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VOL. I.

ONE DOLLAR PER ANNUM.

No. 4.

THE CHURCH
OF
OLD ENGLAND

A MONTHLY MAGAZINE

DEVOTED TO THE INTERESTS OF THE CHURCH IN CANADA
THE ADVANCEMENT OF EDUCATION
AND TEMPERANCE

JOHN POYNTER McMILLIN

Sole Editor and Proprietor.

"In short we must be content to obey, and not seek all to be teachers,—expounders of the law, and that too according to our own private interpretation; we must learn that there is as much glory rendered to God in serving Him in our appointed station, being even the humblest, as in those of more public mark."

JULY, 1866.

MONTREAL, CANADA EAST

PRINTED FOR THE PROPRIETOR BY M. LONGMOORE & Co.;

67 GREAT ST. JAMES STREET

1866

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LIFE DEPARTMENT.

OPINION OF THE CHANCELLOR OF THE EXCHEQUER.

THE DIRECTORS OF THE LANCASHIRE have always been content to let the figures in their annual balance sheets prove the sound financial position of the Company, but they think it due to their numerous shareholders, and Fire and Life Insurers, to draw attention to the complimentary remarks of the CHANCELLOR OF THE EXCHEQUER, made in the House of Commons on 7th March, 1864.—See *Times of 8th March*.

THE CHANCELLOR OF THE EXCHEQUER, in moving the adoption of the "Government Annuities Bill," said:

"I wish to show the manner in which business is transacted by offices of the *highest class*, and the reserve they think it necessary to hold in order to give themselves a secure position. I am only going to state two or three cases. Hon. members will hear me out when I say that you know a good deal about the position of an insurance society when you get three things—first of all, its date; secondly, its income from premiums; and thirdly, its accumulations. (Hear, hear.) From the relation of these three to one another you know pretty clearly the state of any office."

The CHANCELLOR then gave the figures connected with four Offices of the "highest class," these four being—the Standard, the University, the London and Provincial Law, and the Lancashire.

In speaking of the LANCASHIRE, the CHANCELLOR remarked:

"I take another, younger still—the LANCASHIRE SOCIETY, founded in 1852. Its Premium Income is £23,500; its Accumulations £85,600, or about four years' Premium Income. I believe relatively to its age (only twelve years), a very sufficient and satisfactory accumulation."

FUNDS AND INVESTMENTS.

INVESTED FUNDS . . . £275,000 | LIFE ASSURANCE FUND, £120,000

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Copies of the Report of the Directors of this prosperous Company may be had on application to

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TO VOLUNTEERS.—License is granted to parties effecting Insurance in this Company to become members of Volunteer Corps in Canada free of extra premium.

THE CHURCH OF OLD ENGLAND.

JULY, 1866.

TO THE CHURCH OF MONTREAL.

We publish two thousand copies of *The Church of Old England* monthly, and have only a little more than seven hundred subscribers. This leaves on our hands and at our expense thirteen hundred copies for distribution. That the members of the Church may have an opportunity of judging of the merits of this magazine we have determined to send it for three or four months to all the pewholders in the city without any charge, in the hope that at the end of that time Episcopalians will consent to pay one dollar per year for the handsomest periodical in the Province.

Surely it is better that this magazine should go into the hands of Church people and be read by them than to be idle and useless in our hands.

We do not send it to you thus, friends, to reproach you for not coming forward promptly and aiding us in this enterprise, for we know that most of you have never seen *The Church of Old England*, and the Editor is without means to employ solicitors to enlarge its circulation. It is, therefore, as one friend speaks to another, he most respectfully appeals to you and asks only that you review it and test its merits for a quarter of a year, after which you

will be free to subscribe for it or decline it.

We are very anxious to have stories suitable for our young friends, and would be obliged to our lady friends if they would hand in such as would please old and young. Old stories are likely to be the best, besides they have the merit of being generally forgotten, and will be relished by those who have read them.

THE TIME TO ISSUE.

We have been industrious and persevering in getting out this number in order to make our issue day always near the first of the month. Those, therefore, who wish to write for the magazine will remember this point and have their compositions on hand in proper time.

As yet we have had no ladies to write for us, a thing which surprises us very much.

We have, however, a number of ladies who send us subscribers when they can, which is a great encouragement, for which we thank them.

A number of persons of learning and good taste have benefited the magazine greatly by sending selections of a most valuable character, for which we return our thanks, and can assure them that it is the true way to make the journal useful and influential.

THE SYNOD OF MONTREAL,

A very able body of men, have very recently closed a most useful and harmonious session in the Cathedral Church in this city, His Lordship the Diocesan presiding.

It was not a talking body, but a most industrious and working body, who undoubtedly had the present interests and future advancement of the Church of Canada deeply at heart, influencing all their actions. We have not been accustomed to see bodies of that kind dispatch so much business in so short a time.

The debating, though not considerable, was certainly very fine.

The preliminary measures for the union of the Church Society with the Synod were passed by both bodies with great unanimity, although opposed with firmness, fervor, and eloquence, by some able and experienced clergymen.

As the union of the two bodies will take place as soon as an Act of Parliament can be procured, we most sincerely hope that the measure will be productive of all the benefit its most sanguine friends anticipate.

We felt quite surprised to see so small an audience, and especially of ladies, there not being more than a dozen in the house at any one time. We could not help feeling that this is wrong, and we are not yet able to account for it. Unless ladies have been induced to believe that their presence is not desirable, we would naturally expect them to come in great numbers to the yearly Synod. Their presence and prayers would hurt no one, but give life and energy to all the exercises.

Again, at the Communion, which

takes place at these yearly meetings, the whole audience seemed to think it a duty, and promptly left the church when that part of the services commenced, so much so that a stranger (not knowing) asked a Rev. Canon whether a layman would be permitted to commune with the Synod.

We may be in error, but the heart seems to say that these Synods should be made reunions of great joy. All the members of the Church in this great young city should exert themselves to entertain representatives from distant parts of the Diocese, and thereby lessen the usual expenses of such a journey. We once knew a dear beautiful land (alas! it is now known no more!) where it was a universal custom to invite ministers and their wives and daughters to attend Synodical Conventions, where they met with a warm reception from committees appointed to take care of them.

Ministers and their wives and daughters are educated and refined people, and we should naturally infer that it would be a most desirable thing for the wealthy, the educated, and refined people of the Montreal churches to have such acquaintances in the other cities and towns in the Diocese.

These suggestions are intended exclusively for our own Church, and we think it would not be just to accuse us of a disposition to find fault or dictate.

We stoutly maintain, however, that things could be so arranged as to fill the Cathedral every year to overflowing, and withal to have the best preaching, the most fervent devotion, and the most devout chanting. Then it would be on every tongue, "see how these church people love each other!"

LADIES' ENTERTAINMENT.

We are gratified to learn that the entertainment given a few days since by the ladies of the Rev. Mr. Ellegood's Church, for the purpose of aiding in the purchase of their fine organ, was attended with very great success.

All the ladies seemed to exert themselves to make the party agreeable to those who attended, and when the disposition is there, they always succeed in giving everything a pleasurable turn.

Those who chose could take a substantial luncheon, or a more delicate repast of strawberries and cream. The place was beautified by the exhibition of elegant fancy articles, which the purchasers declared to be cheaper than could be had at the best stores in the City of Montreal. The music was fine, and more pleasing from the fact that it was the free offering of *brave soldiers* to a good cause.

Capt. Raynes' estate was chosen with good taste and judgment. We doubt whether any other situation comprising so much beauty and loveliness could have been selected in reach of the city.

It might have been the good work in which they were engaged that threw a radiance around the ladies, but we really imagined that they had been chosen with reference to their good looks. They performed their parts (no doubt hesitatingly) with graceful mien, and in the most attractive manner. No wonder they did so well, the net proceeds being, as we understand, over seven hundred dollars.

Our lady friends may not smile

and be thankful that this tiresome paragraph is over, for we have only chosen the party of Mr. Ellegood's Church as a text from which to preach the Churchwomen of the Province a short sermon.

We said in our first number that "women are better than men—more active in charity and more humble in devotion." We intended then to recall it to your minds whenever occasion might require it, and those occasions will be constantly recurring. Native and adopted Canadian women, there is no good work within your sphere of action that you cannot accomplish! Do you wish to repair your old Church? or do you wish to build a neat little new one? Do you require an organ or some other instrument to make your services more impressive? Wait not for the gentlemen to take the lead, but lead yourselves. Say not that you are weak and wanting in business capacity; He who is strong will give you aid. Say not that you are timid, and shrink away from any public exertion; the Head of the Church will take away your timidity and give you a firm and steady step when you walk in the path of duty. Such is our implicit confidence in woman that there is nothing, in our opinion, she cannot accomplish by her persevering goodness.

We are comparatively a stranger in this great city, but we could select *twenty* ladies who would pay off the debts of any Church in Montreal if they believed it to be an object of prime necessity. These determined spirits exist in every parish in the Province, and, if properly combined, will pay Church debts, buy organs, and

raise funds to build new Churches if need be.

Of course we do not intend you to infer that in all these things the men are to be left to their "beer and pipes and tobacco," and be allowed to snore away their lives in inglorious ease and comfort, while the Churches are being built and the organs are being bought. On the contrary, wherever the ladies go the gentlemen are compelled to follow. Keep them moving.

We trust the Churchwomen of Canada will not despair, but take their measures and pursue their plans with inexorable precision, and success will crown their efforts.

THE RELIGIOUS PRESS.

There seems to be a vague opinion in the minds of some men that *The Church of Old England*, although seemingly a great favorite in its youth, (judging from letters received,) "will, when it gets older, fall into the hands of influential men and close its columns upon those who discountenance party aims and ends and pant for the manly freedom of the Press."

Now that is, to say the least of it, a most unreasonable opinion. There is not a distinguished Churchman or Divine in the Province who has any use for, or desire to have, any newspaper or magazine influence, which would soon destroy his usefulness and make him simply ridiculous. If the great men of the Church have no better foundation for their fame than the ephemeral smiles and flattery of the Press, they are in a proper condition to receive the condolence of the Church journals, but not their support.

So much do we differ from those who hold an opinion on this subject, injurious alike to the Clergy and the

Press, that we do not believe there could be found in Canada or any where else an ordained minister who would accept as a present all the papers within his reach. What would he do with them? How could he use them?

Clergymen of learning and ability are notoriously distrustful, albeit they may not tell us so, of the effect of journalism on the Church and her onward march.

The Press has its uses undoubtedly, and we think we have established this magazine on grounds the best calculated to make it a blessing to the Church and those who have enlisted for life in the service of her Founder. *The Church of Old England* is a mirror in which all who choose can show their faces. It differs from other mirrors, however, in this, that it retains the likeness of those who look. It is therefore the advice of the Editor to his contributors to make themselves look as handsome as they can. Their communications, like their lives and sermons, must have a lasting effect, and it is the duty of all to consider well the subjects about which they write. This magazine has its origin in the poverty and distress of a ruined man, but under the guidance of the Church and the smiles of a merciful God it may be the humble means of benefiting others as well as its author.

FATHER IGNATIUS.

Mr. Lyne, the father of "Father Ignatius," writes to the *Standard* a very pathetic letter with regard to his son. He says that he has all along entreated him to return home, and that "Ignatius" has now done so, consenting to be guided by the advice of a Bishop and a Clergyman who had his confidence. The conditions which Mr. Lyne required were that his son should abandon his monk's dress, and should give up to proper care the child which

“out of his abundant love and charity he took charge of.” Mr. Lyne goes on to denounce with the utmost warmth the cruel scandals that have been circulated by wicked slanderers, and to prove their untruth has received into his own household the “Sister” who nursed Ignatius during his severe illness. He also speaks in the most affectionate terms of his son’s devotion and earnestness, expresses his deep desire that some of the clergy may be able to make use of and direct his son’s devoted but erratic zeal, and undertakes to be responsible for his son’s just debts. Ignatius thus describes his present position:—

“I have been deceived by many of the clergy; all support has left me; I am in debt and a beggar without hope; my health and strength have failed; the slanderer seeks to destroy me, and I fly and am safe in my father’s house.”

We insert Mr. Lyne’s letter elsewhere.

CORRESPONDENCE.

To the Editor of the *Church of Old England*.

DEAR SIR:—I have just received per post the first and second numbers of “*The Church of Old England*.” I hail them with thanks and satisfaction.

