with the greatest difficulty, and with exceptional success that a form for general use can be made to include occasionally a form for particular emergencies. In the ordinary routine of the Prayers there is abundant expression of all these wants which may form the subject of prayers, as being common to all Christians at all times; in the Occasional Prayers there is admirable provision for special occasions of a wide range, such as Famine, War, etc.; in the 'Prayers by Authority' compiled from time to time by the Archbishop of Canterbury, the Provincial Synod, or the several Bishops individual

ly, many other national emergencies and all provincial or diocesan ones may be met; but for *Parochial, Congregational or strictly Local* cases there is—and can be—no formal provision under any circumstances. Here is the Hiatus! And yet let any serious person answer. Is it wise to overlook those cases which Providence applies so closely to individual congregations? Is it desirable that under an everpresent sense of some local calamity or blessing, some parochial emergency, or some congregational incident, our people should be compelled to kneel together without a common expression of that feeling which is common to all there; or should perforce be compelled to crush the special cases into some corner of a more general expression in the Liturgy? Grant everything that can be achieved by the use of the bracketted words in the General Prayer and Thanksgiving, or by a terse phrase inserted in the customary manner “edgewise” somewhere in the Litany grant all that can be effected by a rhetorical pause emphasis or tone,—there remains much that must be left unexpressed or only hinted at in a tantalizing manner; if indeed these brief and refined modes of expression can answer the purposes of the dull comprehensions of ordinary work-a-day people, without much knowledge of grammar and Rhetoric.

Further, is it not true that many parish priests conscious of the gap, are wont to try to fill it up in a furtive and partial manner in the course of the Sermon? The special case, whether local, congregational or parochial, being in view, he composes a sermon “suitable to the occasion” in the course of which, or at the conclusion, his prayerful thoughts find expression in ejaculatory exclamations or in a well rounded period of pious aspiration. These devout ejaculations or pious aspirations have the nature of prayer, and it is difficult to see why a practice so common, especially in former generations since the Reformation, should not be authoritatively recognized by such a “special provision” as Mr. Beecher contemplates. Then, instead of being curt, almost necessarily somewhat irreverent, and insufficient to meet fully the requirements of the case, these references to special cases not under the cognizance of Archbishops or Bishops but only of *Parish Priests*, would be effective and satisfy the yearning hearts of those amongst us whose religion is of a “vividly emotional character.” The great body of the Prayers of the Liturgy would naturally give tone to extempore prayer following it, and there would be little or no danger of those *irreverent* familiarities which are so common in entirely extempore Services.

A very practical question lies behind that which we have been considering, viz:—How many pious persons have been cold-shouldered and frozen out of our communion, and became earnest and energetic members of other denominations holding the same Faith as ourselves, by the (perhaps unconscious) pressure of this want? It is altogether likely that such a provision would give an access of warm lifeblood and closer fellow-feeling to our Services to which we are now strangers, and win irresistibly to our communion countless numbers of the disaffected.

By no means a necessary, still a useful, auxiliary to such modification of our present practice would be some such re-reverence of the parts in our Three-fold Morning Service as has suggested itself to many writers, and lately to the Ecclesiastical Commissioners. The Morning Prayer proper or Matins, the Litany, and the Communion Services are, separately used, perfect Services for their purposes, or

even any two of the Three would form a good course of devotional exercise; but taken altogether in close succession they form, we must confess, an unnecessarily heavy and awkward bundle to unfold, with many needless repetitions of petitions of no special importance above the rest. The whole subject is one which ought to be discussed upon its merits, without controversial prejudices; but with a view to the increase of the Church's moral power over outsiders and of her firm and loving hold of her own children.

R. H.

PASTORAL MINISTRATIONS.

"My fellow-disciples, that is one recommendation that I wish not only to suggest, but to urge on your acceptance. Scarcely any life, lived under the nurture and benediction of the Church, is without some occasion for special thankfulness to the ministration of religion. It may be for that mighty and glorious awakening of the Spirit, by which you pass from death unto life, and, finding yourself a new creature in Christ, behold all things without and within you to be Divinely new. It may be that your child, your husband, or your wife, your brother, or your sister, or some other soul dear to you as life itself, has been touched and guided by some pastoral instruction or counsel into the paths of everlasting peace. It may be that some special burden has been lightened, some moral perplexity cleared up, some sorrow softened, some doubt resolved, some danger averted, or some fainting resolution reinforced. It may be that some regular pastoral office—a blessed baptism, a hallowing confirmation, a consoling funeral, made full of immortal hope, or a peculiarly sanctifying communion—though it was only a part of the stated and bounden duty of the profession, nevertheless moved your soul to such a strength of gratitude that you longed, as if constrained by a sense of personal indebtedness, to render some palpable acknowledgement, some costly expression of your gratitude. At such a moment remember this Treasury of the Widow and the Orphan. By what the Ministry of Christ has been to you, think what it may be and is to ten thousand hearts that are framed and tuned just like your own. Recall your dying Lord Himself committing His mother to a dear disciple's affection, amidst the agonies of the Cross. And then in the holy memory and faith of Him, in veneration for the Ministry and the Church which He sent and ordained, and in sympathy with one of the tenderest forms of human suffering, bring your offering here, as the Lord hath prospered you."—*Bishop Huntington.*

THE PEW SYSTEM.

