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TO CORRESPONDENTS.

We must still plead the indulgence of many of our correspondents. Several articles are unavoidably crowded out. X. Y. Z., on "The Eucharist," shall appear in our next. K. W. F. received sermon, by Rev. C. T. Courtenay, in our next.

ERRATA.—Two or three mis-prints occurred in the article on "Missions among the Indians," in our last. On page 128 read *Nelles* for Miller; page 129, *Ojebwa* for Ogitwa; and page 130, Kaneyenke.

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TALES, ESSAYS, AND REVIEWS.

OPENING NEW GROUND;

A TALE OF MISSION LIFE.

By the Author of the Heir of Redcliffe.

CHAPTER V.

'She saw a sun on a summer sky,
And clouds of amber sailing by;
A lovely land beneath her lay,
A land that had meadows and mountains grey.'—Hogg.

A LONG weary calm fell upon the *Evangeline* just after doubling the Cape of Good Hope, and there was talk of the water not lasting out. Sarah could no longer have watered the ducks, even if they had not long since been roasted, for there was short allowance, and all had to be careful.

Eleven weeks at sea! It was a long time, and Grace and the children pitied themselves; but Mamma owned that it had been a time of rest and calm to her, and that she dreaded the end of it. At last, one evening, clouds came up, and heavy rain drove all below, such rain as they had never seen before, as if the whole sky were descending in sheets of water. It brought with it a fresh breeze, and the motion of the ship told that they were making rapid way again. On they went, smooth and swift, and people talked of being near, and began to collect their books, works, and other properties, and prepare for landing; but Mrs. Fytton told them they would still have plenty of time. However, Charlie had scarcely gone on deck the next morning with Mr. Morton, before he came headlong down again, dancing at the cabin doors, and shouting, 'We are come, we are come, the land is in sight!'

Dressing was quick work that morning, and the petition in each one's morning prayer to be carried safe over the dangers of the seas, was now turned into thanks for the prosperous voyage that had been granted to them. Then they hurried on deck. How fresh and balmy the air was that met them! How pleasant the sight of the line of sandy coast with the white waves breaking on it! and pleasantest of all, the sight of the green woods and hills! The wood ran dark and green all along the shore, and above it rose steep hills, where the rising sun cast lovely lights and shadows.

But the day that began so joyously was really a trying one, for the ship was making no progress. There was no crossing the bar into the bay till the tide should be high, nor then without a pilot from the shore; and though the young people had been so happy on the voyage, the sight of the shore made them feel a perfect fever to be treading soft grass instead of the boards of the deck, and be able, as Charlie said, to walk straight on instead of only up and down the deck. There was more of fretful temper that day than in the whole voyage, and Mrs. Morton heard her little Louisa saying something in no pleasant tone about the 'nasty bar.'

'My dear, I don't like those words or their tone.'

Louisa had almost answered that Grace had first used them, but she thought this would be unkind, and only said, 'But, Mamma, isn't it very disagreeable now we are so near?'

'Do you think my dear little girl is quite grateful to Him who has brought us so far safe?'

Louisa hung her head; and Grace said, 'It is me that your scolding hits, Mary; and I don't see now how one can help being vexed at tiresome horrid delays, even if one is thankful.'

'It may be helped, I think,' said Mrs. Morton, 'by recollecting that the delay is ordained by the same good Providence that has kept us safe all this time, and that it is poor faith that only accepts willingly what happens to be to its liking.'

'Then I must not call it tiresome or horrid, any more than nasty,' said Louisa, rather in a grievous voice, that made Grace laugh.

'I don't think any exaggerated words are wise,' said Mrs. Morton; 'I believe they are some of those that "come of evil."'

'What shall I do, Mamma, to keep me from being impatient?' asked Louisa,

'Suppose we cap verses,' said Agnes readily. 'Here is a first line—'

"Merrily, merrily bounds the bark."

"But we left him alone with his glory,"

readily responded Louisa, in a moment. 'Come, Gracie, give us your own letter.'

But Grace shook her head; she thought it very teasing work when she could only dwell on the excitement of landing.

“Glide on, ye horned snails with varnished shells,”

put in Mrs. Morton.

“Still linger in our northern clime,”

cried Louie; ‘only it’s our southern.’

And even that served them to laugh at, while Grace said to herself, ‘How stupid!’

“Confusion on thy banners wait,”

And as the words were said, there was confusion. . . .

And after all, the pilot was on board, and the tide was in, and the Evangeline on her way into Durban Bay, without either of the four girls knowing or caring anything about it; even though Charlie kept on running up to them with tidings every minute, they said ‘Oh,’ and ‘Yes,’ but did not heed.

CHAPTER VI.

‘We’re every one a warrior sworn,
And each must do the most he can—
Use all his powers, though faint and few;
Give prayers and soothing words, and aims:
Else Hermon hath for us no dew,
And Gilead’s bowers no precious balms.’—*Mrs. Alexander.*

ABOUT five o’clock in the morning, Grace was diverted by hearing Sarah, in her lower shelf, dreamily observing to herself that it was St. Thomas’s day—the shortest day.

‘The longest day,’ argued Grace, laughing. ‘Why, it’s broad daylight! How many hours do you expect to find in the day on the 21st of June, if this is the shortest? Though this is but a poor longest day, after all—two hours too short!’

Nevertheless, Sarah stuck to it that it was the shortest day, because it was St. Thomas’s.

‘But what will you do about Christmas, Sarah? That is coming in four days, you know!’

‘No—won’t it wait for the winter?’

Poor Sarah could not get it into her head that the Feasts and the seasons did not go together; if the seasons were turned up side down, she thought the holy-days must follow them too. It was one of those simple things that sometimes one mind, sometimes another, cannot understand, while the rest of the world really cannot see the puzzle.

Everybody was up and astir—some indeed having hardly slept all night; and Charlie presently came down with the tidings that a great Kaffir chief was on deck, talking to Papa.

Louisa and Grace were the first to rush up and see the wonder; and there they were met by a pleasant shake of the hand, from a hearty

ruddy personage with a reddish bushy beard: and they heard him say, 'Welcome to Natal!'

'Very odd he should speak such good English,' thought Louisa; and at the same moment Grace pinched her hand with unutterable fun. Charlie's Kaffir chief was Captain Hayward!—in rather a light dress, to be sure, but unmistakeably English; and Charlie, looking rather crest-fallen, could only mumble out for himself, that he had only just had his eyes on a level with the deck, and had not had time to see when he came down with his news.