You are undertaking a great work, and a great responsibility rests upon you. May you be supported, encouraged, and blessed. Within the past twenty years, I have seen various Church papers started, and after a feeble existence, wither and die. The Churchmen of the Canadas have yet to learn how to support and maintain a publication which has the true genuine “ring” of honest and fearless Churchmanship about it. Difficulties and anxieties you may expect; but if you proceed as you promise, ignoring party feelings, treating outsiders with gentlemanly courtesy and Christian charity, speaking the truth in love,

and affording your readers plenty of good readable matter, original and selected, you will carry with you the good wishes and (I doubt not) the substantial aid of hundreds of subscribers in all parts of the Province. I will do my best to procure subscribers in my locality.

Very truly yours,

THEOPHILUS.

May 23, 1866.

DIOCESE OF HURON,

JULY, 1866.

To the Editor of the *Church of Old England*.

DEAR SIR,—There are some things I think in our Western Diocese worth noting; and as they have necessarily been brought before us again in our late Synod and Church Society Meetings, a brief statement of them to you, I hope, “numerous readers,” may not be out of place. The first is the very creditable manner in which these assemblies were attended, notwithstanding the great excitement in the country at the time, owing to the most disgraceful inroad of the Fenian marauders into the Province. It was also gratifying to learn that the receipts of the Church Society for the last year were considerably increased; though not so much as they ought to have been, considering the prosperity of last year, as proved by the increased revenue of the Province, as stated by the Hon. A. T. Galt, Minister of Finance.

The Charge of the Lord Bishop was an earnest protest against the dangers of ultra-ritualism and the sin of rationalism. It would have been more satisfactory, however, had the good Bishop not forgotten to warn his Diocese also with equal indignation against the much more common evil in this country, and indeed in the English Church generally, of the neglect of those “ceremonies positively enjoined by our rubrics, as well for a decent order in the Church, as be-

cause they pertain to edification;" "the wilful and contemptuous transgression and breaking of which common order and discipline," says the Prayer-Book, "is *no small offence before God.*" For my own part I fear that the bold and cold, not to say irreverent, manner in which the services of the Anglican Church everywhere are too often conducted, is in far more danger of driving persons of warm affections and enthusiastic feelings, the very cream of our practical people, though of illogical minds, into the arms of Rome, than all the vestments that were ever worn, or all the censers that were ever swung.

The *godless* common school question was ably discussed, on both sides, though it is not much to say, that the force of the argument was necessarily with the protestors against the present system. "The fear of the "hustings," and the dread of making themselves unpopular, as it appears to me, were too many for the advocates of a holier system; still, the friends of a thoroughly distinctive christian training, even in our public schools, were not discouraged; the vote was said to be a gain on previous years; and its advocates seemed resolved to persevere, however their names for a time may be cast out as obstinate and tiresome, for so doing.

One of the pleasing incidents of the doings, was the well-deserved compliment paid to the Rev. J. Walker Marsh, M.A., who has now for near nine years been the indefatigable and most conscientious Secretary of our Diocesan Church Society; as indeed also of our Synod. Hitherto he had not been asked for any security, but the time having come when, the transactions of the Society have assumed such a weight and importance, that some of our business men thought it was only due respect to the universal practice of all such bodies, that security should be given, it was *unanimously* resolved that the Society should itself pay the annual premium,

and take the said security in the Insurance Company, formed for that purpose. It was observed by one of the elder Presbyters of the Diocese, not exactly a theological *confrère* of the worthy Secretary either! that he had boasted throughout the length and breadth of the Diocese, and in Toronto, that he knew of no such Society that had been equally successfully worked, and that he did not think we had lost five dollars from want of care.

Another fact of which the Diocese of Huron may well feel proud, is, that we have purchased a handsome *See House*, with 14 acres of land, for the residence of the Bishop of the Diocese; the principal part of the money, \$10,000, to be raised by the sale of some *extra* Episcopal Fund lands, supplemented by Diocesan subscriptions to range over five years; leaving the revenue of the Episcopal Income, when the Toronto award is ultimately carried out, \$3,000 per annum; which sum, indeed, it very nearly reaches now, as the present Bishop has also a large Commutation Fund salary, as one of the earlier clergy of the former Diocese of Toronto.

Dr. Hellmuth is appointed to the Rectory of London, and also Dean of the Cathedral; he of course will resign Huron College, by which his income will be lessened, probably greatly so, as he will doubtless have one or two curates; for he is a gentleman of great energy, and liberal with his means, and (D.V.) will not suffer the Parish to languish, or the Cathedral, as I trust, to remain closed all the week.

Wishing you every success,
Yours truly,
A HURON PRIEST.

WHAT DO THE PLYMOUTH BRETHREN BELIEVE?

I.

WITHIN the last thirty-three years, a sect has arisen, called by some "The Plymouth Brethren," by others "Bar-

bytes," and by its own members "Brethren in Christ."

This sect is (professedly) formed on an Apostolic and Primitive basis. It is meant as a resurrection of the Primitive Church, which, according to the Brethren, has been dead and buried for more than 1800 years. It is a Lazarus denuded of all evidences of death, sitting at the same table with our Lord as his most highly favoured friend. It has a large mission. Its principles are to change the constitution, rules and creeds of all Christian bodies, for it is the real, the undoubted Church of God, and all other are in error.

It is also *inexpensive*: it ignores a ministry—wishes to worship in an upper room—is opposed to Bible and other societies—affording consequently but few channels for the expenditure of money. It is very select, for its rules are of that nature that expansion would prove its death; and it is distinctively separated from all Christendom. It has no *creed*.

The sect has made itself known through the medium of widely-distributed tracts. Many of these productions are written in the sweetest strains of Christian piety, and relate merely to matters in connection with the soul's salvation. Few can read them without experiencing something akin to gratitude to the writer, and a desire to read and study more of his writings. It would be well, however, if all their tracts were of this description, but, unfortunately, such is not the case. Their controversial tracts are of a different kind, every one gets a sting of the unchristian pen. Dissenters are represented as "marshalling themselves in the ranks of the Infidel and Socinian." (Present Prospects, page 10.) As "having less individual spirituality among them than the Church, as being altogether taken up with the irreligion and ungodliness of popular feeling, and as for the Church of England it is (notwithstanding the individual spirituality in it) an apostacy, and the Evangelical body, more guilty and inconsistent than all others put

together." (Separation from apostacy, page 27.) Thus, Plymouthism recognizes no blood mark on any one's door, except its house. It has a palpable desire to slay all. Dissent is Infidelity and Socinianism. Episcopacy is apostacy.

If these tracts, however, were merely abusive tirades against Churchmen and Dissenters, we would not trouble ourselves by noticing them. But we have graver charges to bring against them; exploded heresies are revived in them; some of the most sacred doctrinal truths are perverted, and the axe is laid at the root of the doctrine of the Atonement. The humanity of the Lord Jesus is virtually denied—the Sabbath abrogated it—prayer for the Holy Spirit looked on as something akin to blasphemy, and daily pardon for daily sin represented as unworthy of the child of God.

Few admirers of the Brethren in different Christian bodies are aware of these facts, and these words are written to lay bare the errors of a sect that compass sea and land to make one proselyte. We will quote from the acknowledged tracts of the recognized leaders,—tracts written over the well-known initials "J.N.D." (Mr. Jno. Darby), "C.H.M." (Mr. Mackintosh), and "C.S." (Mr. Stazley), or by those who hold views of a similar nature with these gentlemen. We regret that we have not a straightforward *Creed* to refer to, and that we will be forced to weary our readers with tiresome quotations from various tracts. Still, as we are anxious for the preservation of the truth, and the truth alone, we would ask a patient reading from all sincere enquirers after, or believers in the truth as it is in Christ Jesus.

THE LAW.

The views of the Brethren on this important point may be summed up in a few words. "The Moral Law is altogether Jewish property. Gentiles never had anything to say to it, and Christians were never under it." We need scarcely say that these views are unscriptural. The Brethren have assailed the founda-

tions of Christianity; they deny God's Law, and, consequently, undermine the Gospel which sprang forth from it. It is painful to read their remarks on the subject, and we would therefore again state that we quote them, not from a spirit of controversy, but for the sake of God's truth. We quote from the fountain head, the tracts of Mr. John Darby.

Holding the views that this gentleman does, he is of course forced to deny that Adam was under any law. His words are: "A sinless being who had life, did not require a law of righteousness to obtain it." Now mark the weakness of this. Of course Adam did not require a law to *obtain* life, he had life—life given by God, as a Sovereign God; but will any one deny that it was God's will that Adam should obey a law if he wished to *keep* life. Does Mr. Darby mean to say that these words do not constitute a law, "The day that thou eatest thereof thou shalt die." If these are not the words of an iron, unbending law, we know not what law is. Law was not meant to give life, but to keep and preserve life, and Adam brought in death because he disobeyed law.

And in this Law we see the great primal Law. If Adam had loved God with *all* his heart he would never have broken the command of Eden. It was to test his love for God that Satan plied the temptation in the words, "Ye shall be as Gods." If Adam's love for God had remained true, if he had obeyed the law of his untarnished nature, he would have shrunk back with horror from this proposed elevation from humanity to Deity; but failing in his love to God, disobeying the law of his nature, he was easily led to break the Test Law of Eden. He took and eat, and fell.

Again, Mr. Darby says, "*a law to love God does not suit innocence.*" This statement is so palpably opposed to common sense that it is scarcely worth answering. We would do so, however, in the words of the Lamb of God, "I delight to do Thy will, yea Thy law is within my heart." Will Mr. Darby add

to his many heresies the awful one that Christ was not innocent?

But this is only paddling in the shallows; Mr. Darby gets into deep water when he comes to the second Adam, Jesus Christ. Take, for instance, the following assertion: "*Christ took up man's cause as born of a woman, he took up the remnant of Israel as born under the Law. He was made sin to reconcile the Gentiles, and bore the curse of the Law to redeem the Jews.*" Here Mr. Darby makes a distinction between Jews and Gentiles. Christ has nothing to say to the Law in atoning for the Gentiles. The Gentiles were never under it. They never had, nor never will have, anything to say to it. Now we meet Mr. Darby's theorizing with Scripture. He will admit, I suppose, that the Church at Galatia was not composed *altogether* of Christianized Jews; he will most likely agree with the generality of Bible students that the Church was composed of many members, Gentile born, together with many Jewish converts. That "the foolish *Galatians*" had been bewitched by Judaizing teachers.

Well, what does Paul say to this mixed congregation: "Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith"; and further on in the chapter he tells them that there is no such distinction as Jew or Gentile in the eyes of God, when viewed through Christ: "For there is neither Jew nor Gentile, bond or free, male or female, for ye are all one in Christ Jesus."

Again, in the fourth chapter, he says, "When the fulness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." Who does this word "we" refer to? Undoubtedly the Galatian members, then

the members of the Church in Galatia, had been under the Law.

But further, Mr. Darby and his followers deny that the Christian has anything to say to the Law: "*I have nothing to do,*" he says, "*with the Law as a way of righteousness,*" an opinion echoed by C. H. M. in the following words: "*The law is not our rule of life.*"

Now, we will not argue with either gentleman on the expression "rule of life," we are well aware of the unbending windings of an argument based on such an expression, which after all might fly far short of the real matter at issue. That Mr. Darby is determined to destroy the Law at any hazard is plain, but we would ask him these questions before he gives it the last blow: "Is the Law God's moral standard for His creatures? Is it, or is it not, a transcript of the will of God himself, with reference to the moral standing and position of his servants? The Law may not be the moral standard of the Brethren, but one thing is certain, it was Paul's, "I delight" (he says) "in the Law of God after the inward man." The Law may not be binding on the Brethren; there may be nothing but the law of the land to keep them from stealing or bearing false witness, but it was not with such views that Paul formed the Church at Rome. He ever kept God's moral standard before his followers. In his epistle, he writes to Gentile Christians, possibly as good men as the Brethren, at all events sufficiently holy to be styled in the first chapter, "Beloved of God, called to be saints, whose faith was spoken of throughout the world," a happy notoriety, not yet arrived at, we think, by the Brethren. Now, how does he train these Romans? does he say with Mr. Darby, "You have nothing to do with the Law," or with C. H. M., "The Law has nothing to say to your mode of life." Nay, either Paul or Mr. Darby are in error, for the disagreement between them is actually startling. "Owe no man anything," he says, "but to love one another, for he

that loveth another hath fulfilled the Law," and then he tells them what Law, "For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, for love is the fulfilling of the Law." Why this is the very Law that Mr. Darby endeavours to pull to pieces,—this is the Law that Gentiles have nothing to say to,—this is the Law that God only meant for the Jews, and yet here Paul elevates it before the Roman Christians as God's moral standard, and inculcates the necessity of their fashioning their lives according to it. How can we explain this anomaly? There can be only one way of doing it: either that Mr. Darby holds and teaches unscriptural views, or that Paul was not as well informed on the subject of the Law as Mr. Darby and his followers.