In a letter to Mr. Cecil Raikes, M. P., Mr. Herford, chairman of the English National Association for freedom of worship, says: "The pew system prevents Church Extension. Thus in a parish of 1,000 families, the 100 pew holders have no motive, and the 900 unpew families have not the means for building a new church. Whereas, upon the free plan, churches become so crowded that those who can afford are obliged, for their own sake, to build new ones. But suppose a new church erected, is its turn to be given over to another 100 families, leaving the 800 still "out in the cold?" Or shall it be left equally free to all the 900 families?"

You would wish, I presume, that these 900 were equally interested and alike desirous to worship regularly in the new church. If so, the attempt of the 100 families to take it to themselves must lead to disputes, whereas if the church is left free, ample provision would be found for all would-be worshippers by multiplication of service all crowded, without contest or irritation. I most earnestly protest, as an old member of the Church Institution, formed especially to maintain the establishment, against its persistently ignoring a subject so plainly and vitally essential to such maintenance, and against the statements published by it; true—if parish churches were, as of old, free to all parishioners alike, but the reserve of true, so long as the Congregational is substituted for the parochial system, and parish churches turned into proprietary chapels."

MINISTERIAL EXAMPLE.

There was a young minister once preaching very earnestly in a certain chapel, and he had to walk four or five miles to his home, along a country road, after service. A young man, who had been deeply impressed under the sermon, requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him, and of obtaining some words of guidance or comfort. Instead of that the young minister, all the way long, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity and foolish talking. Some years after, when the minister had grown old, he was sent for to the bed side of a dying man. He hastened thither with a heart desirous to do good. He was requested to sit down at the bed-side, and the dying man, looking at him and regarding him most closely, said to him: "Do you remember preaching in such and such a village, and on such an occasion?" "I do," said the minister. "I was one of your hearers," said the man, "and I was deeply impressed by the sermon." "Thank God for that," said the minister. "Stop!" said the man, "don't thank God until you have heard the whole story; you will have reason to alter your tone before I have done." The minister changed countenance, but he little guessed what would be the full extent of the man's testimony. Said he: "Sir, do you remember after you had finished that earnest sermon, that I, with some others, walked home with you? I was sincerely desirous of being led in the right path that night, but I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house, while you were sitting down to your evening meal; I stamped my foot upon the ground: I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be so earnest about it in the pulpit, and come down and talk like that, the whole thing must be a sham; and I *have been an infidel*," said he "a confirmed infidel, from that day to this. But I am not an infidel at this moment; I know better. I am dying and about to be damned, and at the bar of God I will lay my damnation to your charge. My blood is upon your head." And with a dreadful shriek, and one demoniacal glance at the trembling minister, he shut his eyes and died.

Oh, ye who profess to love Christ, be ye *minister or layman*, hath not Satan legions enough of devils to drown man's souls in perdition, without employing you? Let us be more careful of our conversation!

Let not our words destroy men's souls. It is a fearful thing to go to the bar of God with the blood of souls upon our skirts. "Let our conversation be always with grace."

THE SCHOOL AND THE MISSION.

ONTARIO COLLEGE.

The Ontario College, for the higher education of boys, was established at Picton, in the diocese of Ontario, about three years ago. It had long seemed to the able and energetic Bishop of Ontario desirable to make better provision for the education of the sons of Church men, especially with a view to bringing them under a more direct Church training and influence. In addressing the Synod of his diocese, in the year 1866, his Lordship made the following pertinent and excellent remarks :

"For several years I have deplored the want in this Diocese of any institution where members of the Church and others could obtain for their sons the advantage of an education such as is given in the great public schools at home. As our country increases in population and material prosperity, there is a growing demand for a higher class of education than is afforded in the county grammar schools, which are for the most part day schools, and do not, as I think, fulfil public expectation. In consequence of this want, it has of late years become customary for those who can afford it to send their sons to England to be educated. This I should not regret in itself, if it were not confined to the few, and if all who were educated at home returned to Canada to give us the benefit of their training; but it is a reflection on our enterprise and appreciation of educational culture if we do not strive to bring its advantages in the most perfect shape within the reach of a more numerous class. The establishment and success of two such seminaries, one 300 miles east of us, and the other the same distance to the west, conclusively prove the existence of such a want as I describe, and should inspire us with a hope of founding a similar school for Central Canada, with good prospect of succeeding. Circumstances on which I need not dwell at length have induced me to select Picton as the site of the proposed school. I had many inducements to do so, and among them I mention two—first, that it is possible to purchase a house and land suitable for our purpose; and secondly, that the people of the county promised to subscribe \$8000 of the purchase money. Altogether *\$14,182 have been subscribed, and notes payable in four equal annual instalments have been given by the subscribers. It had been hoped that we might have opened the school for the reception of pupils this autumn, but that is now impossible, as my long inability to engage in active business has retarded the work; but I bring the subject before the notice of the Synod because the school will be in connection with the Church as to government, patronage, and property: and I would wish to enlist the sympathy of so influential a body in promoting knowledge, which is only blessed when it is Christian and is made the hand-maid of the Church. There has been no general canvass for funds in aid of the institution as yet; but since so large a sum has been given in response to