If he had looked further, he would have seen no lack of black faces in the boats that had come round the ship, as rowers to English people, who were offering fruits, milk, and vegetables, for sale, and speaking broken English. Some of the natives were dressed in old English clothes, and these had a shabby disreputable look; but most wore a sort of leathern apron before and behind, fastened with a belt round the waist. They had very odd adornments in their ears—one actually wearing an old pink pill-box, and several what looked like large bodkin-cases, but were really their snuff-boxes, made in a mosaic of coloured straw. The head-dresses of some, nobody without the advantage of a natural frizzle could attempt to imitate: the thick black hair was raised up over the head over a ring, so that it looked like the lid of a saucepan. This was, as Captain Hayward told me, the mark of honour of an indaba, or married man. The girls felt as if they had been upon the carpet that carried Beauty so conveniently from place to place in the night, so different was the scene from the rough sea and distant coast they had last seen from outside the bar. Now they were within the deep bay, where the land shut in the beautiful harbour all round, except for one narrow inlet, of which they had now lost sight, between the point and the Bluff. The deep-green water—green in comparison with the blue of the open sea—was smooth as a lake; the tossing was all over; and all round lay the rich glorious verdure of all kinds of different tints, here and there enlivened with scarlet or white blossomed trees, and with the brown roofs of the town rising in the valley that lay beneath the background of wooded hill—all bathed in such a glow of morning sun as they had never seen in England. How their feet throbbed to tread on firm soft ground and springy grass once more, instead of dry hard planks! And how eagerly they listened to Captain Hayward's proposal that they should go on shore to breakfast at once! And how needful it was to remember the lesson that poor Snowball had given them, when Mr. Morton decided that Mamma would be stronger and better able to bear fatigue if she began by having her breakfast!

After all, that breakfast was in itself almost treat enough for one day! for the sight and smell of fresh fruit, milk, and bread, was more delicious than people can guess; who have not taken a long sea voyage.

And such fruit—great pine-apples, and melons, and charming sweet berries!

‘Isn’t it,’ whispered Louisa to her Aunt Agnes, ‘like as the Israelites must have felt when they ate of the new corn instead of the manna? It is like coming to our promised land.’

There was much too great a bustle for any public reading of the Service, or even the Psalms and Lessons, even though it was a Saint’s day; but some of the family, at different times in the day, managed to take a little book out, and unnoticed, to read over some of the portion for the day. Once Louisa crept up to her aunt, and said, when no stranger was near to her, ‘Is it not curious that the Psalms are about the Israelites getting to the Land of Canaan?’

‘I was just thinking so, my dear; but I was thinking of something that I was once told that St. Augustine said about those two Psalms. He thought the morning one—the hundred and fifth—was written in the time of hope and triumph; and the evening one, in a time of sorrow and repentance.’

‘Yes, it is much more full of the people’s faults,’ said Louisa; ‘but there is more of praise at its end.’

‘And I was thinking, Louie dear, that though we may make mistakes, and have much to be sorry for in our new work and new land, I hope God may help us so that we may end with even more thankfulness and praise than at our beginning.’

Captain Hayward said his wife and two children were spending a week at Pieter Maritzberg, where the house of a friend, absent in England, had been lent to them. If Mrs. Morton felt strong enough for the journey, he thought it would be best to go on there at once, without staying in Durban. He had a waggon ready, and some riding horses; and the heavier goods could follow when they had been landed.

There was a good-by to the captain—good-by to such of the fellow-passengers as had not gone before them—good-by to the good ship *Evangeline*—*Snowball* safe in her basket, not to be trusted out of Louisa’s hand—everybody creeping down the side one after another, and finding themselves in the boat, their more needful goods thrown after them—then away from the ship—nearer, nearer, to the yellow beach of sand. Captain Hayward had gone back before, that all might be ready on their landing; and before they had come to the shore, they already saw the long-shaped waggon, with its tilt partly covering it, and the ten beautiful pale-colored small oxen, with very large horns, that were harnessed to it, and were in charge of a little stumpy ugly-looking man, without the fine bearing of the Kaffirs, and wearing a European dress. He was Captain Hayward’s Hottentot servant, *Andreas*; and besides, there were three horses, one with a side-saddle,

each held by a Kaffir in a long holland shirt edged with red braid—a sort of livery for Captain Hayward's servants.

The two gentlemen and Mrs. Morton rode; the others were all packed into the wagon. They were a little inclined to rebel. When they had only just set foot on the shore, they wanted to run along, pick up sea-weeds and shells, and feel the delight of landing; but Captain Hayward advised them not to tire themselves at the beginning of the day with the heavy Durban sands in the hot sun; and they soon thought he was right, when, as the road wound along the side of the bay, they saw how deep both oxen and horses trod in the shifting sand, and they felt how hot the air was, as the sun mounted higher, and was reflected in the glare of the sea.

(To be Continued.)

BISHOP JEREMY TAYLOR.

Coleridge placed Jeremy Taylor among the four great geniuses of old English literature. He used to reckon Shakespeare and Bacon, Milton and Taylor, four square each against each. In mere eloquence he thought Taylor without any fellow. He loved to call him the English Chrysostom. And the Church of England can furnish few names as proud as his. He is best known as the author of 'Holy Living' and 'Holy Dying,' intended as manuals of devotion, and as armories from which the Christian may provide himself with weapons of offence and defence against the powers of evil, no books have had a larger share in the religious culture of the land. They belong to that select and pietist class of works, which so strangely sound the depths of human life. Like the "Imitation," they address the spiritual sense, by which the things unseen become as though they are seen and realized, and strike on chords of feeling which vibrate in harmony with no other touch. It is because they are filled full of human and genial warmth, that, after two centuries have passed away, they still retain their early popularity. With Bunyan's 'Pilgrim's Progress' and Law's 'Serious Call,' these treatises are known and cherished wherever the English tongue is spoken. They breathe a lowly spirit that pleads passionately for pardon, and aspires towards holiness and purity. The thoughts are presented in glowing language, fresh from the heart, and yet at times partaking of a didactic character; for nursed as Taylor was in the schools of scholastic theology, he had two minds subsisting together, and not blending, 'one tender, sweet, and luxuriant even to excess; the other hard, subtle, and formal, prone to definition and logomachy.' He is at the same time poet and casuist, orator and ascetic.

Jeremy Taylor, the son of a barber, was born at Cambridge, in 1613. His father, though poor, was respectable, and traced his descent from Dr. Rowland Taylor, a martyr in the reign of Mary, whose sufferings and death are narrated in the pages of Foxe's famous work. He placed his son at Caius College, as a sizar or poor scholar, in 1626. In the absence of information as to Taylor's University career, some of his biographers have speculated on the course of his studies, and have professed to trace the influence of the Baconian philosophy in his life

and works. But there appears to be no foundation for such an idea. For the character of his mind was less practical than casuistical. They were not falsehoods, but fallacies, against which he contended. He sought for his weapons, not in the new but in the old organum, among the elder divines and schoolmen. But, while drinking deeply at the founts of scholastic wisdom, he did not neglect to educate those faculties for which no academical provision was made. His rich and ardent mind sought for knowledge far beyond the narrow limits which confined University teaching at that day—teaching so vehemently denounced by his contemporary Milton, who declared his intention 'not to be deluded with ragged notions and brabblings, and dragged to an asinine feast of sow-thistles and brambles.'