We have no desire to quote any more on this subject, but would point out the necessary consequences arising from such views. In freeing Christians from the Law, Mr. Darby has taken down every fence around purity, and let the runagates at liberty to do as they please. He has taken away the safeguard of morality, of virtue, of chastity, of everything that conduces to the welfare of society. He tells the sensual adulterer that there is no Law of God for him against adultery, and the robber, that there is no law against theft. God help the world the day that such a creed would be universally received, and God pity and pardon the men that compass sea and land for its propagation. How refreshing to turn from such spiritual abortions to the solid fact experienced by the great Apostle 1800 years ago, and by millions of God's dear children since, "I delight in the Law of God after the inward man."

II.

IMPUTED RIGHTEOUSNESS OF CHRIST.

Holding the views the Brethren do

on the Law, they are, of course, forced to find fault with this fundamental doctrine. We dread to think of the effect of men rashly tampering with the doctrine of a sinner's Justification, and we lay the accusation of having done so at the door of the Brethren.

According to the teaching of God's Word, Adam in sinning broke God's Law, and became subject to its penalty, and the curse of a broken law descended to his children. Christ, the second Adam, fulfilled the Law, and bore its penalty, and made not alone an atonement for sin by His death, but by fulfilling every demand of the Law, *during life*, worked out a perfect robe of righteousness for His people. Adam sinned as the federal head of the human race, and the sins of his life were imputed to his children; and Christ, the second Adam, lived and died in the cause of human nature, and the purity of His life was imputed to those who believe on Him. Thus, if the death of Christ frees us from the penalty of the Law, the life of Christ furnishes us with a life of obedience under the Law. We claim *all* that Christ has done,—we claim His *life* and death. Christ speaks to the sinner and says: "Give Me your sins as lost in the first Adam, and I will give you My righteousness as the free gift of the second Adam, and thus we are fitted to stand before God." If we are asked, have we suffered the penalty of a broken Law? we point to our Substitute; and — we are asked whether we have kept God's Law whole and entire? we point to the life of righteousness which He has imputed to us. Thus saved by the death of Christ, and clothed in garments of righteousness, woven by the life of Christ, we are accepted of God, "for He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

Now, one glance at the outline of the doctrine of Justification will show our readers that righteousness is as necessary for our salvation as the act of the Atonement itself. Here we do not differ from

the Brethren, for they admit the necessity of the imputation of some kind of righteousness, but we cross swords when we come to define what that righteousness is. We maintain that the Bible teaches that Christ is our righteousness, whilst they maintain that Christ is not our righteousness. Indeed, they deny *in toto* the righteousness of Christ as a doctrine of Scripture.

"It is remarkable," says C.S., "that the Scriptures never use the expression 'the imputed righteousness of Christ, or even the righteousness of Christ, but always the righteousness of God.'" "I read," says C.H.M., "of the righteousness of God, and, moreover, of the imputation of righteousness, but never of the righteousness of Christ."

We agree with these gentlemen that the words "imputed righteousness of Christ" may not be found in Scripture, even as the universally acknowledged word *Trinity* may not be found in Scripture; but we deny that Jesus Christ is not spoken of *as our righteousness*, as the sole and only robe of righteousness wherewith we can be covered. This is the real point, and it is the denial of this that C.H.M. wishes to impress on his readers.

We will only ask to quote a few passages to prove how rash he is in his statements. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called—the LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 5-6.) Can the Brethren say that these words do not refer to Jesus Christ, and if so, how can they conscientiously distribute tracts leading people to suppose that the righteousness of Christ is not spoken of in the Bible. They may possibly endeavour to get out of the difficulty by saying that the text is Jewish property; but we would call their attention to the fact, that it refers to a day when the Jews will acknowledge

Christ, and be admitted into all the privileges of Christianity. It is as Christians—as children of God—as heirs of immortality, that they will call Jesus “the Lord *our* righteousness.”

But there are other passages that we feel we cannot pass over. The following words occur in 2nd Epistle of Peter, i., 1, “Simon Peter, a servant of God and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” Now, of course, C. S. is aware of the literal translation of the latter words of the verse: “Through the righteousness of our God *and* Saviour Jesus Christ,” or as Bloomfield renders it, “To those who have obtained like precious faith with us, as to the righteousness of our Lord *and* Saviour Jesus Christ.” We would ask C. S., Is not the righteousness of Christ spoken of here?

Again, we would cite the 5th chap. of Romans, 18th and 19th verses, “Therefore, as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus Christ) the free gift came upon all men unto justification of life. For as by one man’s (Adam) disobedience many were made sinners; so by the obedience of one (Jesus Christ) shall many be made righteous.” We are aware, of course, that these verses are open to criticism, but in no way can any form of criticism interfere with the expression, “be made righteous.”

Finally, we would refer our readers to the 10th chap. of Romans, 4th verse, “For Christ is the end of the Law for righteousness to every one that believeth.” It cannot be said that this verse refers to the Jew alone, for it states distinctly that Christ is the righteousness of *everyone* that believeth, or as the Apostle expresses it in the 12th verse, “For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.”

We consider that these verses prove distinctly that Jesus Christ is spoken of

as our righteousness, as the sole and only robe of righteousness, clothed in which we have a right to stand before God, although C. S. and J. N. D. would lead us to suppose otherwise through the shallow statement “that the Scriptures never use the expression, the imputed righteousness of Christ, or even the righteousness of Christ.”

But, it may be asked, if the Brethren admit the necessity of some kind of righteousness, and if they reject Christ’s righteousness, as imputed to the believer, from whence do they derive their Justification in the sight of God? Out of many theories on the subject, we will content ourselves with one taken from C. S.’s well known tract entitled “Imputed Righteousness,” his words are as follows: “God’s own essential righteousness is imputed to us.” Mr. Bell re-echoes this awful view: “The righteousness spoken of in the 3rd of Romans is evidently the righteousness of the Godhead, that essential attribute.” “God’s righteousness,” says Mr. Darby, “is the quality of character that is in God himself.”

Now, let us dissect these theories: 1st, According to Mr. Darby, God’s righteousness is the character of God himself; 2nd, according to Messrs. Stanley and Bell, this character of God is imputed to us; and, 3rdly, according to such teaching, every child of God is possessed of the character or quality of the Father, and consequently as righteous in His sight as He himself is righteous. We do not scruple to call this blasphemy.

In the case of Christ’s imputed righteousness, it is the righteousness of *a man* that is imputed to men. This we can understand, but here (according to Mr. Bell) is an attribute of Deity imputed to humanity; although to the very last humanity will be defiled with sin. Awful is the field of thought that this opens before us. If it be possible for one, and the leading attribute of God to be imputed to us, it is of course possible that other attributes of Deity can be imputed also. From henceforth.

Deity is not to stoop to dust, but dust to ascend to the Majesty and Dignity of Deity. There can be no doubt about our righteousness; we are to be made righteous in the sight of God by being in the flesh as God. Consequently He can never reject a righteousness which is essentially his own. This is no novel view. It was whispered to our first parents in Eden, "Ye shall be as Gods," and we know with what result. It was one branch of the Philosophy of the first century, for it was taught by some "that man was compounded of an earthly and vicious body joined with a soul plucked somehow from Deity itself and of a heavenly kind." Strange, is it not, that the men who would crush episcopacy and dissent under their feet, should be blind enough to offer us in the place of either a system that teaches the heretical philosophy of the first century.

Such are the leading theories of the Brethren on the subject of imputed righteousness. There are more, but we think it scarce worth our while referring to them. We put it to the common sense of Christian people, Is such teaching to be tolerated? Are such teachers to be looked on as reliable guides?

III.

PRAYER FOR THE INFLUENCE AND THE GIFTS OF THE HOLY GHOST.

The teaching of the Brethren on this point is of a most repugnant nature. Fixing on such texts as "Ye are the temple of the Holy Ghost," &c., they argue that for a child of God to pray for the Spirit is a lack of faith if not actual blasphemy. We almost shrink from copying their opinions on the subject.

"If the Spirit be addressed in prayer or in hymns, the rational consequence is *almost blasphemy*. It is the Spirit speaking to himself, the Spirit of God calling out

'Come Holy Spirit, Heavenly Dove.'

"But it will be said it is not the Spirit who is praying. We are praying for the Spirit. Thus you at once deny your only means of access to the Father; you virtually deny that you

"are Christ's. 'For if any man have not the Spirit of Christ he is none of His.'"

We pass over the grossness of this passage, together with the palpable misapplication of the scriptural quotations, and we grapple at once with the charge of blasphemy brought against all God's children who pray to or for the Holy Ghost. We can hardly fancy that the writer was aware what he was doing when he penned the sentence: "It is the Spirit speaking to himself, the Spirit calling out 'Come Holy Spirit, Heavenly Dove.'" Of course he refers to that intimate communion which exists between the soul of the believer and the Holy Spirit. We know that the Brethren are fond of speaking of this subject in a peculiar way, but we cannot think that they realized how such a line of argument if carried would leave them without any God to invoke at all.

All believers are one with the Father and Christ Our Lord's prayer for those who should believe on him, through the teaching of the Word, is, "That they may be one, as Thou, Father, art in Me and I in Thee, *that they may be one in us*, that the world may believe that Thou hast sent Me." Here is a spiritual connection between the Father, Son, and the believer, of fully as intimate a nature as that existing between the Holy Spirit and the believer. But according to the Brethren's idea, we should not pray to the Father, "for it would be the Father speaking to the Father," or we should not invoke the Son, for then the Son would address himself. Sad, indeed, would be the position we should find ourselves in. Having absorbed deity through the channels of spiritual relationship, we would leave ourselves without any God to hear our prayers.

But we say distinctly that we have Apostolic sanction for praying as believers for an extension, or revival, or continuance of the gifts of the Spirit. That Spirit is represented in the Scriptures as possessed of certain gifts, which mercifully He extends to us. He is the Spirit of adoption, of counsel, of grace,

of holiness, of knowledge, of understanding and wisdom, of glory, of judgment, of life. His presence evidences itself by certain fruits: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Now, if we can find the Apostles praying as Christian men for a continuance of these gifts, and for a greater exhibition of these fruits, then we say we are possessed of the most undoubted authority for praying both to and for the Holy Spirit.

In Matthew x., 20, our Lord says, "that the Spirit of God would teach the Apostles to speak," and in Mark xiii., 11, He reiterates the statement; and yet Paul, in Ephesians vi., 18, asks the prayers of Christian people on his behalf, "that he might speak boldly as he ought to speak"—there the Apostle plainly tells the Ephesians to pray for the Holy Spirit.

The perfecting, establishing, and strengthening of the saints constitutes part of the Spirit's work, and form the clearest evidence of the Spirit's presence, yet Peter (1 Peter, v., 10) prays that God's elect, "after they have suffered awhile, may be perfected, established, strengthened, and settled." We ask, Is not Peter's prayer a direct appeal to God for the influence of the Spirit in God's own time.

Again, "grace, mercy, and peace" are fruits of the Spirit, yet Paul, in writing to Timothy (1 Epistle i. 2) prays that grace, mercy, and peace may be his portion.

We need not carry on this line of argument further. We would refer our readers to the following texts as worthy of close study:—Ephes. i. 10, 11—vi. 18; Phil. i. 9, 11; Col. i. 9, 11; 1st Thes. iii. 12, 13—v. 23; 2nd Thes. iii. 16; 1st Tim. i. 2; Heb. iv. 16; Jas. i. 5; Jude xx. 21.