* Afterwards largely increased.

my own and the Archdeacon's application, either personally or by circular, I am sanguine that by a little effort we may be enabled by the liberality of friends of education to open our school early next spring. And let us, while engaged in this business, recollect the untold advantages that have resulted to the mother country from the education given in successive ages in her endowed public schools. Many of them originated in feeble beginnings, but being endowed in faith they gathered strength as time rolled on, and have supplied England with her ablest sons in the art of peace and war. The Church as a spiritual body depends on the promise of her divine Lord that she shall continue to the end, whether endowed or unenriched with this world's wealth, but there is a sense in which a refined and liberal education (which, when fostered by the Church, will react upon her and sustain her) needs endowment for its development and perpetuity. We need security that we shall have the ablest teachers that the age can supply, and thus be independent of the whims of fashion or the fluctuations of voluntary support. To the opulent among us who know the national advantages which spring from education, I commend "Ontario College," which may, I hope, serve to reproduce in our adopted country, it may be on a small scale, an instance of a public school, inconsiderable at first, but growing with the life of the nation, and perpetuating the names of many who will become its benefactors by subscriptions or bequests."

The movement of the Bishop was cordially supported by resolution of the Synod, and by recommendations from the late and present Bishops of Toronto, and from the corporation of Trinity College. Under very favorable auspices the school was opened in 1867, and, comparatively speaking, has been so far a decided success. There have been, it is true, as is nearly always the case in such enterprises, difficulties to encounter which were not at first apprehended. These have perhaps somewhat retard the progress of the College; but these are now happily overcome; and with fair wind and weather—so to speak—the College promises to become ere long one of the leading educational institutions of the American continent.

The situation of the College is most desirable. It is far removed from the evils of large and crowded cities, and yet within convenient distance of all the principal places of the Dominion; while the physical beauties and general advantages surrounding Picton, and furnished by the Bay of Quinte, render it a most attractive and desirable spot. The building itself—of which we intended to furnish an engraving, but through non-arrival of the plate are unable to do so—is commodiously, not to say elegantly arranged. It cost at least TWENTY THOUSAND DOLLARS, and has been fitted up with all modern conveniences and improvements. In addition to this there is a large and commodious house, capable of accommodating about thirty boys. A hundred acres of ground are attached to the College. There is a library containing 300 volumes, a cricket field, and a play-ground; while ample provision is made for bathing, skating, boating, fishing and other innocent amusements and athletic games. These are considerations not to be overlooked. It

is indeed a strong recommendation that the locality is one of the most healthy in Canada. A case of sickness has seldom occurred in the College; and while it may be possible to push to an injurious extreme such physical exercise and development, still it is of the utmost importance that our boys should know something of muscular energy, and popular games which give elasticity and vigour to their physical constitution, and which when engaged in under proper control aid the cultivation and development of the intellectual powers. The College, indeed, is based very much on the model of the great public schools in England. It aspires at their excellencies without imitating their defects. The object sought is to train boys for the Universities, for the Civil Service, for the Army and Navy, and for high commercial positions in society, so that they may be able to compete without disadvantage in any and every branch of education and enterprise with those who have been educated in England. With a view to this the system of study adopted is most comprehensive and complete, while the arrangement of "Terms" &c. implies a gradual process of training and development, beginning with the elementary principles and working up in order and by rule to the highest forms of knowledge. Thus we find a gradual system of training in Biblical knowledge, Latin, Greek, German, French and English Grammar, Literature and Composition, Mathematics, Chemistry, History and Geography, Ancient and Modern; and the usual Commercial branches. The upper forms are separated into two divisions, the Classical and Modern. In the latter, the study of Modern Languages, Book-keeping, &c., is substituted for that of Latin verse and Greek. The pupils are required to attend morning and evening prayers, although no religious test is required for admission to the College. The annual course is divided into three terms, and in the middle and at the end of each term reports are sent to parents of the progress and conduct of their boys according to the daily record which has been kept. These arrangements are much to be commended, as securing a regular religious and thorough systematic training, and as providing for the most efficient oversight of the habits and works of the boys. The College is under the control of a council, of which the Bishop of the Diocese is President, and which embraces some of the most energetic men of the diocese. It is patronized by the Governor General; while prizes are offered by both Baron and Lady Lisgar for translations from Latin and Greek authors. The present Head Master of the College is Mr. Claude Long, a gentleman who possesses in an eminent degree the requisite qualifications for good government and efficient teaching. Mr. Long has been connected with the College from its commencement, first as second and now as Head Master, and is therefore familiar with all its arrangements and requirements. A more suitable appointment for Head Master could hardly be made. Mr. Long himself was educated at one of the English public schools; he afterwards graduated at the