Taylor graduated in 1631. Like Usher, he took Holy Orders so early as his 21st year, and from that time his life began to leave the shade and seclusion in which it had been nursed, and to open forth into the glare of day. He went up to London, and assumed the duties of Lecturer at St. Paul's. His extreme youth, his eloquence, and the attractive charm of his manner, gave him unbounded acceptance. In the language of Bishop Rust, he appeared 'as some young angel newly descended from the visions of glory.' He was summoned to preach before the Primate at Lambeth. His sermon is described as beyond imitation, beyond comparison. Laud was delighted. Whatever we may think of his bigotry, the Primate was very shrewd in his detection of the spiritual forces of his time, and it is to his highest honor that he was the active patron of Hales and Chillingworth, and the steady friend of Taylor. His first anxiety was to remove Taylor from St. Paul's. He feared that his young protegee would be spoiled by the sweetness of public approval, his powers degraded to the level of the popular appetite, and frittered away before they had attained to full manly vigor. In his own language, 'it was for the advantage of the world that such mighty parts should be afforded better opportunities of study and improvement than a course of constant street preaching would allow of.' Taylor promised the Primate that he would repent of the sin of being so young if he lived. Meanwhile he yielded up his Lectureship of St. Paul's. He went down to Oxford, where a fellowship of All Souls was provided for him, that he might have time and books and money 'to complete himself in those several parts into which he had made so fair an entrance.' There, in the quiet of Oxford, amid all the tender associations of an ancient seat of learning, in study, and the society of great men, dignity and depth and noble knowledge were added to his mind, which still preserved its glow and color. It was well too that the student life was occasionally interrupted by contact with the stir of outward duties, when official intercourse with Laud, of whom he was 'the most observant and obliged chaplain,' drew him to London. During these visits he grew in public favor and in the notice of his ecclesiastical superiors; and at the end of three years he received from Juxon, Bishop of London, the living of Uppingham in Rutlandshire. In 1638 he preached at St. Mary's the sermon on the anniversary of the Gunpowder Plot. The hard things that he said in this sermon against Popery had not the effect he aimed at, of discrediting the supposition that he had made advances towards Romish error. His ascetic habit, his veneration for antiquity, and his attention to what was picturesque in ceremonial, originated the belief, which was

strengthened by his intimacy with Father Santa Clara, a Franciscan friar, a man of high attainments and great moderation. It was to no purpose that Taylor preached against the errors of the false Roman creed, or in letters to his private friends indignantly commented on the lying stories and slanders which the evil advocates of a weak cause had circulated respecting him. He continued through life to be haunted by a suspicion of a concealed attachment to the Romish Communion.

In 1639 Taylor married Phœbe Langsdale, who bore him three sons. He was now at his pleasant rural home, and basking in the sunshine of wedded joy, soon overclouded by the early death of his wife. Dark days, too, were coming on the land. His patron, Laud, was impeached and imprisoned. The order of the Episcopate was fiercely assailed. The throne of Charles was trembling before the storm that his tyranny and oppression had kindled into life. The Long Parliament had met in November 1640, and had sent Strafford to the scaffold. The King gave up his minister to the vengeance of his enemies, though he had solemnly promised that he should not be hurt. He violated his engagements with regard to the Petition of Right. By his unconstitutional attempt to seize the five members he severed the little royal confidence that remained, and precipitated the civil war which sent him to an ignominious and bloody grave. Jeremy Taylor embraced the Royalist side. He was one of the King's chaplains. He never had engaged in political questions. He defended the cause of Episcopacy in a tract called "Episcopacy asserted against the Acephali and Aerians new and old." It was brought out at Oxford by the King's command. As a defence of Episcopacy, it was a failure. Instead of resting the defence on broad and rational grounds, he assumes the narrow and untenable ground that the whole plan of Church government is laid down in Scripture. The result is unsatisfactory. The King, however, rewarded him with the degree of D.D., a method of reward of which he was at this time very lavish, to the great disgust and impoverishment of the Universities.

Taylor's living at Uppingham was sequestered by a decree of the Parliament. He joined the King at Nottingham, where the royal standard was unfurled. For the next few years he wandered about, for the most part tossed on the stormy waves of that troublous time. He is thought to have shared in some of the dangers and disasters of his royal patron. He witnessed the rout at Newbury, and is said by his words of comfort to have cheered the drooping spirits of the Cavaliers, as they fell back on the plains that were red with their blood. He visited Charles before the last darkness fell upon him, and received in token of his regard his watch and some gems which ornamented the ebony case that enshrined his Bible. His allegiance to the King never faltered. In his treatise on "Friendship," among the few allusions to public events, he refers in the following words to him whom he elsewhere styled "that dear departed saint":—

"I shed a tear when I am told that a brave king was misunderstood, then slandered, then imprisoned, then put to death by evil men; and I never read the story of the Parisian massacres, or the Sicilian Vespers, but my blood curdles, and I am disordered by two or three affections."

Under the stress of public events, Taylor passed into Wales. Here he "cast anchor, and thought to ride safely" till the tyranny was overpast. But the war spread its ravages deep into Wales, and he was

again absorbed in its vortex, and subjected to various vicissitudes. It is impossible in a brief account such as this to detail the outward events of his life, many of which, supplied by the industry of biographers, rest on uncertain evidence. It is enough to say that about this time he married Joanna Bridges, reputed a natural daughter of the King, a lady possessing property of her own. Soon after, either through the miseries of the war or the exertions of the Parliament, his wife's means proved insufficient for their support. But nothing damped the ardor and productivity of his genius. He published in 1647 a Treatise on Grammar, and in the same year his famous work on "The Liberty of Prophesying," written under greivous disadvantages, in poverty and tribulation, without books, or leisure to consult them. This was the work which Coleridge read with the deepest interest, and yet with feelings of excited apprehension. Its plan was very simple. Considering the Apostles' Creed to contain the essentials of Christian truth, he regards every other subsidiary doctrine as an open question, and matter of debate. From this principle the argument is spread out with great skill and eloquence, and constitutes the first public advocacy of religious toleration.

While undergoing exile from his own house, and compelled to work for his daily bread in the drudgery of a schoolroom, Taylor became acquainted with Lord Carberry, and found a hospitable asylum within the walls of Golden Grove. Here he remained until 1658, making occasional journeys to London to visit his friend Evelyn. His works now issued in a constant stream. From 1648 to 1658 he published his "Defence of the Liturgy," his "Life of Christ the Great Exemplar," one of the most solid of his works, a volume of sermons, "Holy Living and Dying," "The Doctrine and Practice of Repentance," besides controversial treatises and manuals of devotion. It was the period of his greatest strength and greatest leisure. All the influences of the place ministered to his love of beauty and intellectual growth. He looked forth from his window on a magnificent panorama of hills and hanging woods, and valleys cleft by the streams that fell from blue and heath-clad mountains, and wended their brawling way to the lower vales through groves that rang with wild bird notes. In the distance stood Dynevor Castle, set in plantations of clustering oak, and crowning the landscape with its towers of strength.

His feelings at this time are characteristically touched on in the "Holy Living." "I am fallen," he says, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me. They have left me the sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse, and unless I list they have not taken away my merry countenance and my cheerful spirit and a good conscience: they have still left me the providence of God and all the promises of the Gospel, and my religion and my hopes of heaven, and *my charity to them too*; and still I can walk in my neighbor's pleasant fields, and see the variety of natural beauties, and delight in all that in which God delights, that is in virtue and wisdom, in the whole creation and in God himself. And he that hath so many causes of joy and so great, is very much in love with sorrow and peevishness who loses all these pleasures and chooses to sit down upon his little handful of thorns." And much more that is very chastened and beautiful.