But we are possessed of direct evidence on this subject. No one can deny that the Epistles to the Corinthians were addressed to professing Christians. Paul speaks of them "as sanctified in Christ Jesus," and he thanks God "that in everything they were enriched by

Christ in all utterance, and in all knowledge, and that the testimony of Christ was confirmed in them." Of course all these evidences of spirituality were the result of the Spirit of God working in their hearts, and yet how does Paul close his 2nd Epistle to this Church,— "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, amen." Now, we put it to the common sense of Christian people, Is this, or is it not, a prayer? and if a prayer, does not the Apostle pray for a revival or extension of the Spirit's work on the hearts of God's children. We care not to define the word communion. It matters little what Paul wished the Spirit to do, but that he did invoke the Spirit's aid in behalf of the Corinthian Church no rational mind can deny.

Again, we would direct our readers to the 11th of Luke and the 19th verse, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." This verse has ministered not a little to the discomforture of the Brethren, and they have endeavoured to evade the force of its testimony by the relentless comment that it is Jewish property, and that Gentiles have nothing to say to it. Now we will not submit to this Scriptural mutilation. We are very fond of the Jews, and we would oblige the Brethren as far as we consistently could, but neither Jew nor Darbyite, or both combined, will rob us of our heritage. C. H. M. may be a good critic, but where does he draw the line of distinction in this chapter between that which is Jewish and worn out, and that which is Gentile and of value? and who gave him the authority? Is all the chapter Jewish? God help us if it is. Is the Jew to ask and receive, to seek and to find, to have the door of mercy opened to *him*, and are we who love Jesus to ask in vain and seek in vain, and with the love of a sinner for a Saviour burning in our breasts, to die a lingering death at the portal of a gate,

that no prayer can shake, or no entreaty, however piteous, open? O! we dare not think that even the Brethren believe this. We feel they treasure this promise in their heart of hearts, and we entreat of them to abstain from slaying this Isaac on the altar of heretical expediency, and to raise an altar of thanksgiving to God, who has promised to bless them that ask, by pouring-out on them the Spirit's gifts.

We feel we need say no more on this subject; we trust we have exposed error and elevated truth.

To be continued.

Notwithstanding their rejection of Christ, He is still made the head corner-stone. They cast Him away by their miscensures and reproaches put upon Him, and by giving Him up to be crucified and then cast into the grave, causing a stone to be rolled upon this *Stone* which they had so rejected, that it might appear no more; and so thought themselves sure. But even from thence did He arise, and *became the head of the corner*. The disciples themselves spake, you know, very doubtfully of their former hopes: *We trusted that it had been He which should have redeemed Israel*; but He corrected their mistake, first by His word, showing them the true method of that great work, "*Ought not Christ to have suffered these things, and to enter into His glory?*" and then really, by making himself known to them, as risen from the dead. When he was by these rejected and lay lowest, then was he nearest his exaltation, as Joseph in the prison was nearest his preferment. And thus it is with the Church of Christ: when it is brought to the lowest and most desperate condition, then is deliverance at hand: it prospers and gains in the event, by all the practices of men against it. And as this Cornerstone was fitted to be such by the very rejection of it, even so it is with the

whole building; it rises the higher the more men seek to demolish it.—*Archbishop Leighton on 1 Peter ii, 7, 8.*

Wycliffe himself was not certainly disposed to leave too much to Church governors. He put forth a tract in which he plainly avowed that he thought it contrary to God's law for Bishops or Clerics to possess lands or lordships. This notion he founded upon texts in the New Testament in which our Lord reproves his disciples for contending which should be the greatest; and he argued that God, in the old law, forbade priests to have any heritage among the people; therefore they ought to live on offerings and tithes, which he calls *God's rents*; and patrons who had endowed the Church with lands were guilty of an offence against this divine prohibition. The argument was unsound, and rested on an imperfect knowledge of the Scripture. The Levites, under the old law, had a public endowment of lands as well as tithes; their forty-eight cities had each a suburb or district assigned them for gardens, and pastures for their flocks, of the size of an ordinary parish or manor (Numb. xxxv. 4, 5); and it is plain that the priests had a portion of their maintenance from these fields of the suburbs (2 Chr. xxxi. 19). Religious persons were allowed and encouraged to devote a part of their lands to the service of God and the use of the priests (Lev. xxxii. 16-21). As to lordships, David, and other religious princes, had always some of the chief priests for their ministers of state; and it would not be easy to find a good reason why Christian kings should not entrust a share of the public counsels to the Bishops, whom the English Constitution has ever regarded as one of the three estates of the realm. In this, and some other points, Wycliffe was carried by his zeal beyond the bounds of truth and soberness.—*The English Reformation by Massingberd.*

LINES.

Be not discouraged by the heavy load
 Which bends your weary frame,
 Tho' the way be dark, and hard the road,
 It only is the same
 O'er which have many, heretofore,
 Passed on to their reward ;
 They safely housed on Canaan's shore,
 Experience there for evermore,
 The presence of their Lord.

They look with sympathizing eyes,
 Upon us toiling on the way,
 Striving to obtain the prize
 Of life and endless day.
 E'en now, those sainted spirits wait
 To welcome us to rest—
 They sing with joy about the gate
 Of Paradise, the blest.
 Methinks I hear their tuneful song—
 It cheers my heart and makes me strong
 To bear the way—it wont be long.

R.

FORMALITY AND SIMPLICITY.

"Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."—MARK X. 16.

In the words of our Lord, which we have chosen for meditation, there is something that regards children, and something, too, that is intended for adults. Jesus Christ suffers the little children to come unto Him, and thus shows us that even at that early age they have capacity to find the Saviour. Indeed, His saving work has been seen in more than one infantine heart, before it had received any regular instruction from man.

There is much more affinity than we generally imagine between Jesus Christ and a little child, and it is not without reason declared by the Lord that "out of the mouths of babes and sucklings has He ordained strength, because of His enemies." Thus, too, the Saviour presents to us little children as our model, when he solemnly proclaims, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." By this the Lord does not give us to understand that little children are innocent, or little-

angels, as we often hear them called by worldly people. The germ of sin already exists in the new-born child ; let it live a year or two, and it will soon show all sorts of evil tendencies, which neither proceed from bad education nor bad example, but simply from a fallen nature. It is consoling to reflect that the Saviour passed through early childhood to restore that portion of our life, as He has restored the rest. If He places us in the presence of a little child, it is that we may strive after that simplicity which it possesses. "God made man upright, but they have sought out many inventions." Now, a little child has not yet taken any bent ; it is candid, simple, transparent : by and by it will no longer be so. The older we grow, the more heart-sincerity wears off, to be replaced by semblances. Instead of showing ourselves as we really are, we have recourse to a borrowed conventionality. Would we ourselves like all the world to know what is covered by our manners and countenance ? Now, between truth and falsehood there is a sort of debateable ground, which may be described as formality. It is to this that we would turn our thoughts. Formality, as we understand it, is the mere shadow of truth, and it penetrates into many of the tendencies of our heart and our mutual relations. It glides, too, into our religious life ; and thus we shall be led to think of natural formality and spiritual formality,—of which last the Bible affords us many illustrations. When we have sufficiently studied this formality in its origin and its manifestations, we will return to contemplate the temper of a little child,—repeating to ourselves the Lord's declaration, that unless we receive the kingdom of God as such, we shall not enter therein. And as this passage alludes to a simplicity that must take place of formality, we shall examine what it consists in. We shall find there is a natural sim-

licity of character, and a simplicity that is the work of the Holy Spirit. It is not to the former, but to the latter, that our Lord promises the entrance into the kingdom of heaven.

Let us go to the root of things; it is in the heart that everything begins. What does this formality amount to in its original condition? It is, in point of fact, a state of resistance, of antagonism, which we will not allow to appear; it is a secret dissatisfaction and dislike which would be too compromising were it allowed to display itself openly. A formal man is potentially a murderer, for he has within him the germ of hatred, and hatred is murder begun. If God left us to ourselves, we, formal men, should exterminate each other, because the general state of the fallen heart is one of mutual resistance and opposition. But it would be too odious to let this fatal tendency appear in all its nakedness. We therefore conceal it as well as we can; we only leave visible what we cannot succeed in concealing.

Let us come down to details; and for this purpose we will sketch a few portraits, working our way gradually from the circumference to the centre.

There is a social formality, first of all, to which we give the name of etiquette. It is a subjection to conventionalities in which the heart has no share. One would gladly shake off such a bondage, but the spirit of the age is too strong for us. To struggle would but be to encounter the fate of the pot of earth pitted against the pot of iron. It is no longer truth that reigns here below—it is deceit. All men are liars,—only civilized, polite, fashionable liars. They study their deportment, their gestures, their manners, that they may give to them all a certain degree of grace; but this is not “the grace of our Lord Jesus Christ;” it is simple formality.

Then, again, there is a formality in speech. Some men there are who are dry, curt, dictatorial, and who

adopt this style only to give themselves a semblance of authority. They are deficient in true seriousness; they neither feel the solemnity of life nor the importance of divine things. They feel only the weight, the importance of their own personality. But, not content with this, they are anxious that others should feel it too, and hence their grandiloquent air and language.

Then there is a formality in opinion. We find some human characters infallible in their own eyes—impossible to instruct or in any way to convince of error. They are their own oracles, wise in their own conceit to the pitch of folly. One need not attempt to alter them, they are invariably right, the last word is theirs, and they brook no contradiction. They are men who pretend to a monopoly of truth, and confound it with their own personality, just as Louis XIV. used to say, “France is me.”

Again, there is a rigid formality in determination. There are men who will, because they will, without any other reason. It is enough that they have resolved upon anything for it to be done, however wilful and unreasonable no matter; an angel could not change their purpose. And as it is always easy to find a well-sounding name for what we are bent upon excusing, such self-will is characterised as energy, force of character, firmness of resolve.

Such men bring the same unbending formality into all matters of business. We find them inexorable when we have to discuss with them any affair of mutual interest. They are selfish despots, who, availing themselves to the utmost of their legal rights, will despoil us without a scruple. Too often, alas! this spirit exists between brothers and sisters when there is an inheritance to be divided amongst them.

There is another development of the same peculiarity less repulsive, but more general still. It is the for-

mality that encounters us in the everyday affairs of life. There are many men who will wait for ever that others may come forward to meet them, and who will on no account consent to take the first step. They have too much self-respect, they allege, to throw themselves at the heads of others; they consider true wisdom to consist in waiting to be sought. One might suppose they were demigods, always surrounded by a small halo. Indeed, unless you have a grain or two of incense to offer them, they are always silent and reserved. We are well aware that this species of formality has a very well-sounding name—it passes for self-respect.

Formality may also affect the style and manner, for indeed the style and manner are the man. There are formal letters, formal conversations,—the words, one would say, all move on stilts. A man of this sort, writing to his friend, will weigh every word; for there is a diplomacy in friendly as well as in political correspondence. It is not the heart, it is a spirit of calculation that puts these letters into the post.

We have before said that there is a spiritual as well as a natural formality. The *Ego* which is at the bottom of all formalities enters into our spiritual relations as well. The Bible shows us many examples of the kind. We think we are drawing the sword for God's honor, while all the time we are exalting our own persons. When the sons of Zebedee would have called fire from heaven upon the Samaritan villages, they were not aware that they were just as much offended with the slight offered to them as to their Master. And when the disciples would have forbidden the man who walked not with them to cast out devils in the name of Jesus, they were actuated by a spirit of clerical bigotry, they had a quite papal pretension in their heart, though they were far from owning it to them-

selves. Again, when Peter was willing to forgive seven times, and asked if that were enough, there was formality in his Christianity. When St. Paul wrote to two Christian women, "I beseech Euodias and beseech Syntyche, that they be of the same mind in the Lord," he was probably alluding to some degree of formality which had crept into their relations with each other. Spiritual formality may arise from wounded susceptibility, from professional jealousy, clerical pride, want of tact in bearing one's testimony, or perhaps excessive predilection for this or that doctrine of secondary importance, to the prejudice of the vital point, the one foundation. All these false tendencies spring from stiffness and formality of spirit. Man since his fall is the most stubbornly formal of all creatures; he puts his own personality in the place of God and the Gospels; it is in this spirit he speaks, acts, professes Christianity, till Jesus Christ himself says to him, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

It is *simplicity*, in short, that we need, and in large measure, but it must be the *true* simplicity. For, as we said before, there is a natural simplicity, as well as the one which is the work of the Spirit. Let us first of all examine the former of these. It may be illustrated under several forms.