University of Oxford, where he took a high position. His whole life has been spent more or less in the educational work, and to his present onerous duty he brings not only superior scholarship, but the advantage of much observation and experience. In his hands we are sure the arrangements of the College will prove satisfactory; and indeed the numerous and flattering testimonials already received to the order and efficiency of the College are proof of the excellence of the system adopted and of the satisfactory results attained. We augur for the Ontario College a brilliant future. It has within it all the elements of success. Church-people throughout the Dominion should accord it their support; and we shall not be surprised if it takes front rank with Harrow, and Rugby, and Eton of the Mother Land.

MISSIONARY BOXES.*

BY A CLERGYMAN WHO HAS MADE USE OF THEM FOR MANY YEARS PAST.

It was in the year 1841 that the use of Boxes was first introduced by us upon a regular system.

The first year we had 20 boxes, which produced £19 16s. In the year 1845 we had 43 boxes, producing £36 19s 6d. In the year 1851 we had 100 boxes, producing £99 2s. And last year (1868) we had 150 boxes, which produced the sum of £236. The total amount in the 28 years was £3,097.

The sum annually raised by the congregation for missions in other ways has continued much the same as it was before the boxes were introduced. It is only, however, proper to observe, that before we commenced this system there had been an increased interest in missions awakened amongst us, which would doubtless have caused an increase in the sum raised for missions, whatever means we had adopted for the purpose. But the systematic use of boxes has, we are satisfied, contributed in no small degree to the large increase that has taken place. It may also be well to observe further, that the success of this and of all other measures must depend upon the same diligent and preserving personal efforts, the same constant appeal to the highest motive, and the same regular communication of missionary information.

The following hints and observations are now offered:

1. It is necessary to use some discretion as to the person to whom we lend boxes. But where we think we may safely do so, we lend them, (1) to *Families*, putting them under the more especial charge of some one of their members; (2) to *Schools*, and (3) to *Individuals* of any age or rank in life; never, however, giving them to any children without the sanction of their parents.

2. In some cases scarcely anything will be put into the box, except by the individuals who received it, or by the members of the family to whom it belongs. But if the offering thus made, however small it may be, is the fruit of self-denying love, it will be acceptable in the sight of God. In other cases those who take boxes will, in addition to their own contri-

* This article was written by a Clergyman of the Church of England, and contains many very interesting facts and excellent "Hints." We see no reason why the same method should not be adopted here it; would succeed.—[Ed.]

butions, obtain occasionally donations, or collect regular subscriptions—even sometimes from friends at a distance, through the post—and be always on the watch for opportunities of increasing, by any suitable means, the contents of their boxes.

3. Those who have boxes, especially families, should be encouraged to put into them occasional *thank-offerings*. In some families the missionary box is put upon the table every Sunday morning, and each member of the household is invited to put a thank-offering into the box for those Christian privileges which distinguish them from such countless multitudes of their fellow-creatures living and dying in heathenism.

When it is desired to specify the occasion and the amount of the thank-offering, these should be written on a piece of paper, and the money wrapped up in it and put into the box. We recommended this plan in 1857, and many interesting offerings have been thus made, which have doubtless stirred up others to a deeper sense of their countless mercies, and led them to follow the good example.

A few of these thank-offerings in the boxes may be here specified—

First fruits of a new possession, £2. "Honor the Lord with thy substance, and the first fruits of thy increase."

An Easter offering to a risen SAVIOUR, £1.

A birth-day offering, 10s "Hithert, the LORD hath helped me."

For beginning a new year with an unbroken family circle, £1.

From a mother for the recovery of her children from sickness, £1.

For an unexpected increase of income, £1. "Of Thine own have we given Thee."

For an abundant harvest, £1.

For the opening of China to the Gospel, £2.

From a young servant whose mother had recovered from illness. 5s.

For success in business, 10s. "The LORD made it prosper."

A New Year's Day's offering for the abounding mercies of the last year, £5.

For an African Bishop and the blessing which has been given to the Niger Mission, 10s.

For a gracious deliverance from a threatened trial, 10s.

A thank-offering for great mercies during a severe illness, 7s 6d.