That Taylor was touched and thrilled by the beauty of his Welsh retirement, we know from his writings. They are full of images suggested to his mind by the sights and sounds that gathered round his path in rich abundance. One of the most characteristic and beautiful after a manner is the following description of the Christian's devotion, which he compares to the wavering ascent of the lark: "For so have I seen a lark rising from his bed of grass, and soaring upwards and singing as he rises, and hopes to get to heaven above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and motion was made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighings of its wings, till the little creature sat down to pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as if it had learned music from an angel, as he passed sometimes through the air about his ministering here below. So is the prayer of a good man."

During his residence at Golden Grove, Taylor was twice imprisoned for short periods in connection with some of his publications; and darker sorrows befel him at home, for Death was busy there. In a letter he tells Evelyn how he had just buried two sweet, hopeful boys, and of his anguish, and need of change "from the scene of so acute a grief to keep him from the intense and active thinkings of his troubles;" and so, in answer to Evelyn's earnest wishes, and that he might "receive advantage of society and books to enable him to serve God and the interest of souls," he came to London, and officiated to private congregations of Episcopalians there. How sorely his spirit was bent and bruised by the weight of pecuniary distresses, appears from the boundless gratitude with which he acknowledges Evelyn's grant of a yearly pension:

"HONORED AND DEAR SIR.—A stranger came two nights since from you with a letter and a token: full of humanity and sweetness that was, and this of charity. * * * Sir, you are too kind to me, and oblige me not only beyond my merits, but beyond my modesty. I only can love you; and in all this I cannot say but that I am behind-hand with you, for I have found so great effluxes of your worthiness and charities, that I am a debtor for your prayers, for the comfort of your letters, and for the charity of your hand."

In 1658, Taylor, for whom England could furnish no post, at the invitation of Lord Conway, passed over to the North of Ireland. He settled at Portmore, the seat of his patron, eight miles from Lisburne, where he had a lectureship under the shadow of a princely mansion, built by Inigo Jones. On the borders of Lough Neagh, and amid scenes were a painter, a poet, or a devout contemplatist might alike delight to linger, he fixed his final residence. He embraced eager opportunities for work. Once a week he lectured at Lisburne, and on Sundays he was accustomed to gather round him the few loyalists of the district in the half-ruined church of Kilulta. It was here that he completed the most learned work on casuistry in the English language, "Ductor Dubitantium," amid the quiet and the beauty of his sequestered residence. And tradition states that it was his practice to retire and spend whole days in study and devotion on the isles that clustered by the shores of the great northern lake. To one whose life had been passed in busy towns or inland vales, how refreshing, how soothing must have been those

days, with all their variety of light, and shade, and color reflected in the gleam and sparkle of the sea! How fresh his vision and enjoyment of dancing waves and free, unchartered winds! It was a fitting retreat for his closing years!

The restoration of Charles II. in 1660 was accompanied by the restoration of the Episcopacy; and Taylor gave fresh proof of his attachment to the Throne by inscribing to the King the most elaborate production of his intellectual life. His merits and sufferings could no longer be overlooked. On August 6th he was appointed Bishop of Down and Connor, and subsequently of Dromore. In the following January, with two Archbishops and nine other prelates, he was consecrated by Bramhall, Bishop of Derry, with great pomp and ceremony at St. Patrick's Cathedral in Dublin. Taylor preached the sermon. On May 8th, in the following year, he preached before the two Houses of Parliament, and in a well-remembered sermon reiterated and enforced the duty of religious toleration, which he had insisted on in his "Liberty of Prophecy"—a duty which advancing years had fixed more firmly in his heart. He exhorted his hearers "to oppress no man for difference of religious opinion, to dispense justice from the same scale to Roman Catholics, Lutherans and Calvinists, to convert antagonists by purity of conduct, to be charitable in the faith they professed, to do as God does, who in judgment remembers mercy."

And Taylor, in his diocese, had full opportunity of testifying to the noble principles which he so persistently advocated. The Roman Catholics, and the Puritans, who had taken the place of the Episcopalian clergy, regarded him with disfavor. The latter during the Commonwealth had attained to great ascendancy. They belonged to the extreme Calvinistic type; and Taylor's liberalism in theology and attachment to the ritual of the Church of England were odious to them. They made their pulpits ring with bitter invective against the Episcopal order and against Taylor in particular. They charged the people to stand by the Covenant even unto blood. They solemnly pledged themselves that they would speak with no Bishop, and that they would neither tolerate their government nor their persons; and many other open defiance calculated to strain to the utmost Christian temper or charity. Under such enormous difficulties, "when a man's foes were those of his own household," the demeanor of the Bishop was signalized by forbearance, and forgivingness, and constant labor to render his office and work more acceptable to the clergy. In a short time his virtues and his eloquence had won the laity on his side, and by degrees large numbers of the clergy yielded themselves, if not to his arguments, to his kindness and Christian example. Taylor gave fresh and final testimony to the range and vigor of his mind in his "Dissuasives from Popery," published in 1663.

He survived his elevation to the Episcopacy only seven years—years of sorrow and great public care. Of his two surviving sons, one perished in a duel, and the other, who lived in the suite of the Duke of Buckingham, of excesses and dissipation, which broke down his health, and sent him to an early grave. The last disgrace sank deep into the Bishop's heart. It was a mortal blow. He was seized with fever, and died at Lisburne, after ten days' illness, in the fifty-fifth year of his age. He is buried beneath the altar in the Church of Dromore, which his bounty had restored and beautified. Beside him sleeps Bishop Percy, the

learned editor of old heroic ballads. No monument, or carven figure, or inscription marks the last resting-place of Taylor. The silence of the ages is upon his grave, but his spirit is alive for evermore.

Of Taylor's private habits, domestic life, and peculiar habits, circumstances so valuable to a biographer, no particulars have been recovered. Like Shakespeare, his biography is in his writings. His portrait garnishes the Hall of All Souls at Oxford, and the visitor is struck by the rare beauty and grace of his personal appearance. There is a soft freshness in his countenance, with his hair long and gracefully curling on his cheeks, large, dark eyes full of sweetness, an aquiline nose, and an open and intelligent expression.

Next to his devotional works, the sermons of Jeremy Taylor have won for him the highest name. They are ranked by Hallam as surpassing any that had preceded them in the English Church. His imagination was essentially poetical, and spared none of the decorations which by critical rules are deemed almost peculiar to verse. A warm tone of piety, sweetness and charity pervades his sermons. They breathe an erudition that pours itself forth in quotation till they become almost a garland of flowers from all other writers, and especially from those of classical antiquity, never before so redundantly scattered from the pulpit. His sermons on the Marriage Ring, on the House of Feasting, and on the Apples of Sodom may be named as the most interesting illustrations of his copiousness and variety, and of the lavish manner in which he displays the rich stores of his mind. His eloquence is great, but it is not eloquence of the highest class. "It is too Asiatic, too much in the style of declaimers of the fourth century, by whom he had probably vitiated his taste. Faults of style he undoubtedly had. His learning is sometimes ill-placed and his arguments as much so; his vehemence loses its effect by the circuitry of his pleonastic language: his sentences are of endless length, and hence not altogether unmusical, but not always reduceable to grammar. But he is supreme in tenderness and depth of feeling. The sorrows and weariness of the pilgrim to the Heavenly Zion are the never-ending theme of his loving enquiry and solicitude. He changes the world into a garden once more by planting in it the tree of life." As a truth that came home to his heart, and lay in deep places of his nature below the confusions and strife and theories that clamoured for the mastery, with its anchors cast beyond the world, he could say, "Blessed is he that understandeth what it is to love Jesus, and contends earnestly to be like Him. Nothing can satisfy or make us perfect. And oh, be thou a bearer of His cross as well as a lover of His Kingdom."