There is a simplicity which is mere easy-going, or a want of manners and culture. It consists in making one's self thoroughly at home with all the world, without caring either for their approbation or disapprobation. It is a simplicity which amounts to rudeness; and if one had the choice of the two, one would positively prefer formality. It is not such a condition as this which enters into the kingdom of heaven.

There is another kind of simplicity which is nothing more than duiness

of mind, or torpidity of conscience. We find some characters that we can turn and twist at will, and who have neither judgment nor moral development to comprehend life as it is. Such a state as this, beneath a certain appearance of harmlessness, conceals great moral danger. The same man will let himself be used as an instrument for all sorts of purposes which he has never examined, and which may place him on slippery ground, where fall after fall will be inevitable.

There is a third kind of simplicity, which is often admired as a virtue, but which is only an affair of habit or temperament. We often hear it said of a man that he has simple habits, and this is made a merit of in him. In point of fact, the man can indeed dispense with many things, but only because they have never entered into his ideal of a happy life. Or, even admitting that a man accustomed to a more luxurious life should be compelled by some reverse of fortune to limit his expenses, do you suppose that he is in consequence any better fitted for the kingdom of heaven? To become a little child means far more than an economical system of management, or an adaptation to circumstances.

Finally, there is a simplicity which is only an imitation, which is not the real thing. The man would indeed seem thoroughly simple, but he would seem this just because he is not really so. True simplicity must be spontaneous; there must be no premeditation or design about it. Try to assume a manner that is not your own, to be more free and easy and cordial than nature has made you—the real man will pierce through the assumed character. Christian simplicity is not a matter of study, nor is it like to any other simplicity; it is the fruit of an internal change, and an operation of the Holy Spirit.

Would we contemplate true simplicity—that which gives entrance into the kingdom of heaven? Let us contemplate Jesus Christ—in Him

we see the most simple man that ever lived. His heart, His life, are simplicity itself. There all is true, primitive, free from formality. What a little child is as a child, Jesus Christ is as man. The truth of a little child, the grace of a little child, we see them in full measure in the Saviour; for as "the law came by Moses, so grace and truth came by Jesus Christ." We are touched at seeing the Saviour suffer little children to come to Him, and take them up in His arms, and make them happy there; but the same privileges are offered to us. That which unites with Christ is a holy simplicity. A simple thing is one; let us give this unity to our life by centring all things in Christ, and our formalities will drop off; everything will range itself around the one supreme interest. Those cogitations of self-love, those puerile pretensions, those efforts of pride, those deceptions of self-will, will give place to an innate mildness and serenity, which rest the mind, refresh the heart, and sanctify the life in its details and as a whole. We will attain this new happiness by beginning with prayer. Let us breathe every prayer as on the threshold of eternity; banish all terrestrial interests at these holy seasons, and the world will decrease and Jesus Christ will increase, and this union with the Lord will render us calm, happy, simple as a child. A celestial influence will pervade our soul, our actions, our words. The unction from above will govern our lives, and, while teaching us all things, will communicate all things; and thus an "abundant entrance will be ministered to us into the kingdom of heaven." Understood in this sense, we may affirm simplicity to be the sure sign of spiritual growth. The most advanced Christians are also the most simple—those that all the world can get on with, and with whom everybody feels happy. That which is true, which is natural, must ever surpass what is formal and artificial. But, in order to become as a little

child, one must pass through the hands of the Lord himself. This process may, indeed, be long and painful, but it is the best, nay, the only profitable one. Formal actions proceed from a formal heart; but, when once the heart is won, "the crooked shall be straight, and the rough places plain." We may say of the *simple*, as of the *meeek*, that they shall "inherit the earth." They shall "go from strength to strength," from victory to victory, weak, and yet mighty, poor, and yet always rich; for, however the world may oppose them, or Satan rage against them, the Lord will always say, "Suffer the little children to come unto me, and forbid them not;" the kingdom of heaven is reserved for those who shall "receive it as a little child."

It is plain that in the Church the Bishops ought to exercise the right of hearing charges against presbyters who give offence by their life or doctrine. "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear;" and of imposing silence on those who teach heresies, "There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake." See 1 Tim. v. 19, 20, and Tit. i. 10, 11.—*Massingberd.*

As for my Religion, I die in the holy Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West; more particularly I die in the communion of the Church of England as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross.—*Bishop Ken's Will.*

THE CHURCH IN THE COLONIES.

The following important letter has been addressed by the Bishop of London to Sir George Grey, Secretary of State for the Home Department, conveying the petition of Miss Burdett Coutts (the munificent founder of three of our colonial sees—namely, Adelaide, Capetown, and British Columbia), to her Majesty the Queen:—

Fairlight-lodge, near Hastings, May 3.

"My dear Sir George,—I have been requested by Miss Burdett Coutts to convey to you, as Secretary of State, the enclosed petition to her Majesty the Queen.

"The petition, as I understand it, sets forth Miss Coutt's anxiety, arising from what she conceives to be the present danger lest the funds with which she endowed the see of Capetown and two other sees on the faith of engagements publicly entered into by the Archbishops and Bishops of the United Church of England and Ireland, on the one part, and the Government of her Majesty on the other, be diverted to a purpose very different from that for which she had destined them. I understand Miss Coutts to say that she gave her endowment to the United Church as existing in these colonies, maintaining the same doctrine and discipline as the Church at home, and subject, while they are State colonies, and not independent states, to the same Royal supremacy; but that some events which have already occurred, and others which have been announced as imminent, threaten to divert these funds to independent episcopal churches, not bound by or submitting to the laws of the Church at home, and openly repudiating the Royal supremacy, the exercise of which she conceives to be one main safeguard whereby the various provinces and dioceses of the National Church are outwardly knit together in one law and discipline.

"Miss Coutts has requested me to transmit to you her petition, I presume not only because I am the Bishop of the diocese in which she resides, but

also because she knows that I sympathize in the apprehensions she entertains, and because from my position as Bishop of London I am peculiarly connected with the Church in her Majesty's foreign or colonial possessions.

"To the Archbishops of Canterbury and York and to the Bishop of London was long since committed by law the duty of ordaining clergymen for the colonies; and on myself and my predecessors in the see of London has chiefly devolved the performance of this duty. I am continually called, in discharge of this legal requirement, to provide clergy for those dependencies of the Crown in which no bishop of the United Church of England and Ireland holds jurisdiction. I am naturally, therefore, very apprehensive of anything which shall substitute independent Bishops of free churches for those whose jurisdiction we have hitherto recognized, as conceiving them bound by the same allegiance to administer the same laws with ourselves and adhere to the same doctrine.

"You may be aware that had it not been for a recent attack of illness, from the effects of which I have not yet completely recovered, I should before now, according to notice, have called the attention of the House of Lords to the present very unsatisfactory condition of affairs in reference to the Church in certain colonies, and to the necessity for Government endeavouring to deal with the difficulties which have arisen in a manner consistent with the ancient constitution of the Church and the prerogative of the Crown, and consistent also with the wishes of those members of our Church in the colonies who earnestly deprecate anything which shall separate them from the Church at home.

"The same cause which has prevented me from bringing this matter before the House of Lords deprives me of the privilege of taking my place this day in Convocation, and earnestly begging that body to dissuade the Bishop of Capetown from the rash act which, in his zeal for the maintenance of pure doctrine, he is commonly reported to

contemplate, of consecrating a new Bishop for Natal, before the cause respecting that see now before the Courts is decided, and before any legislative enactment has been passed to avert the confusion now threatened.

"Earnestly trusting that her Majesty's Government, on the one hand careful to maintain her Majesty's prerogative, and, on the other, taking counsel with the Bishops how best to secure the Church's peace and unity of doctrine in the colonies, may devise and speedily introduce some wise measure of conciliation, and that meanwhile they may use privately whatever influence they possess to urge that no rash steps ought to be taken in the colonies, I beg to place in your hands the enclosed petition.

"My dear Sir George, yours very faithfully,

"A. C. LONDON.

"Right Hon. Sir George Grey, &c."

The following is the text of the petition:
"The humble petition of Angela Georgina Burdett Coutts, of 1, Stratton street, in the city of Westminster, and of 59, Strand.

"May it please your Majesty,—
Your petitioner humbly approaches your Majesty, and prays leave to submit to your Majesty's gracious consideration—

"1. That upon the representation of the Archbishops and Bishops of the United Church of England and Ireland that many of your Majesty's subjects professing the doctrine and discipline of that Church resident within your Majesty's colonies of South Australia, the Cape of Good Hope, Vancouver's Island, and British Columbia respectively were deprived of some of the offices prescribed by the Liturgy and usage of the Church aforesaid, by reason that there was not a Bishop residing or exercising jurisdiction and canonical functions within the same, your petitioner was induced to provide means for the endowment of episcopal sees within your Majesty's said colonies, and thereupon your Majesty was graciously pleased to issue your Royal Letters

creating the episcopal sees of Adelaide, in South Australia, of Capetown, in the settlement of the Cape of Good Hope, and of British Columbia, in the colonies of British Columbia and Vancouver's Island, and subsequently by your Royal Letters to raise the episcopal see of Capetown to the dignity of a metropolitan see.

"2. That the Lords of the Judicial Committee of your Majesty's Privy Council, in their reports to your Majesty upon the appeal of the Rev. William Long against the Lord Bishop of Capetown, and upon the petition of the Lord Bishop of Natal, referred to them by your Majesty's Order in Council of 10th June, 1864, respectively have declared that your Majesty's Royal Letters have been insufficient to confer any ecclesiastical jurisdiction upon the Bishop of Capetown.

"3. That your petitioner has been advised by counsel learned in the law that your Majesty's Royal Letters Patent may be held to have been in like manner insufficient to confer any ecclesiastical jurisdiction upon the Bishop of Adelaide within the colony of South Australia, or upon the Bishop of British Columbia within that portion of his diocese which is within the limits of the colony of Vancouver's Island.

"4. That your petitioner in furnishing means for the endowments of the said sees, had strictly in view to provide for the members of the United Church of England and Ireland resident within your Majesty's said dominions, the benefits of episcopal ministrations and government according to the order of the said Church under the chief government of your Majesty; and your petitioner fully believed in providing the said endowments for the said sees, that the Bishops thereof would be subject to that ancient jurisdiction over the estate ecclesiastical which rightfully appertains to the Crown of your Majesty as being within all your dominions supreme.

"5. That your petitioner has been advised, that unless the defect of your

Majesty's Royal Letters be supplied by some act of legislation, the members of the United Church of England and Ireland resident within the said colonies will be without that security for the maintenance of that doctrine and discipline of the said Church which the exercise of your Majesty's prerogative by the appointment of Bishops exercising jurisdiction under your Majesty's Royal Letters was intended to establish.

"6. That the said failure will be a source of a great grief to your petitioner, and also to many of your Majesty's loyal subjects residing in the said colonies, from whom personally, as well as from the Legislatures of the said colonies your petitioner, shortly after your Majesty's said Royal Letters were issued, received public assurance of their satisfaction and thankfulness for your Majesty's gracious act.

"7. That by the said failure the object which your petitioner had in view in providing endowments for the said sees will be frustrated.

Your petitioner therefore humbly prays your Majesty to direct that in any measure for amending the law with respect to the Bishops and clergy in the said colonies care may be taken to preserve unimpaired to your Majesty and your successors the exercise of your Regal supremacy in the appointment of Bishops and the chief government of the Church.

"ANGELA GEORGINA BURDETT COUTTS.

"May 2."

THE COLONIAL CHURCH AND THE SUPREMACY.

(From the London Guardian.)