4. It is of great importance that those who have boxes should be regularly supplied, and should themselves regularly supply their contributors, with the publications of the Society to which they are respectively entitled.

5. We have *quarterly meetings*, which, if it can possibly be avoided, are never omitted. Notice of them is given from the pulpit; and also a note of invitation is sent to every one who has a box. The children of the schools are present, and the lecture is more especially addressed to them; but it is intended for parents and young people as well; and contains missionary information that may be interesting and instructive to all. It lasts about an hour, including the singing of a hymn and prayer.

Once or twice in the year the lectures are illustrated by Missionary Views shown through a magic lantern. Both young and old are generally greatly pleased with them, and they are looked forward to with much interest.

The hour before the lecture is devoted to the opening of the boxes, and the counting of the money. And as there are sixty or seventy, or even sometimes eighty boxes to be opened, and a receipt given for every

sum, the task can only be accomplished by enlisting several hands, and applying the principle of a division of labor. Before the lecture commences, the total sum—without specifying any names—is announced; and any thank-offerings that may be found in the boxes, with their accompanying explanations, are read out.

* * * * *
 7. We have a Christian lady who undertakes the general superintendence of the boxes; and the importance of getting a lady of tact and judgment, having sufficient leisure, and with her whole heart in the work, cannot be over-estimated.

The superintendent should be ever on the watch for opportunities to get boxes taken by fresh families and individuals. She should especially try to influence *Mothers*, setting before them the lasting blessing it may be to children, to see the interest taken by their mothers in missions—the thank-offerings she puts into the box, the pleasure she has in giving, and the desire she has that *her* children may early, and through life, take their part in so grand and blessed a work.

She should keep up, as much as possible, an intercourse with those who have boxes; talking with them about their subscribers, giving them advice and encouragement as they may need it, and reminding them of the importance of bringing their boxes every quarter, and of regularly collecting their subscriptions and supplying their contributors with papers.

If possible, she should herself call upon those who have boxes before the meeting, to remind them of it. And if she has any money to give to the cause, or if supplied with any money to give according to her discretion, she cannot do better than divide it amongst some of the boxes. This will please and encourage those who have the boxes, especially if they have only just received them; and any money so spent will be of double or treble service to the cause.

8. The efforts of all who are labouring in the cause should be cordially seconded and encouraged from the *pulpit*.

The great subject of mission should be brought before the congregation, not merely once a year at the Anniversary, but from time to time its members should be reminded of their SAVIOUR'S solemn injunction to His Church, to preach the Gospel to all nations; of the sure promises and glories of its final triumph; of the wonderful openings in our days throughout the heathen world. If a Clergyman will only read his Bible with a *missionary* eye, he will be surprised to find how many missionary texts, there are: and how naturally and profitably many a text, which is not of a directly missionary character, may be brought to bear upon the subject.

9. The *schools*, too, should be made to help in the cause. Sometimes an interesting book on missions might be read to them. And thus missionary information being united with instruction in the geography and the natural history of countries and the manners and customs of different people, would awaken and sustain, in the children, an intelligent interest in missions.

10. But why, it may be asked, should so much importance be attached to *boxes*? Will not active and zealous collectors be always efficient helpers in the cause, even if they never use a box? and will not all whose hearts are in missions give liberally, and even economize and save that they may give, without their money passing through a box?

Undoubtedly they will; but boxes are nevertheless of very great

service. (1.) For many will take boxes who would not like to ask for contributions, or to collect and to keep an account of the sums collected. (2.) Many may be asked to take boxes whom it would not be advisable to ask to become regular collectors. (3.) A box is itself a sort of collector, always, though silently, pleading; and there are those who would put money into a box secretly, who would not put it into any one's hand. (4.) A box often helps a collector to plead for contributions, by suggesting the subject of missions, and giving a natural occasion for speaking upon it. (5.) A box saves the collector all the trouble and anxiety of keeping a number of small accounts, and the Society the expense of printing them. (6.) There are very many persons who can only give what they do give to the cause by putting by a little sum now and then as they can spare it. And what more safe and convenient plan can be desired than a box—a box which will keep safely whatever sums are dropped into it, and keep them as a sacred deposit, which even its owner would never touch, under any circumstances of distress, however pressing? And (7.), as to those in better circumstances, we find that some who regularly subscribe their ten shillings or a guinea a year—besides putting into the plate at the Anniversary—give now, through the boxes, double and even quadruple the sum they formerly gave. To take an instance or two: A lady, who subscribes her guinea a year, which she has regularly done for years past, has a pious servant to whom a box was given. To encourage this young servant, and to help the cause, the lady puts into the box many an odd sum, and always a thank-offering; and last year this box yielded £5 14s. A Christian family, again, which subscribes about £2 a year, have had a box for some time, which last year, in addition to the subscription, brought in between £6 and £7.