We shall conclude this brief notice by a comparison between Taylor and his contemporary, Milton, drawn by one of the greatest thinkers, Mr. Coleridge. "If ever two great men might seem to move in direct opposition, though neither of them at any time introduced the name of the other, Milton and Jeremy Taylor were they. The former commenced his career by attacking the Church Liturgy, and all set forms of prayer; the latter, but far more successfully, by defending both. Milton's next work was against the Church prelacy, and the then existing Church government: Taylor's, vindication and support of them. Milton became more and more a stern Republican, or rather an advocate for that religious and moral aristocracy which in his day was called Republicanism, and which even more than Royalism itself is the direct

antipode of modern Jacobinism. Jeremy Taylor, as more and more skeptical concerning the fitness of men in general for power, became more and more attached to the prerogatives of monarchy. From Calvin, with a still decreasing respect for Fathers, Councils, and Church antiquity in general, Milton seems to have ended in an indifference, if not a dislike, to all forms of ecclesiastical government, and to have retreated wholly into the inward and spiritual communion of his own spirit with the light. Taylor, with a growing reverence for authority, and increasing sense of the insufficiency of the Scriptures, without the aid of tradition and the consent of authorized interpreters, advanced as far in his approach to Roman Catholicism as a conscientious minister of the English Church could well do. Milton would be and would utter the same to all on all occasions, he would tell nothing but the truth; Taylor would become all things to all men, if by any means he could benefit any. The same antithesis might be carried on into the elements of their several intellectual powers. Milton austere, condensed, imaginative, supporting his truth by direct enunciation of lofty moral sentiments, and by distinct visual representation, and in the same spirit overwhelming what he deemed falsehood by moral denunciation, and a succession of pictures awful and repulsive: Taylor eminently discursive, accumulative, still more rich in images, than Milton, but images of fancy, and presented to the common eye, rather than to the eye of imagination. Whether supporting or assailing, he makes his way either by argument or by appeals to the affections. Unsurpassed even by the schoolmen in subtlety, agility, and logic, and unrivaled by the most rhetorical of the Fathers in the copiousness and vividness of his illustrations. Differing, then, so wildly, wherein did these great men agree, wherein did they resemble each other? In genius, in learning, in unfeigned piety, in blameless purity of life, and in benevolent aspirations and purposes for the moral and temporal improvement of their fellow-creatures. Both of them composed hymns and psalms proportioned to the capacity of common congregations; and both nearly at the same time set the glorious example of publicly recommending and supporting general toleration, and the liberty both of the pulpit and of the press.⁷

WILD FLOWERS.—No. II.

⁷ "The Flowers appear on the earth."—CANT. ii. 12.

At the risk of being deemed tautologically tedious, I commence my second paper on the subject of WILD FLOWERS with a remark similar in its ideas to one preceding it, for it is, I think, a remark that can scarcely be too frequently or too forcibly impressed upon the mind with reference to the study of all the works of Nature,—I might add, of all the works of Art, too, inasmuch as no proficiency either in Painting or in Sculpture can be attained without a close and constant study of the *chef-d'œuvres* of the Old Masters more especially, and of the various developments and the ever-changing attitudes of the living human figure.

It is astonishing, then, I repeat, how little, comparatively speaking, is known, by the majority of the residents in any particular locality, of the natural beauties by which they are surrounded. And this remark is especially applicable to those who dwell in towns. In *rural* districts,

an at all events *partial* acquaintance with the *Fauna* and the *Flora* of the forest can scarcely fail to be obtained, inasmuch as agricultural and other open-air pursuits force upon the eyes of such as are engaged in them, the forms of loveliness which, receding before the advance of "bricks and mortar," are still to be met with in the wild woods of this magnificent Province of Ontario,—The Beautiful.

Nor need the inhabitants of our County travel far in search of them. Wherever, within so short a distance of the Town of Peterboro' as half-an-hour's walk can achieve, a few acres of uncleared land afford the required shelter, there may the Botanist gratify his taste to an extent scarcely credible by those who have not made the experiment. And healthful as interesting is such pursuit, more especially if the study of Ornithology and of Entomology be combined with that of Botany—and to the true lover of Nature such combination affords a threefold gratification,—forbidding, as it does, too great an indulgence in the pleasures of "Death's younger brother," sleep. For it is during the earlier morning-hours, the hours immediately succeeding the appearance of the sun above the horizon, that the rarer and more beautiful specimens of the feathered tribes are to be met with, and that the perfume of such flowers as are not scentless, floats most delightfully upon the summer air. It is then that the woods are rendered more enchanting by the glancing of many-coloured wings of birds and butterflies unseen during the mid-day heat.

It is true that, as compared with those of the Old Country, our *scented* flowers and our *tuneful* birds are rare. It is true that in Canada we enjoy not the delight of listening to the lark which, springing from its grass-encircled nest, mounts upward—upward till, lost to human vision, the thrilling cadence of its morning hymn is poured out at "heaven's gate." It cannot be denied that here we miss the perfume of the Eglantine Rose, that "Fleur chère à tous les cœurs," the wild Thyme, the Clove Pink, "Jove's Flower," the wild Honeysuckle, and, "though last not least," for what sang Beaumont and Fletcher?

* * * * * "Of all the flowers,
Methinks a Rose is best,"

the Dog Rose. Yet do our flowers and our birds make up in brilliancy of colouring for what they lack in perfume and in song.

In my former paper I alluded to the supposed medicinal properties of the Pitcher Plant, *sarracenia purpurea*. I am not prepared, being no Botanist but merely an ardent admirer of all the works of "Nature's God," to offer an opinion respecting those supposed properties: but I think it likely that there are *many* plants, wild plants especially, whose virtues are still undeveloped; nor is it improbable that it may have pleased the great Creator to provide that our discovery of such virtues should be gradual and progressive, for the purpose of inciting us to persevere in our endeavours to increase our stores of learning, and thus to be constantly adding to the fresh disclosures ever coming to light of His wisdom and His goodness.

In the event, however, of the Pitcher Plant proving to be as valuable a mitigator of the severer symptoms of small-pox, as some assert it to be, it is satisfactory to know, not to mention other localities, that in this County, at all events, an abundant supply can be procured. On the 5th lot of the 3rd and 4th concessions of the Township of Smith, the

road crosses a marsh, and on either side of that road, north and south, the *sarracenia purpurea* grows in great profusion. This marsh was formerly covered by water during the three Spring months, and was then a cranberry-swamp. Latterly it has been partially drained, and the Pitcher Plant, being a *semi-aquatic* plant—it belongs to the water-pitcher family—has since that time flourished more luxuriantly.