We print in this issue a petition to the Queen from Miss Burdett Coutts, by whom several of the Colonial Sees, Capetown among them, have been endowed, expressing her grief and disappointment at the effect of the late decisions of the Privy Council on the *status* of the Colonial Bishops, and praying that measures may be taken to provide a remedy. Miss Burdett Coutts endowed these sees, meaning them of course, to

be Church of England bishoprics, holding the same doctrine and discipline as the Church at home, and in complete connection and union with it. This connection she considers seriously threatened by the recent Judgments which have so unexpectedly narrowed the limit of the Royal Supremacy as regards the Church in the Colonies, and of which the natural consequence seems to be the relinquishment on the part of the Crown of all such prerogatives in the Colonial Churches as it claims and exercises in the Church at home. Miss Burdett Coutts looks upon such a relinquishment as a breaking up of that union with the Church at home which she contemplated, as a matter of course, in endowing the Colonial Sees. If they no longer are subject to the Royal Supremacy, there will be, she is advised, no security for the maintenance of that doctrine and discipline for the benefit of which she so generously made her foundations. She had in view Colonial Bishops and Churches acknowledging the supremacy of the Crown; and if they are to be independent, the object for which she gave her endowments will be frustrated. She prays, therefore, that in any legislation on the subject care may be taken to preserve the supremacy of the Crown in the appointment of Bishops and the "chief government" of the Church. Her petition is endorsed by a letter from the Bishop of London, who expresses the same alarm at the prospect of independent Bishops in the Colonies. He is "very apprehensive of anything which shall substitute independent Bishops of free Churches for those whose jurisdiction we have hitherto recognised as conceiving them bound by the same allegiance to administer the same laws with ourselves, and adhere to the same doctrine;" and he speaks of the necessity of dealing by legislation with the difficulties which have arisen, "in a manner consistent with the ancient constitution of the Church and the prerogative of the Crown, and consistent also with the wishes of those members of our Church in the colonies who earnestly deprecate anything

"which shall separate them from the Church at home."

It seems to us that though these apprehensions are not unnatural, and are perhaps not altogether groundless, they are overstrained, and that the suggestions which they inspire may, if listened to, create much greater confusion than they are likely to avert. Nothing, of course, could be more lamentable and disastrous than that the Colonial Churches should break off from the Church at home. The value, on both sides, of the close connection which subsists between the Church at home and the many branches which have shot out from it abroad, cannot be overstated. But when the maintenance of that connection is made dependent on the continuance or the re-enactment of the doctrine of the Royal Supremacy in the Colonial Church, it seems to us that people take a very inadequate view of the real facts of the case. They overlook the true and living forces which bind together the different branches of the Church, and which would continue to act at least as strongly in independent Churches as they have done under the present ambiguous state of dependence. They forget that what draws New Zealand or Canadian Churchmen to the Church at home, and makes them desirous to be one with it in doctrine and discipline, is something infinitely deeper and stronger than that the letters patent of the Crown have been granted to their Bishops, and that their causes may perhaps somehow or another find their way before the Privy Council. It is the ever-present consciousness of belonging to the same communion; the deeply-rooted habit of acting together as members of one body, with common feelings, common understandings, common aims, and the recollections of a common history; the possession of common recognised standards, of common usages of religious service, of a common inheritance in the Prayer-book in the presence of common opponents and rivals. These, and such things as these, are really the security that we have for the Church in the Colonies continuing

the same in all essential points with the Church at home. It is, indeed, to mistrust the real foundation of Churchmanship in the Colonies, to think that all these living influences will cease to keep men together unless combined with the dim and scarcely felt presence of a remote authority in the Crown at home. We believe that they may be expected to act with increased force when the formal framework, much more imposing in theory than operative in real practice, is avowedly withdrawn, and Churchmen in the Colonies feel that their recognition by their English brethren depends on a real identity of belief and principle rather than in the formal recognition of a duty of special and undefined allegiance to the Crown, over and above the allegiance due to it from all subjects of the Empire.

The alarm, of which Miss Burdett Coutts' petition and the Bishop of London's letter are indications, that the independence of the Colonial Churches will lead to their spiritual disconnection from the Church at home, seems to us excessive and unwarranted by actual experience. Of course if people are recognised as independent, they have the power to break off from you, or to do things which may oblige you to break with them; but it is quite another question whether they are likely so to use their independence; and of all bodies, the English Colonial Churches are least likely so to act. They will doubtless consult their own interests and their own convenience in many ways, in which perhaps, hitherto, they have been cramped by the possibility of interference from home; but there is no reason to think that their enlarged freedom will be rashly or wantonly used, or used in a way which would compel protest or disavowal in England. On the other hand, the proposal to rectify the confusion caused by Lord Westbury's judgment, by attempting to reimpose the Royal Supremacy as we have it in England by fresh legislation, seems to us in the highest degree ill-judged and dangerous. We do not

well know what to make of the doctrine of the Royal Supremacy, metamorphosed, as it has come to be by the course of events, from what it was in the days of the Tudors and Stuarts to what it is in a constitutional monarchy with Parliamentary government, even in England. Still, in England, tradition and history give it an intelligible place in our complex system. But in the Colonies the anomaly is extravagant. In a voluntary and unestablished body, which, except in some trifling matters of honour and precedence,—much better, as they probably soon will be, given up,—is absolutely undistinguished by the State from any other religious denomination, the connection with the Imperial Crown is unmeaning; and not only unmeaning, but, whenever difficulties arise, an additional and needless element of embarrassment. It is equally unjust to the Crown and to the Colonial Church to wish to prolong the equivocal and unsatisfactory relations between them, which perhaps were necessary or natural at starting, now that these relations have been so clearly shown by the progress of events to be as inconvenient in practice as they are manifestly indefensible in theory. The Colonial Church, in most of the Colonies, owes no more to the Crown than any other of Her Majesty's Colonial subjects. There is no reason why, under pain of being disavowed by the Church at home, it should be fettered in its internal organization; be compelled to receive its Bishops from the Crown, and to refer its disputes to the decision of the Judicial Committee of the Privy Council.

We have history before us; and if we found colonies, and churches in colonies, we must be prepared to let them run their natural course. In due time, if we are wise, we shall be prepared for their claim, more or less full, to independence. In the case of the Colonial Church, what we have a right to do is to provide against inconvenience to ourselves, should they depart from our standard. But it is neither generous nor politic to exact from them a conform-

mity to our rules, where their circumstances are in the broadest way different from ours. The Supremacy is part of our constitution. To them it is a mere empty and unprofitable shadow; a restraint without any compensation. If we fear that independent Churches may break away into extravagance, and if we distrust the power of those varied and manifold influences which will naturally act to keep them still at one with their mother Church, the history of the American Church may perhaps reassure us.

STRONG CHARACTERS.—Strength of character consists of two things—power of will and of self-restraint. It requires two things, therefore, for its existence—strong feelings, and strong command over them. Now, it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call *him* a strong man. The truth is that he is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feeling he subdues, not by the power of those which subdue him; and hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand, as if carved of solid rock, mastering himself? or, bearing a hopeless daily trial, remain silent, and never tell the world what cankered his home-peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be proved, and yet restrain himself and forgive—these are the strong men, the spiritual heroes.—*F. W. Robertson.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The annual meeting of this Society was held on the 26th April at St. James's Hall, Piccadilly. The Archbishop of York presided, and there were present, among others, the Archbishop of Armagh, the Bishop of Gloucester, the Bishop of St. Asaph, the Bishop of Oxford, the Bishop of Sodor and Man, the Bishop-designate of Nelson, the Bishop-designate of Grafton, Dean Alexander of Emly, the Dean of Westminster, the Dean of Melbourne, Sir John Anson, Mr. Loftus Wigram, &c.

The report stated that the Society had been for 164 years engaged in endeavoring to plant the Church of Christ among Englishmen abroad, and among the heathen, and there were in North America, the West Indies, Australia, India, South Africa, New Zealand, Ceylon, Borneo, British Columbia, Honolulu, and Madagascar, congregations under the pastoral care of upwards of 3,000 clergymen. The income of the Society for 1865 was £94,957 11s 3d; and the expenditure for the same period was—In British North America, £21,120; in the West Indies, £1,328; in South Africa, £11,000; in the rest of Africa, £1,460; in Asia, £31,372; and in Australia and New Zealand, £6,271.

His Grace, in opening the proceedings, said that the Archbishop of Canterbury, who was to have presided, was unavoidably absent, the Queen having commanded his attendance at the confirmation of Prince Arthur. Since the last meeting the prospects of the Society could not be said to be very much altered. The great difficulty which at present pressed on the Colonial Church ought before this to have been redressed: he alluded to the judgment of the Judicial Council in the case of the Bishop of Capetown and the Bishop of Natal, by which the patents of some of the colonial bishops had been set aside, and their sees rendered vacant. A great wrong having been inadvertently done by the Crown towards some

of those bishops in granting to them patents which were not worth the paper on which they were written, it was the imperative and paramount duty of the Crown without delay to come to a decision on this point, because, as matters now stood, great hardship was inflicted on individuals, and the cause of Christ was checked in many of our colonies.

The Dean of Emly moved the following resolution:—"That the continued emigration of our countrymen, at the rate of 66,000 annually on an average of the last twenty years, to British colonies in North America, Australia, and New Zealand, requires the unabated efforts of the Church at home to supply the settlers with spiritual ministrations in their first years of temporal necessity."

The resolution, which was seconded by the Bishop of Oxford in an eloquent and impressive speech, and supported by the Rev. A. B. Suter, Bishop-designate of Nelson, who gave an interesting account of the social and religious state of that colony, was put and carried unanimously.

The Rev. Daniel Moore moved: "That the immense multitude of subjects of the Crown of Great Britain who have not yet embraced the Christian Faith, amounting to more than 150,000,000 of heathen, and more than 40,000,000 of Mahomedans in India, Africa, and Australia, calls for greater and more united effort than has yet been made for their deliverance from spiritual darkness and bondage."

Earl Nelson seconded the resolution, which was unanimously agreed to.

The Rev. R. Rowley then moved, and Bishop Smith, from China, seconded the following resolution: "That the heathen systems and the imperfect forms of Christianity with which our countrymen in foreign lands—as China, Borneo, and Africa—are brought each year into closer contact, supply a distinct motive for corresponding missionary energy on the part of the Church of England"; which was also unanimously adopted.

A vote of thanks to his Grace for presiding over the meeting brought the proceedings to a close.

THE RITUAL QUESTION.

THE Archbishop of Dublin has returned the following reply to the anti-ritual memorial signed by 628 of the Irish clergy and 916 Irish churchwardens:—

"Palace, Dublin, May 11, 1866.

"MY REVEREND BRETHREN:

"Gentlemen,—I have shared to the full extent in the 'deep concern with which you view the introduction in several places of novel vestments, incense, and other Romish observances into the service of the Established Church.' This introduction has assumed a new gravity now that these are declared to be witnesses for doctrines which, as I believe, our Church has expressly renounced and condemned. The chairman of the Church Association, in a letter with which he has accompanied your memorial, refers with satisfaction to the fact that these usages 'have found no favour in the Church of Ireland.' I rejoice to bear witness to the entire truth of this statement in respect of the only diocese of which I have any right to speak—that is my own. As little do I imagine that they will obtain this favour hereafter, or find in Ireland at all a congenial soil in which to take root. Our danger, in some places here, is not so much that our services should be overlaid and the life of devotion crushed out by a superincumbent weight of forms and ceremonies, as that they should be left too naked, bald, and unattractive. But without entering on a matter in which you might not all agree with me, let me assure you, that should the need arise, I will resist, so far as my influence and authority extend, the introduction of those novelties to which in the first clause of your memorial you refer; which, mischievous and disastrous everywhere, would be most mischievous and disastrous in Ireland.

"I remain, my rev. brethren, gentlemen,

"Your faithful brother,

"RICHARD C. DUBLIN."

In reply to a similar memorial from sixty of the Birmingham laity, the Bishop of Worcester says:—

“Although no complaint has reached me from the inhabitants of any parish in Birmingham respecting the mode of conducting Divine service in their own parish church, I accept with satisfaction the expression by the memorialists of their regret that certain practices should be introduced in any church, which have been unknown in the Church of England since the period of the Reformation, and of their opinion that the introduction of such practices is fraught with great and serious evil.

“I agree with them in such regret and such apprehension of evil; and I am prepared to join the other Bishops of our Church, as the memorialists desire, in any well considered measure which may tend to remove just ground of complaint and to secure us against the evil.

“It is well known that the practices, of which the memorialists complain, were laid aside at the period of the Reformation with the almost unanimous consent of the nation, and not without a strong and very general expression of indignation at the mischief of which they are considered to be the cause.

“They have continued in disuse with equally unanimous consent—*forbidden*, as was generally supposed, by the law and custom of our Church, during the subsequent period of more than three hundred years.

“After the most careful consideration which I have been able to give to the question, I am clearly of opinion that some of these practices are at the present time contrary to the law of the Church; while, allowing all due force to the arguments which have been urged in favour of the legal permissibility of others, I think it may be said of all of them that, regard being had to their past history, and to the danger arising from the partial revival of them to the peace and welfare of our Church, they ought not to be brought into use again abruptly by individual clergymen acting solely on their own opinion.