All our experience is certainly in favour of boxes, WISELY AND CAUTIOUSLY GIVEN, AND WELL LOOKED AFTER.

11. A few cases may be mentioned, in conclusion which may help to encourage, and to guide, and to kindle zeal of others.

(1.) One of the first and the youngest of those who received boxes, brought in, in 1845, the sum of £3 11s. Each year the amount has been gradually increasing; though with the multiplication of boxes everywhere the difficulty of getting help for her own has also increased. Last year the sums in her box amounted to £26.

This lady has a servant who is as zealous as herself in the cause. They have about eighty subscribers, who are visited regularly, whatever the weather may be, every week or month, as the subscriptions become due; and in addition to the quarterly papers given, books are almost everywhere lent. The servant who collects these small weekly sums enters into the circumstances of her subscribers with so much interest and sympathy that her visits are gladly valued, and have been made, there is reason to hope, in many cases a lasting blessing.

(2.) Some young ladies, in 1845, brought 12s. in their box; the sum was gradually increased, and last year their contribution was above £5. They keep a school, and through their influence a missionary box has been introduced into the families of many of their pupils.

(3.) A young dressmaker took a box in 1846, and brought in £1 17s. 6d. in the year. In 1848 the sum had increased to nearly £6. She always endeavours to interest her young apprentices in the cause; and has been the means of some of her employers taking boxes themselves, who, at first, began by a small subscription to hers,

(4.) The wife of a small farmer, who had been a subscriber of 1s. a quarter for some time, but had given it up, had her interest in missions a gain awakened, and asked for a box; and that box last year produced £4, in a poor neighbourhood, where an active collector was already working. She induced, moreover, a young friend of hers, in a small shop to take a box; and this young friend last year brought in a sum of £2 6s.

(5.) A young shopwomen induced several of her companions to give to her box, some of whom have continued, after leaving the town, to send their contributions to her. She herself is now married, and keeps a shop, and last year the sums in her box amounted to, nearly £8.

(6.) In a family where the servants have a box, one of them regularly sends the Quarterly Papers by post to four sisters and one brother; and they, in return, send her, each of them, 1s. in stamps. Some of them add to their own subscriptions a contribution from their fellow-servants or neighbours, who have been interested by them in the cause.

(7.) In another family a servant began an intercourse of this kind with a sister who keeps a school, and now twenty Quarterly Tokens are regularly sent to her.

(8.) A connection is kept up with some of those who have left our schools, by their continuing to send a missionary subscription, and receive in return their missionary papers. One of those with whom a connection is thus kept up is the mistress of a Union School in a distant part of the country; and she regularly sends 1s.6d. in stamps every quarter, and reads to all the children under her care the papers which she receives in return. Another once sent stamps from Malta to her Sunday-school teacher's box.

It will be seen from these instances that those who have so regularly brought in their boxes, and so well filled them (of course their number is but small), have had their hearts in the work, and undertaken it and carried it on with a deep sense of the responsibility and the privilege of being engaged in it; that they have been on the watch for opportunities of interesting others in the cause of missions, and engaging them in the work; that they have kept up their intercourse with their subscribers; and by constantly supplying them with the missionary papers, and in some cases with maps and pictures and even large publications, have endeavoured to make them intelligent and sympathizing friends of the cause.

Musical fish are said to be found in Ecuador, South America. They are called Sirens, or Musicos. A European explorer, while sailing over the waters of the Bay of Pailon, a few years ago, heard a sound something like the hum of an enormous hornet. He asked his boatman whence it came, and was told that what he heard was the singing of a fish. He afterwards heard an imitation of a church organ in great perfection from apparently the same source. The fish caught on the spot during the performance, and to which the natives attribute the music, were about ten inches long, and were white, with a few bluish spots. They begin to sing toward sunset, and continue through the night. The presence of boats does not seem to disturb them; but they never appear near the surface of the water.

In my opinion, he only may be truly said to live and enjoy his being, who is engaged in some laudable pursuits, and acquires a name by some illustrious action or useful art.—*Sallust.*

POETRY AND MISCELLANEOUS.

CHRISTMAS CAROLS.

Once in royal David's city, stood a lowly cattle shed,
 Where a mother laid her Baby, In a manger for his bed,
 Mary was that mother mild, Jesus Christ her only child,
 He came down to earth from heaven, Who is God and Lord of all,
 And his shelter was a stable, And His cradle was a stall
 With the poor and mean and lowly, Lived on earth our Saviour holy.

And through all his wondrous childhood, He would honour and obey,
 Love and watch the lovely maiden, in whose gentle arms he lay,
 Christian children all must be, Mild obedient, good as He.

For He is our childhood's pattern, Day by day like us He grew
 He was little, weak and helpless, Fears and smiles like us He knew,
 And He feeleth for our sadness, And He shareth in our gladness.