In my own *tame* swamp these interesting plants are growing, and I have exhibited good specimens, in bloom, at the Shows of our Horticultural Society. They succeed well in pots partly filled with rough peat-soil, "black earth" as it is commonly called, and partly filled with *sphagnum* moss.

There are many other delightful plants growing in the same wild swamp; e. g., *Ledum palustre*, *Ledum latifolium*, *Kalmia angustifolia*, &c.; plants known in England by the conventional term, "American plants," and cultivated in gardens there with tender care and at considerable expense, as much as \$5 a load being paid, in some localities, for the peat-soil in which they are inserted. Among these may also be included the *Ceanothus Americanus*, the "New Jersey Tea," an ornamental shrub, attaining to a height of three feet, and embellished, in Summer, with clustres of elegant white flowers possessing a faintly sweet perfume. The shrub dies down to the roots every Winter. It has, not unfrequently, been used as a substitute for the Chinese leaves, but, although by no means unpalatable, it can never bear comparison with either Hyson or Bohea. It is, however, satisfactory to know that in the event of our supply from China being at any time, from any cause, cut off, we may still indulge, as did the Americans during their revolution,—furnished by our own Canadian soil—in "the cup that cheers but not inebriates."

The Milkweeds or Silkweeds constitute a very interesting family. Their botanical name is *Asclepias*, so called from Æsculapius, the ancient god of physic, the former being Greek, the latter Latin. This family has been variously subdivided by different authors. Dr. Stewart separates it into 51 species, Johnson and Paxton into 36, and Gray into 22. It should be remembered, however, that Gray refers merely to the Northern United States, and I quote him chiefly because we are principally interested in that portion of the Continent, comprising as it does, *botanically*, or nearly so, our own wide Dominion.

The *Asclepias Syriaca* was known as a native of North America in 1629, and the *habitans* of the Province of Quebec are, I believe, well acquainted with it, and are accustomed to use its Spring shoots as an esculent, and to stuff their beds with the cotton concealed within its pods. This cotton is of the softest possible texture, and has, in consequence, been called "Virginian silk." Of the 36 species enumerated by Paxton, 24 are described to be natives of North America.

There is one of these Milkweeds, *Asclepias tuberosa*, the Pleurisy-root, with whose beautiful bright orange umbellate blossoms we, in this County, are familiar: and others of the same family may be found in our neighbourhood.

I imagine that there would be no difficulty in *cultivating* the Silkweed in Canada, by sowing the seeds in a very light soil and giving them plenty of room; but whether its cultivation would eventuate in commercially beneficial results is another question, and one more difficult

of solution. The experiment may be, at all events, worth a trial. Sugar, if I mistake not, has been manufactured from its blossoms.

Of the *Cypripediums*, Lady's Slippers, called, locally, Moccasin-plants, we are familiar with four varieties, *C. pubescens* and *C. parviflorum*, the larger and smaller yellow Lady's Slipper, the *Spectabile*, Showy Lady's Slipper, with its white and pink lip, the most beautiful of the *Cypripediums*, and, least common of all with which I am personally acquainted, *C. acaule*, the Stemless Lady's Slipper, called, erroneously, in my former paper, Ram's-head: this latter is of still rarer occurrence, and I have never been fortunate enough to meet with it. The four species above named are all flourishing in my swamp.

There is one more flower, found in abundance in our County, I should like to mention before closing these rambling notes, the *Linnaea borealis*, Twin-flower. This humble flower was selected by Dr. J. F. Gronovius, who obtained the sanction of the great Botanist of Sweden for that purpose, as the vehicle for the conveyance of his illustrious and honoured name to posterity. It is a delicate, trailing plant, rooting itself at short intervals, and throwing up slender peduncles, from which hang the bell-shaped, purple-and-white twin-blossoms. Ladies fair can scarcely find a more graceful natural ornament wherewith to deck their Summer hats than wreaths of these fair flowers.

And here, for the present at all events, the task I proposed to myself is ended. If I can indulge the hope that in presenting to the readers of THE CHURCHMAN'S MAGAZINE my confessedly non-scientific papers, I have induced any of them to gaze more carefully than has hitherto been their wont, upon the pages of the Book of Nature—pages written in living characters, and written with no intention that they should meet ever unobservant eyes, for what the great Architect of the Universe has taken the trouble, if we may make use of the expression without irreverence, to write, He expects, most reasonably, that His sentient creatures should take the trouble to read:—and by studying that Book to realize the undoubted fact that no power inferior to that inherent in its Author could by any possibility, by any chance or accident, have given to our vision the endless and brilliant diversity, the charming harmony of colouring displayed by the well nigh innumerable, we may at all events say *unnumbered* varieties of those "Relics of Eden's bowers:" if, I say, I have induced one solitary sceptic to turn his thoughts in the direction suggested by my remarks, and to acknowledge that the most enlightened human intellect is bounded by a line impassible, while that of the Almighty is illimitable—then the small amount of labour and of time expended in preparing these brief, crude papers, will be amply, most amply repaid.—"O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches."

"Ye felt your Maker's smile that hour,
As when He paus'd and own'd you good;
His blessing on earth's primal bower,
Ye felt it all renew'd.
What care ye now if winter's storm
Sweep ruthless o'er each silken form?
Christ's blessing at your heart is warm,
Ye fear no vexing mood.—*Kettle on Matt.* vi. 28.

ST. JAMES.

St. James is the Elijah of the New Testament. Compare that grand account of the wild Tishbite, coming from the wilderness through the famine-stricken land to meet and to menace Ahab the King with the wrath of God for his cruel crime, with the passage in the fifth chapter, in which he denounces the selfish and the thoughtless rich: "Go to now, ye rich men, weep and howl for the miseries which are come upon you," &c., &c.

Almost we hear, as we read it, the mighty desert voice of Elijah. We see in the Epistle of St. James, while breathing Christian air, the landscape of the Old Testament. And this sort of double sensation of the Jewish past, and of the early Christian present, which comes to us while reading this peculiar letter, is just the sort of impression which ought to delight an historian.

Passing from this, look at St. James as the ethical preacher. His hatred of evil is not so much a general one, like that of St. John. He speaks to particulars. He is the prophet of the practical. He comes home to daily common life. He attacks vulgar sins, and calls them by their names. There is no finely-shaded casuistry, no covering of evil with a veneer of excuse, no misty moral atmosphere. He lives in the daylight. He cannot endure a sham, an hypocrisy, a pretence of outward goodness when the heart and life are foul. He tears away the covering, and probes home clean to the wound beneath. He strips the jewelled robe off Duessa, and displays her deformity to the horror of men. He adduces examples, he uses short and telling illustrations, to make his meaning obvious. He has the clearest head of all the Apostles. He does not penetrate into the lofty sphere into which St. Paul sometimes ascends, or the still loftier region where walked the spirit of St. John; but, in his own region, he is superior to these two great teachers.