“So far as the revival of the practices in question is intended by those who

have adopted them to invest our Divine service, and especially the service of the Holy Communion, with greater reverence than heretofore, in order to raise the devotion and quicken the spiritual life of our people, I desire to profess all honour to the motive by which they have been actuated. I gladly give them full credit for their zeal, and piety, and good intentions. But I cannot help thinking that they are in great error, as well with regard to the right, which they assume, of violating a long established custom of our Church, without waiting at least for some sanction from the authority of the ‘godly judgments’ to which they have promised to submit themselves, as with regard to the permanent good effect of any but a chaste and simple ritual upon the hearts and minds of Christian worshippers.

“If, however, in any instance (a supposition which I am slow to entertain) the revival of such usages is intended to encourage the notion of union with the Church of Rome, or to represent the belief of doctrine, which it is difficult for simple persons to distinguish from the doctrine of the Church of Rome, condemned tacitly if not expressly by the formularies of our Church, I desire to express my hearty condemnation, as well of the usages themselves as of the notions which have led to their revival; because I am satisfied that the distinction between the doctrine of the Church of England and that of the Church of Rome in the points referred to is fundamental, and that union with the Church of Rome can only be purchased by us at the cost of the sacrifice of principles which are dearer than life itself to the majority of well instructed Englishmen.”

The Church Association has drawn from the Archbishop of Armagh an expression of his opinion on ritualism in the Church. The Irish Primate says: “I believe on this subject with the Archbishop of Canterbury, that they who are thus ‘introducing vestments and ceremonies of very doubtful legality,

are really, though I am quite sure unconsciously, doing the work of the worst enemies of the Church'; that they have violated a compromise and settlement which has existed for three hundred years, and 'which such wise and holy men as Bishop Andrews, Richd. Hooker, and their contemporaries were well content to leave untouched'; a compromise, I may add, under which the Church has enjoyed great quietness and peace, and within whose ample bounds decency and order and the true grandeur of Christian ceremonial may be secured." The Archbishop remarks that in the Irish branch of the united Church these "strange usages" have found no favour, and he firmly believes they never will find any. But were occasion to arise he would use his power and influence to maintain the uniformity and purity of the Church and principles of the Reformation.

In times of peace, the Church may dilate more, and build as it were into breadth, but in times of trouble, it arises more in height; it is then built upwards: as in cities where men are straitened, they build usually higher than in the country. Notwithstanding the Church's afflictions, yet still the building is going forward; it is built, as Daniel says of Jerusalem, "in troublesome times."—*Archbishop Leighton.*

A Church thus reformed, with such pious wariness in the observation, and after a long expectation of the just season of its reformation, and all the religious circumstances requisite thereto, chose rather for a long time to endure many corruptions in the exercise and worship of the religion that had been established, than precipitately to enter upon any alteration, which might have been attended with a concussion in the State, and destroyed its peace and security; and by a Christian patience waited God's own leisure and direction; and was then so blessed as to abolish nothing that was necessary or fit to be retained, and retain nothing but what was held decent by the most venerable antiquity.—*Lord Clarendon.*

"IGNATIUS, O.S.B."

To the Editor of the London Standard.

SIR,—In your impression of Saturday last, the 5th instant, my son's letter bearing the above signature appeared. In it he thought it proper to make public his return to "his father's house."

The details of his letter form a picture which, as a whole, I dare not trust myself to comment upon. But I consider it due to myself to say it is but the realization of my long-ago-expressed prognostication. Before my son returned to my house (I say it to his honour) he named to me a bishop and a clergyman by whose opinions he was ready to be guided. My reply to his last letter was in the following words:—"I need not tell you how warm and heartfelt will be the welcome home' for yourself, and how cheerfully your natural and first friends—father, mother, brothers, and sisters—will unite to render to you, night and day, any assistance your physical strength may require."

My son speaks sadly of his monetary matters, and I rejoice over his public pledge, "to make no more appeals." Before he returned home I told him "his just debts must be paid."

"A tree rotten at the root has fallen." In these few words I describe what has been called "the monastery at Norwich," and as the tree has fallen so must it lie without respect to rich or poor. I have offered to look into all business matters for my son. Before he came into my house I told him distinctly that I would receive him only as my son, and that in no degree should I recognize the names by which he has been known to the public. Indeed it is peremptorily denied in my house that he has any title to the name of "Father Ignatius," and any letters addressed to him at my house otherwise than by his proper name—which I am sure will ever be honourable to him—is a pain and an offence to my feelings.

The first thing I required of him after his return home was to give up the monk's dress for such a dress as a deacon of the Church of England should

wear. My second requirement was that he should give up to a proper care the child he has been seen with, and which, out of his abundant Christian charity and love, he took charge of when he thought the tree now proved to be rotten at the roots would have given fruit for its sustenance. He has complied with both my requests. A combination of hard and cruel events have driven him "to arise and go to his father"—a father too ready to welcome him as a child worthy of his love, and the more so because worthy the care of our bishops.

Heart-breaking however for me, as a father, is the question, how can our bishops take care of him? I well knew that women and children, the idle and the curious, the wicked and the enemies of our Church would, without restraint, have power to fan his enthusiastic mind, "disembarrassing themselves from all consideration of consequences." But the fact that agonizes my feelings now, as I dwell on his past danger and future hazard are his following words:—"Numbers of clergymen in our English Church profess sympathy with our work—many belong to our third order."

My son concluded his letter by an allusion to certain scandals, as infamously wicked and untrue as is the character of those who have originated them, and were I to deal with one of the scandalisers I should first paint him as kneeling in public at my son's feet, asking for and receiving his blessing, followed by his wife doing penance by my son's order: and finally enraged with my son for having "ejected" his daughter from the third order, thus leaving cause and effect to walk off together.

The first piece of business my son asked me to perform for him was to reply to what I may fairly say a threatening letter, from the Rev. Geo. —, of —, a man who is under the most fearful amount of responsibility to me for having led my son away from my advice. When he was quite free of Norwich this gentleman urged my son's immediate return to Norwich,

otherwise, &c. I will conclude with a copy of my reply to this gentleman, viz:—

"To the Rev. George —, near —
"Sir,—Your letter to my son of the 1st instant was received by him this morning. He has placed it in my hand, and has desired me to reply to it.

"I will only deal with your concluding words to him—'an immediate return appears to me absolutely necessary.'

"Some time ago Mr. —, my son's medical man at Norwich, wrote to me and gave it to me as his opinion that my son's work at Norwich had placed both his mind and his body in danger—in which opinion I quite concurred, and as my opinion (from what I now see of him) remains the same, I am thankful to say he has wisely determined to shut up the monastery for the present, in order to ease both body and mind. I have urged him to consider the fact, that to do less (under actual existing circumstances) would be to tempt Providence.

"Sister — (who has been most kind, indeed, to my son through his long illness), is now under my roof; and I have been most happy to receive her in order to tell the world (by so significant an act on my part), in reply to scandals only worthy of contempt, that I cast over her the shield most dear to my own honour, 'the virtue of my wife and daughters.' She will leave us on Monday next, as I understand, to pay you a visit, and then you will learn from herself how unfit my son is to 'return immediately to Norwich.' My son desires me to say he hopes to write to you soon.—I am, &c."

Before my son was utterly confused as to what was his duty, I asked one of our bishops to save him from the influence of the Rev. George —; but his lordship had no power, the only way to save the young is the quick march of the "army of Heaven,"—"events." And what has an overruling Providence done for my son? As he tells his own lamentable story the picture results in a sufficient warning for all who acknow

ledge a head, and yet refuse obedience to authority, viz., "I have been deceived by many of the clergy; all support has left me; I am in debt and a beggar without hope; my health and strength have failed; the slanderer seeks to destroy me, and I fly, and am safe in my father's house."

Many a time have I feared lest my life should not have been spared to offer my son the welcome haven he now has, and to assure the bishops of our Church of the value of his services to the Church if under discipline, and which now he sees the value and necessity of submitting to, with all reverence and obedience.

I am, Sir,

Your obedient servant,

The Father of your Correspondent, Ignatius
May 7.

BE NEAR ME, LORD.

Be near me, Lord, my light and stay,
When fears and doubts perplex my way;
Be near me, when the tempter's wile
Plies craftily my own heart's guile.
As sunlight breaks through clouds and rain,
Be near me in my grief and pain.

I know Thou art not far, O Lord,
From him who walketh by Thy Word;
I know 'tis but the cloud of sin
That hides Thee from my heart within!
I know Thou dost not veil Thy face
From him who trusts Thy plenteous grace.

But, Lord, my flesh doth faint and fail:
My weak heart sinks, my fears prevail.
Mine eye grows dim, I cannot see
The Presence that is life to me!
Held me, O Lord, that I may know
Thou still art near me here below.

For without Thee, my Christ, my Lord,
I find no joy even in Thy Word,
No promise that is clear to me,
No strength, or hope, or victory;
But all is darkness, doubt and fear,
In heaven and earth, till Thou art near.

Be near me, Lord, that I may know
And feel thy presence here below,
While tossed upon life's stormy sea,
Thy promise shall be o'er my plea:
"My presence shall go with thee," Lord
Remember now thy gracious word.

Be near me, Lord, that I may flee
At once with all my cares to Thee;
And when the traitor thought within
Would parley with the host of sin,
Thy strength unto my weakness bring,
And keep the fortress for its King.

ORWELL.

From the Montreal Gazette.

THE FENIAN RAID--JUNE, 1866.

I.
The breath of the south wind was laden with woe
As it moaned to the Northland "Prepare for the foe!"
And the Northland was silent a moment, and then
There was hieing and arming and marching of men.

II.
To the front! There's a struggle--the crisis is past--
The foemen are dying! woe, woe to the last!
There's a hush, only stirred by the zephyr of peace
Waiting thanks to the God who makes fighting to cease.

III.
But, oh! with the voice of the zephyr a cry
Strives up after justice that seemeth to fly
From the nations of earth;--O our God have regard
To that cry; let the cause of the injured be heard!

IV.
From the blood of the true, the unselfish! the brave,
From the women and children they perished to save,
Goes a cry that no sound of rejoicing can still,
"Judge between us and those who have sanctioned this ill."

Mansonville, C. E.

JOHN READE.

We try not to be envious, but we would be proud of a few pieces of poetry like the above for the *Church Magazine*. The *Gazette* may well be proud of such a contributor.

Is Mr. Reade a native Canadian? Because we take a deep interest in studying the intellectual capabilities of this great young nation.

COLONIAL BISHOPS.

In the House of Commons, on the 15th, Mr. Cardwell obtained leave to bring in a Bill to remove doubts as to the effects of letters patent granted to certain Colonial Bishops, and to amend the law with respect to Bishops and Clergy in the Colonies. The Bill enabled Colonial Bishops to surrender the letters patent which they now held, and provided that in future no letters patent, but only a royal licence, shall be necessary to enable Bishops of the Church of England to consecrate Colonial Bishops, but that no royal authority shall be necessary for Bishops not belonging to the Church of England to enable them to consecrate Bishops.

The Marchioness of Sligo is seriously ill.

TOBACCO.

The use of this vile weed affects the pocket as well as the person, and is equally as injurious in a pecuniary as in a moral or salutary point of view. Individuals residing in the very dungeons of poverty, scarcely able to preserve the union between body and soul, will suffer every privation, deny themselves the very necessaries of life, rather than want their daily allowance of Tobacco. Men, whose families are depending upon them for subsistence, must go without shoes and dinners before their unnatural appetite for Tobacco can be curtailed. The smoker will waive every consideration, he will debar himself the necessary amount of food and clothing, he will allow individual and family comfort to succumb, and even rob himself of earthly happiness to meet his demand for the nauseous narcotic. It appears that some men were born expressly for the purpose of using Tobacco; for when they are not engaged in masticating the leaves in large quids their heads are enveloped in an almost impenetrable cloud of oecceating smoke.