And our eyes at last shall see Him Thro' His own Redeeming Love
 For that Child so dear and gentle, Is our Lord in heaven above.
 And He leads His Children on, To the place where He is gone.

Not in that poor lowly stable, With the oxen standing by,
 We shall see Him; but in heaven, Set at God's right hand on high,
 When like stars His children crown'd, All in white shall wait around.

From Twelve Christmas Carols.

The Cedar of Lebanon, Plant of renown, Hath bow'd to the Hyssop
 His wide-spreading Crown,
 The Son of the Highest an Infant is laid, On the breast of His Mother,
 that lowliest Maid.

Chorus "All glory to God in the highest we sing
 And peace upon earth through the newly born King.

From the Star of the Sea the glad Sunlight hath shined, Springs the
 Lion of Judah from Napthali's hind,
 The Life from the dying, the Rose from the thorn, The Maker of all
 things, of Maiden is born.

Chorus All glory &c.

The Manger of Bethlehem opens once more, The gates of that Eden
 where man dwelt of yore,
 And He who is lying a Child in the Cave, Hath conquer'd the foeman,
 hath ransom'd the slave.

Chorus, All glors &c.

In the midst of the Garden the Tree of Life stands, And offers His
 twelve fruits to lips and to hands
 For the Lord of Salvation, the Gentiles' Desire, Hath ta'en from the
 Cherubs their sword-blade of fire.

Chorus, All glory &c.

To Him who hath loved us, and sent us His Son, To Him who the
 Victory for us hath won,
 To Him who sheds on us His Sevenfold rays, Be honour and glory,
 salvation and praise.

Chorus, All glory &c.

Words by Dr. Littledale.

Throughout Wales, in many of the old churches and ancient inns, are found immense bones of a remarkable character, which have long been preserved as curiosities. Usually there is some legend connected with each particular specimen; and they are widely known as the "Ribs of the Dun Cow." They have been supposed to be the fossil remains of a gigantic race of cattle which once inhabited that region. Frank Buckland, the naturalist, however, says that the ribs, so called, which he has seen, are the bones of whales. Their great size renders it probably that most of these legendary bones belonged to whales; but why were they put in churches, and how did they come to be called the "Ribs of the Dun Cow?"

Iron rust is removed by salt mixed with lemon juice. Mildew, by dipping in sour buttermilk and laying in the sun. Inkstains may sometimes be taken out by smearing with hot tallow, left on when the stained articles go to the wash. Freezing will take out all old fruit stains, and scalding with boiling water will remove those that have never been through the wash.

BREAKING THE SABBATH.—A geologist while in Scotland on a Sabbath, and having his pocket hammer with him, took it out and was chopping the rock on the wayside for examination. His proceedings did not escape the quick eye and ready tongue of an old Scotch woman: "what are you doing there, mon? "Don't you see I am breaking stones." "Your'e doing mair than that; you're breaking the Sabbath."—*French.*

"God tempers the wind to the shorn lamb." The doctor, who informed the lady that it was not Solomon who used this expression, is so far correct; but when he says that it was Tristram Shandy, he is himself mistaken, as it was Maria in the "Sentimental Journey." I may add that I have seen it stated that Sterne took this almost word for word from George Herbert, who says: "To a close-shorn sheep God gives wind by measure."

Good, kind, true, holy words, dropped in conversation, may be little thought of, but they are like seeds of flowers or fruitful tree falling by the wayside, borne by some bird afar, happily thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

Christ sometimes leaves His people in regard to sense, but never without a promise. But Christ and the Holy Ghost are actually present in the promise; so that the promise is able to uphold the soul in any condition, not because of its own nature, but because of its actual divine presence in it.

LIGHT FROM ACTION.—Lamps do not talk, but they do shine. A light house sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.

Observe a tree, how it first tends downward, that it may shoot forth upwards. It is not from humility that it endeavours to rise? There are those who grow up into the air, without first growing at the root—This is not growth, but downfall.

Hath any wronged thee? be bravely revenged. Slight it and the work has begun; forgive it, and it is finished. He is below himself that is not above an injury.—*Quarles*

should be made to give the Magazine a new character and life, and to secure for it a circulation commensurate with its merits, and which may at once establish it as an independent and powerful organ of our Canadian Church. With the December number the present half year will close. Will it be advisable with that number to close also the present issue, and to commence in January an entirely new series, upon an enlarged and improved plan?