We want, in these slipshod days, some one of St. James' temper. Religion wears easily too sentimental an air, has drawn Art to her side, and is so decked out, that men are half forgetting the awful vision of the Cross, proclaiming alike the suffering which is linked to love, and the stern aspect with which we must look at sin. We are shown, on the one side, religion—under the mask of holy contemplation—the exaggerated or the one-sided representation of the doctrine of St. John. We are shown religion under the mask of freedom—the doctrine of the liberty of St. Paul exaggerated into irreverent license of thought. We are shown religion as imprudent repulsiveness—the exaggerated caricature of the character of St. Peter. We want, in order to rectify these exaggerations, some man of St. James' temper; a cool, prudent, clear-headed, practical moralist—above all, a just man. It is asking much; for, of all qualities difficult to attain, and when attained, to use, justice is that which requires the most harmonious arrangement in the nature of the man.

And when we have got our just man, we want him to have boldness enough to speak the truth—not the truth which is one-sided, leaning too much either to mercy or severity—but the truth which springs from justice—which arises naturally in the heart of the man who, because his own character has all its qualities justly harmonised, can see where, in life around him, men have failed, or men have sinned, from exaggeration or from defect. Such a man was St. James, and it was well for the infant Church that he was at its head.

THE PULPIT AND THE PARISH.

THE LORD'S CALL, AND MAN'S REPLY.

A SERMON.

BY THE RIGHT REV. ASHTON OXENDEN, D. D., METROPOLITAN OF CANADA.*

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—ISAIAH, vi., 8.

There are times when the Lord calls upon His servants to enter upon some special work which he has marked out for them. He called upon Noah to prepare an ark, for safety during the coming deluge. He called Abraham to quit his native country, and to shine like a beacon light in a distant land. He called Moses to give up a life of ease in the court of Pharaoh, and to undertake the leadership of His people Israel. He called Daniel to make a bold confession before the scoffers of Babylon. He called the sons of Zebedee to turn away from their sea-faring life, and henceforward to become "fishers of men."

The case brought immediately before us in the Text is perhaps still more special. We find the Lord condescending to invite His servants to volunteer, as it were, for a certain work on which His mind was bent. Like some great general, who sees that a fort is to be attacked, or a city wall to be scaled, so the Lord asks who of His soldiers will offer themselves for the enterprise He has in hand, and cries aloud, "Whom shall I send, and who will go for us?" Upon which the Prophet Isaiah steps forward with a willing heart; and without a moment's hesitation gives himself for the work,—“Here am I: send me.”

And yet, it may be, his heart was not altogether free from misgiving—not as to his *duty*, but as to his *fitness*. For do we not find him a moment before, when brought into the near presence of a holy God, shrinking back at the thought of his own shortcomings, and exclaiming, "Woe is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Yes, he was awed, not so much by the *difficulty* of the work to which the Lord might be pleased to call him, but from the persuasion of his own *inability* to discharge it—not that he felt *unwilling*, but *unworthy*, to be employed for such a Master. "Then (we are told) flew one of the Seraphims unto

* This sermon was preached in the Cathedral of Montreal, on Sunday morning, Sept. 5th, after the ceremony of the Installation.

him, having a live coal from off the altar; and laid it upon his mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sins purged."

And now, in a humbled and chastened spirit, but with a full assurance of God's pardoning mercy, and of his own acceptance, he stands boldly forward, ready for any errand to which he may be called.

Here, then, is a noble pattern for us to imitate. In the great machinery of God's world, we have all of us a post to fill. God calls us to work for Him. It is true, He does not *require* our aid. He can act wholly without us. But yet He graciously invites us to be workers together with Him. To each one He says, "I have a work for you to do—and a special work for which you are fitted—a work in which you may glorify me—a happy work, in which it is your privilege to engage." This work, whatever it be, may be small and insignificant in the eyes of men, or it may be great; it may be a work that needs self-denial; it may be a work unsought for and unlooked for. Still, if he summons you, and calls you to it, it is your duty, and your happiness, to enter upon it.

Some persons are always *looking out* for work, but never *finding* it. And yet perhaps their *real* work, that which God would have them engage in, lies all the while very plainly before them, but they see it not.

Some again are always *intending*—always *wishing*—to do something for God; and there it ends. Many things are thought of, and talked about; but nothing is accomplished. But we must be *working*, and not mere *wishing Christians—doers*, and not mere *dreamers*.

He says to us, "Son, Daughter, work to-day in my vineyard." And woe unto us, if we shrink from it. Woe unto us, if we are slack and dilatory in obeying Him—if we put off till *to-morrow* what He bids us do *to-day*.

Then, too, some are ready to plead a backwardness arising from humility. "What can *I* do in my humble position—situated, as I am, with so few advantages, and so little influence." But surely we can all do *something* for our Lord. Does not our Master say, "To every man his work." Whatever be your position, *something* is within your reach. Every one has an influence for good or evil, which he may exert. Every one has a hand to lift, a foot to move, a heart to feel, a voice to raise. Every one may employ himself for the good of others, and for God's glory. If, through the mercy of God, you have received light from above, you can let your light shine. You need not force it upon any one, but simply let it shine. Yes, and in God's sight your little speck of light may, perhaps, be as bright as the flaming torch of some great one. The smallest twinkling star above us is as precious to Him, and in its measure serves His gracious purpose, as much as the brilliant mid-day sun.

Oh that God would give us willing hearts! Oh that we were more eager to labour for Him! Oh that, when He says, "Whom shall I send, and who will go for us?" we were ready to exclaim with all humility, but with a holy promptitude, "Here am I; send me." "Lord, what wilt thou have me to do?"

It is a great mercy, brethern, when God shews us clearly where our work lies, when He points the way so plainly and unmistakably that we can but follow. Thank God this seemed to be the case with myself, when suddenly and unexpectedly a call came to me from this Church in Canada to leave the quiet and humble post I was filling, and to occupy the exalted position which is now assigned to me: A call so distinct from the Church of Christ, gathered in solemn Synod, seemed also to be a clear call from God; and I could not, dared not hesitate. It whispered, as it were, in accents too clear to be mistaken, "Son, go work to-day in another portion of my vineyard. The time is short; life's little hour will soon be gone; the sun has passed its meridian; ere it sets, go forth and work awhile on a new field of labour; my finger points the way, my everlasting arm supports thee; my presence shall go with thee."

Could I then hold back? Could I hesitate to accept a call so lovingly made? Instead of taking credit for any willingness to obey, I should have been simply faithless had I doubted.

And now I proceed upon my errand, conscious of the important task which I have undertaken, but assured that He who has called me to it can also fit me for it; feeling that the discharge of a humbler office in the Church, would perhaps have been better suited to my powers, but knowing that he can give me grace and strength even for the highest.

And now, dear brethren, I want your Sympathy, your Help, your Prayers.

I want your Sympathy, and I feel that I shall have it. Are we not "One body in Christ, and every one members one of another?" Are we not children of a common Father, servants of the same loving Saviour? Are not the interests of one the interests of us all? Are we not as sheaves bound up in the same bundle of life; placed one here and another there in the wide harvest field, but to be gathered one day into the same heavenly garner? One of the Gospel's golden rules is that we should bear one another's burdens, and so fulfil the law of Christ." And truly this rule has been abundantly observed towards me. I may say that there are few things that have tended more to sweeten the bitterness of parting with those most dear to us in our own beloved land, than the marvellous sympathy which has been so abundantly shewn us both by friends and strangers.