The amount annually expended in Tobacco is enormous. An English writer has lately placed a statement before the public, compiled from authentic statistics, to the effect that the annual production of Tobacco reaches to the overwhelming figure of 4,000,000,000 pounds. Supposing this amount of Tobacco to cost, on the average, when manufactured, twenty cents a pound, and we have the fearful sum of \$800,000,000 expended every year in producing a noxious, deleterious weed, which tends to shorten human life, and leaves behind no visible mark of palpable good. \$800,000,000 annually spent in Tobacco, such a state of affairs is truly deplorable; were this sum judiciously expended it would well nigh extirpate pauperism from the face of the earth. This sum spent in educating the uneducated, build-

ing churches and benevolent institutions, would create a beneficial reformation in society beyond the power of human pen to describe, and exert an influence for the good of man which would reach beyond the confines of Time and stretch into Eternity. Imagine the opinion that succeeding generations will form of our religion, civilization and morality, when they consider that we allowed eight hundred millions of dollars to be annually spent in Tobacco. Although thousands are starving for the want of bread, and millions of poor heathens dying eternally for the want of the Bible and the divine light of Christianity, yet this large sum, this all but incomprehensible amount of money is yearly thrown away on a vile poisonous drug. It is an undying satire on human nature to be able to say that there is a city in the world where more money is spent in Tobacco than in bread, yet such is the fact. A recent account shows that in New York there is actually more money expended to supply that city with Tobacco than with bread. Ralph Lane little thought when he carried a small specimen across the stormy Atlantic, three centuries ago, that in the year 1860 its use would swallow the awful sum of \$300,000,000. What a burning shame, what a lasting disgrace on this civilized nineteenth century, to prove that Tobacco, without a single temple, has more devoted followers than the Lord Jesus Christ. Such a state of affairs speaks little in favor of the proximity of the long-looked-for and glorious millennium, and is enough to dismay the Christian and lead him to believe that the world, instead of improving, is sinking deeper in the mire of sin and wickedness. When will man awaken to a sense of his position, become strictly temperate, and learn to consider it a sin to use anything which will in the slightest degree impair those noble and heaven born faculties with which God has endowed him?—*Temperance Advocate.*

SPEECH OF THE PRINCE OF WALES
ON THE BIBLE SOCIETY.

At the recent laying of the foundation stone of the new Bible House in London, the Prince proceeded to address the meeting in the following words:—

“My Lord Archbishop, my Lords and Gentlemen,—I have to thank you for the very interesting address in which you so ably set forth the objects of this noble institution. It is now 63 years since Mr. Wilberforce, the father of the eminent prelate who now occupies so prominent a place in the Church of England, met with a few friends by candle light in a small room in a dingy counting-house, and resolved upon the establishment of the Bible Society. Contrast with this obscure beginning the scene of this day, which, not only in England and in our colonies, but in the United States of America, and in every nation in Europe, will awaken the keenest interest. Such a reward of perseverance is always a gratifying spectacle, much more so when the work it commemorates is one in which all Christians can take part, and when the object is that of enabling every man in his own tongue to read the wonderful works of God. I have an hereditary claim to be here upon this occasion. My grandfather, the Duke of Kent, as you have reminded me, warmly advocated the claims of this Society, and it is gratifying to me to reflect that the two modern versions of the Scripture more widely circulated than any others—the German and English—were both in their origin connected with my family. The translation of Martin Luther was executed under the protection of the Elector of Saxony, the collateral ancestor of my lamented father, while that of William Tyndall, the foundation of the present authorized English version, was introduced with the sanction of the Royal predecessor of my mother, the Queen, who first desired that the

Bible ‘should have free course through all Christendom, but especially in his own realm.’ It is my hope and trust that, under the Divine guidance, the wider diffusion and a deeper study of the Scriptures will, in this as in every age, be at once the surest guarantee of the progress and liberty of mankind, and the means of multiplying in the purest form the consolations of our holy ‘religion.’”

His Royal Highness was frequently applauded during the delivery of this address, and at the close of it was greeted with the most hearty cheering.

CHRISTIAN RESOLUTIONS.

1st. For the sake of Jesus Christ who died for us, renounce all sensual pleasures; and when thou wouldst hear, see, smell, taste, touch or say any thing, remember thou art to obey God and reason, and suffer not thyself to be tempted to irregularity, conform thy desires to God’s will and direction, and in all thy enjoyments avoid voluptuousness and excess.

2nd. Keep a strict guard over thy tongue, thine ear and thine eye, lest they betray thee to things vain and unlawful. Be sparing of thy words, and talk not in haste nor in a passion; keep all parts of thy body in a just decorum, and avoid levity of behaviour.

3rd. By an entire resignation and denying of thyself, thou wilt be able to restrain irregular affections and passions. Make God the object of thy love and desire, and give thyself wholly to him, let his will be thine and pursue his praise and honour more than thy own profit.

NOTE.—We propose to insert marriages, births, and deaths, in this magazine, at the usual rates: Births and deaths 25 cents, marriages 50 cents.

List of subscriptions received, will appear in our next issue.

THE CHURCH OF OLD ENGLAND.

(Circular.)

This popular Magazine is now four months old, and has thoroughly established itself as a monthly publication in the interests of the Church, Education, and Temperance. It has in that short time procured Subscribers and business amply sufficient to defray its expenses as a monthly for one year.

Thankfulness to the Church and gratitude to God should fill the heart!

We now propose to run up the list of Subscribers to the number of two thousand, which will enable us to issue twice a month, or to publish, in the present form, sixty-four pages of reading matter monthly. This can only be done by the kind assistance of genuine Churchmen and Churchwomen. While we appeal to the entire Canadian Church to aid us in making *The Church of Old England* a first-class Magazine, the heart of the Editor naturally turns to their Lordships the Bishops of the South. You can subserve the interests of your Churches and people by building up to great usefulness a Church Magazine in this Province. It is the most appropriate place to establish a publication of the kind. Materials and work are much cheaper, and the population more healthy, and less liable to change. The Editor will pay the postage of his Southern supporters, and in every way facilitate their views, if they desire to form a connecting link with the Canadian Church, which may diffuse greater sympathy between the two bodies.

The Church of Canada is as true to constitutional freedom as the South herself ever was. How could it be otherwise? She has just felt the assassin's knife, and the graves of her dead Volunteers and the gaping wounds of the living cry aloud for justice. The Provincial Church and the Church South have a right to pray that it may come. May God, in His mercy, speed the day!

It is desirable that in all cases Subscribers should send in their names in "clubs" where they live near together. It is less expensive to them, and less troublesome to the Editor.

We plead guilty to the weakness of a most ardent hope in the success of *The Church of Old England*. The old soldier is without doubt on his last campaign, and would fain signalize it by a brilliant victory. When he shall be taking his rest in the grave, the Magazine may fall into abler hands, and grow in favor and usefulness until it becomes the pride of the Church.

As we are entitled to none of the credit for the mechanical beauty and execution of the work, we have a right to say, what all just men will say, that it has no superior, if an equal, in Canada. Let us increase it to double the size, the price still continuing One Dollar per annum.

The Editor, returning to his supporters his most sincere thanks, remains the humble and obedient servant of an appreciating public.

JOHN POYNTER McMILLAN,

Sole Editor and Proprietor.

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ALEX. MILLOY,

Montreal, 1st May, 1866.

Agent.

The Saturday Reader

GREAT INDUCEMENTS FOR EXTENDING THE CIRCULATION.

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THE Proprietors of THE SATURDAY READER, being determined to still further increase its circulation, so that it may reach every house in the British American Provinces, will present to any person who will get up a Club of Ten Yearly Subscribers, one of those first class FAMILY SEWING MACHINES, manufactured by the Granite State Sewing Machine Company, (Canada Manufactories, Montreal and Toronto), which are sold at \$15.00 each, in Gold.

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THE SATURDAY READER is the only literary paper published in British America, and has, therefore, independent of its own merits, a strong claim for support on every British subject. It was started in the face of most discouraging circumstances, (every previous attempt of the kind having proved a failure,) with the view not only of developing and fostering native talent, but as far as possible of supplanting the pernicious American literature so extensively circulated in the British Provinces—literature, which, independent of the immoral tendencies of a large portion of it—is all so eminently calculated to inspire admiration of every thing American, while creating strong disaffection towards every thing British and Canadian.

Up to the present, the success of the *Reader* has been much greater than we anticipated; and this success, we are very much pleased to say, is largely owing to the exertion of ladies—we are, therefore, encouraged to hope that we shall have the pleasure of presenting Sewing Machines to many of those who have already interested themselves in the undertaking. There are very few persons—either ladies or gentlemen—who cannot, by a little exertion, procure the requisite number of Subscribers, within the circle of their acquaintances.

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DRUGGISTS' SUNDRIES,

MONTREAL.

PROF. SPINNEY

PROPRIETOR OF THE

ELECTRO-MEDICAL INSTITUTE,

takes this opportunity of returning his sincere thanks to the inhabitants of Montreal and its vicinity for the very great support he has received, and to inform them, that on account of his immense practice, and at the earnest request of a large number of his patients, it is his intention to remain in Montreal, for which purpose he has taken the elegant suite of Offices, No.

131 GREAT ST. JAMES STREET, MONTREAL:

The annexed are a few of the many letters received, and therefore he ventures to hope that no one can doubt as to the great value of his premonitory method of treatment. See advertisements, bills and books.

To the *Editor of the EVENING TELEGRAPH* :

Montreal, Feb. 6th, 1866.

SIR,—I should feel very much obliged if you would please insert this letter in your valuable columns, as I consider it a duty incumbent on me, in fact it is a duty I owe to my fellow sufferers to make known the following truths, viz: That I had suffered for years from a severe Spasmodic Asthma, and such has been my sufferings that I could not get any rest by night or day; for years I suffered in this way, and tried many of the physicians of Montreal without obtaining any relief whatever, and as a last resource (for life is sweet) I was advised to place myself under the treatment of Professor A. B. Spinney, of 131 Great St. James Street, of this city. Wonderful as it may appear, (and it is with heartfelt gratitude I acknowledge it,) I had not been under the Professor's treatment a fortnight, when I found myself so much better that I not only sleep well, but am perfectly able to attend to my business without suffering, which I had not been able to do for years. And I feel perfectly convinced that (God willing) under his treatment I shall have restored to me that inestimable blessing perfect health, and I honestly advise all who suffer to consult Professor Spinney, to whom I tender my heartfelt gratitude. I am, sir, your obedient servant,

L. N. A. RICHOT,

Of the firm of Malo & Richot, Merchant Tailors, 253 Notre Dame Street, Montreal.

For Dizziness in the Head, Consult Prof. Spinney.

To PROFESSOR SPINNEY :

Montreal, Feb. 15, 1866.

DEAR SIR: Allow me to return you my sincere thanks for the very great benefit I have received under your treatment (after having tried many of the medical men here without obtaining any relief whatever.) Yes, doctor, for seventeen years I suffered from a severe pain in my left side, together with a most painful and troublesome cough, and when I called upon you I was suffering from ulceration of the left lung, and I therefore beg to say for the benefit of all who suffer, that after having been under your treatment less than ten days, the pain in my side had quite left me, and now I am happy to say that after two months I am quite well, and that my lungs are as sound as they ever were. Please therefore accept my own and my family's sincere thanks.

I remain, dear doctor, your obedient servant,

JAMES HERBERT,

(At Messrs. Gillespie, Moffatt & Co.'s, St. Paul Street, Montreal.)

FOR PALPITATION OF THE HEART, WITH PAINS IN THE SIDE, CONSULT PROF. SPINNEY.

To the *Editor of the EVENING TELEGRAPH* :

Montreal, February 23, 1866.

SIR,—Will you kindly insert this letter in your very excellent paper, for the benefit of all who may suffer from the same diseases I had for the last three years, viz: severe disease of the liver, indigestion, dizziness in the head, constant pain in the back and side, together with general lassitude. I tried many medical men here, and all to no purpose. I had suffered fearfully; in fact had become a misery to myself. Now, sir, I am delighted to say, that I was fortunate enough to place myself under the treatment of Professor Spinney; and I candidly acknowledge that after seven weeks' treatment, I am a new man, enjoying good health and spirits. Any one is at perfect liberty to call upon me, and I shall be happy to confirm verbally what I have written here. So tendering the Doctor my very sincere thanks publicly, and hoping you will publish this letter, I remain, sir, yours very truly,

WILLIAM DELPHY, Tinsmith.

For Rheumatic Pains in the Limbs, Consult Prof. Spinney.

Prof. S. has the Magnetic Apparatus for the examination of

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