My own convictions and feelings favor this arrangement. I would enlarge the Magazine by the addition of 16 pages, thus making each number to consist of 64 pages. I would have whiter and thicker paper, blacker ink, a more attractive cover, a larger and uniform type for all the principal articles, and double columns and smaller type for miscellaneous articles. I would alter somewhat the present arrangement of articles, and while retaining for distinctness the existing sectional divisions, give special prominence to those articles which contain original, able, and independent discussions of important themes in theology, literature, science, ecclesiastical history, liturgical observance, &c. I would allow less space for "Tales," and supply a larger amount of miscellaneous and general information. In the Religious or Ecclesiastical intelligence department I would not so much *retail* the news of the Church as single out important and prominent events, and make them the basis of editorial comment, enunciating Church principles, commending or condemning public actions, furnishing legitimate criticism, and supplying proper arguments and motives. In my judgment the Magazine should not usurp the function of the newspaper. It has a province of its own, and that province is to discuss principles and facts rather than to narrate in detail the events to which they belong. In like manner I would occupy a larger space in the review of books, giving in each number a resume of the literature of the week, and passing on every work submitted for review a candid criticism,—an independent judgement. I would also occupy a limited portion of the Magazine in correspondence on Biblical and Ecclesiastical Questions, in which useful information may be supplied, and a friendly warfare carried on, without descending in any form to personal recrimination. As thus conducted, the Magazine should avoid the extremes of party on either side, yet boldly maintain sound Church views, uninfluenced by either Ritualism, or Latitudinarianism, or Evangelicalism, insisting upon a legitimate interpretation and honest observance of the Articles, Canons, and Rubrics of the Church, and pleading for unity, activity, and progress in science, in education, in missions, etc., for free churches, for an increase of the Episcopate, for a more efficient ministry, for better parochial organization, for more musical and hearty services, for renewed energy, more systematic teaching, and more thorough discipline in our Sunday Schools, &c., &c. I think it would be well to change the name of the Magazine, and adopt one of the following titles;—either CHURCH REVIEW, and Monthly Magazine, or CHURCH MAGAZINE, and Monthly Review. I prefer the former. I would arrange for a large advertising list, especially of books, and for a better system of proof-reading, by which all typographical errors may be avoided. And finally each number should be printed and in circulation by the first of the month.

With these alterations, I think the Magazine would be improved in both its appearance and character, and would soon become what from the first I have desired it might be, an able and independent organ for the advocacy of Church principles and the promotion of Church objects. It is not intended to make it the rival of any other existing journal.

With the Church newspapers of the Dominion, and especially with the Church Herald of Toronto, it will work in harmonious conjunction. Both have in view the same object, although each occupies or should occupy, a distinct sphere. In making the proposed alterations, however, there will be a large increase of expense, and that expense can be only by increased support. The Magazine has hitherto scarcely paid its way. There have been heavy expenses and losses connected with it which were not foreseen, and which have somewhat interfered with its success. In addition to all the labour performed gratuitously, we are, so far, very much out of pocket. This would not be if all the subscribers would promptly forward their subscriptions. A large amount is still due. It should be paid without delay.

But if the Magazine is to succeed the possibility of such loss must be prevented. I am desirous of having a fund in hand out of which I can remunerate regular and recognized contributors. And I am persuaded the thing is easy of attainment if all who approve of the movement will render their co-operation. It will, in my judgment, be a reproach to the Church if such a periodical be allowed to collapse for want of adequate support. I am satisfied we have ability and means to sustain it, independently of other journals; and I am equally convinced it might be rendered a powerful agent in the hands of the Church. If there be the assurance of a paying circulation, the Magazine will be carried on in the new form indicated; but if not, it will receive a decent burial with the next number, and those who have paid their subscriptions for the year, shall have half their money returned, while those who have not paid it at all must forthwith remit.

I have thus, dear Sir, brought the matter before you as plainly as words would enable me. Will you in return kindly and candidly tell me what you think of the foregoing suggestions—whether you will be a subscriber to the Magazine in its altered form, and if so, for how many copies—whether in your locality a suitable agency may be formed, whether you will exert your influence in favor of the Magazine, either by contributions to its pages, or by efforts to promote its circulation, and whether, in any other manner not here indicated, you are prepared, or would be willing, to aid this enterprise? It is doubtless very much a question of means, and a little private effort, and hearty co-operation, would furnish all we want. At least all the working expenses of the Magazine should be met by its circulation; and this is surely possible. I write purely in the interests of the Church, and wish to be guided very much in my decision by the opinions and advice of those who, like myself, are anxious for the advancement of the Church, and who, from their position and experience, are able to form a sound judgment. I have great faith in the power of the press. I believe that newspapers, magazines, and reviews, properly conducted, will form, no less than larger and more elaborate treatises, a most powerful kind of machinery by which the Church may counteract vice and error, and spread abroad purity and truth. I shall deplore the suspension of the present literary enterprise, not because I have been so intimately concerned in it, or because I may be a loser by it, but because the Church will lose another instrument for the performance of its work, and because this will imply a corresponding loss of prestige and power. I hope such a calamity may be avoided, and in order to do this, I ask, first, for your opinion, and, second, for your help. Will you give me both without delay?

I am, dear sir,

Yours truly,

T. S. CARTWRIGHT,
Editor of the Churchman's Magazine