Never I think has any one been blest with so many kind and affectionate wishes as I have experienced in the last few weeks; the hearty expression of good will from both rich and poor, who have desired to

speed us on our way. Oh, these have been like sweet breezes which have wafted me and mine to the shores of our adopted country. These *have* comforted us in our moments of trial; and the grateful remembrance of these *will* comfort us in days to come.

And thanks be to God, we find that self-same spirit of affection awaiting us here; throwing open, as it were, its arms to receive us. Though we have exchanged a long cherished home, and still dearer ties, for those which are altogether new, we rejoice to find that the strong, but invincible thread of sympathy is in no way severed; but we still feel its sustaining power; it still draws us out of ourselves, and binds us on to those whose faces are strange to us, but whose habits are one with us.

But further, I want your *Help*: and I am asking you for what you all may give me. In a family the humblest servant, or the youngest child, may be very helpful to his Master or his Parent. In a Parish, each individual member of the flock may give a helping hand to his minister. He may help him by his influence; for who is there that has not as I said just now, *some* influence? Who is there that may not *say* something, or *do* something, to forward the great work in which his Pastor is engaged? He may help him by following his directions and carrying out his plans. He may help him yet more by the daily preaching of a holy and consistent life. And brethren, as your Bishop, I also shall look to you for help. The work I have undertaken is a very arduous one: but you, each one of you, may do something to lighten it. I cannot tell you how much it will tend to diminish my burden, if I can have the happy feeling that you are doing your best, it may be but little, but still your best, to strengthen my hands and cheer my heart. I shall doubtless have my trials and my difficulties. Some will blame me for being too severe; others for being too remiss. There are those whose quick eye will be ready to mark each little error in judgment—each inconsistency in conduct—for who among us can always stand upright—who is there that has not need to pray, "Cleanse thou me from secret faults?" But at such times of trial and difficulty, when my heart will perhaps ache within me, and my path for a moment will be full of perplexity, and the feeling that I have done my very best will not be enough to reassure me—if I can fall back upon the kind forbearance of my brethren, the charity that thinketh no evil, the love that is ever ready to start up in support of God's servants, then I shall indeed feel that I have a tower of strength, on which I can confidently rely. And yet, after all, whether in the case of a Parent, or of a Minister, or of one filling a still higher post, in every time of anxiety, our truest refuge is in God—our real repose is in the bosom of our Lord. Happy indeed is he, who can look up and say, "Thou art my hiding place." "Thou will keep him in perfect peace, whose mind is stayed on thee."

I ask then for your help; and I have shown you that you can give it. I shall greatly need it in carrying out my plans for the good of the Diocese. I shall need it, if I am to accomplish anything here for God. I shall need it for my own comfort and encouragement. Alone, I shall be weak and powerless; but backed and supported by you, I shall feel a strength that will sustain me.

But I have another request to make, a yet *harder* request to grant, a boon even *more* difficult to bestow. I want your prayers—not a *momentary* lifting up of your hearts for me, but a *continued* pleading in my behalf before God, who can make me all that he would have me to be. Pray, Brethren, that I may have come to you in the fulness of the blessing of the Gospel of peace. Pray that He who has summoned me to my exalted post, may strengthen me and guide me in the discharge of it. Plead for one who greatly needs help from above—grace in his own soul, and vigor to nerve him for his work. Pray that a living fire may touch my lips, and that the Holy Spirit of God may sanctify my heart. The prayers of Abraham would have saved the guilty cities, steeped as they were in iniquity, had there been but ten righteous men in them. Elijah's prayer called down refreshing showers on the parched plains of Israel. Prayer helped St. Paul in his abundant labors. And, Brethren, if you wish to help *me*, pray for me, that my labor may not be in vain in the Lord. In answer to your prayers, souls may be saved, and gifts may descend like the former and latter rain upon the thirsty ground. "Prove me now herewith, saith the Lord, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Be assured, God has great things to give, and He loves to give them in answer to our entreaties. He will be enquired of for this to do it for us. "The effectual, fervent prayer of a righteous man—of even the humblest servant of God—availeth much."

And now, before I close my sermon—my first sermon preached in this my Diocese—let me express a fervent wish, that God's rich blessing may rest upon this branch of the Church of England; that she may ever be a living, growing, advancing Church; that she may be sound in faith, and holy in practice; wise in her moderation, and yet abounding in zeal and earnestness; that she may be faithful, devoted and true to her Lord. Oh that God may bless her clergy, and give spiritual life and grace to all her members!

Beloved, I now commend you to God, and to the aid of His grace, praying that He will build up those among you who are His true people, and enable you to walk more and more closely with Him—praying, also, that He may be pleased, by the power of His Holy Spirit, to draw those of you to Himself, who as yet know Him not, and love Him not; so that you, too, may be numbered among His children now, and enjoy his presence hereafter for ever.

PAROCHIAL CALLS.

A pastor has the sick to visit, and comfort and advise. He has the poor to look after and assist. He has the enquirers to meet, and counsel, the Candidates for Confirmation or Baptism to visit and instruct. He has his hands full, if he be an earnest man, with official duties and official intercourse of this kind among his people. If his parish be large and growing, he finds enough of all this to fully occupy the time spent out of the Church, with the frequent services it ought to have, and out of the study with the sufficient preparation his duties as a pastor and teacher require. He really cannot but feel the style of "calls" we have been speaking of—the formal fashionable calls of politeness, a burdensome waste of time, a mere distraction and busy idleness.

Why does he submit to the infliction? The iron law of custom is upon him. He has inherited the bad inheritance. His zealous predecessors have faithfully gone their rounds in all simplicity and honesty of purpose, and scores of good old ladies will feel hurt and disappointed if the parson does not call every week or two, "as good old Mr. Oldham used to do," when he was rector. "You haven't been to see me in a month." "It's an age since you were at our house." "I don't know whether I can consider myself one of your flock or not, you have deserted us so long?" And meanwhile the pastor has been busy with a large class for Confirmation, or he has been particularly busy with the numerous sick people at this season, or the poor have been especially needy, or large numbers of strangers have been removing into the parish.

There is one way to reach the evil. Let the rector give notice of his parochial calls. Let him have it understood he wants to see the whole family—father, mother, and children. Let him go officially to visit and pray with the Church in this household. Let that be the style of his "parochial calls," and we venture to say he will escape a good many idle and some ill-natured speeches. With the increasing work laid on the clergy, and the increasing demands upon their time and energies, it is absolutely necessary that they should emancipate themselves from this bondage to a mere form.

They have no time to waste. Every hour and day must tell upon the high purposes of their calling. Communicants know where to find them. They are in the Church, in the chancel, at the altar rail, at the font. Their time belongs especially to the inquirers, to the candidates for baptism, to the instruction of the ignorant, and the awakening of the careless, to the sick and the poor. The communicant, the regular parishioner of old-standing, should be as jealous of wasting that time as the parson himself.

The thing needs examination. We have put it down here to suggest reflections to clergymen and lay people alike.

We think the evil needs amendment. For we do believe the modern system of "calling," as it holds in many parishes, is an evil with scarcely a redeeming feature—a waste of precious time that can be very ill spared in the scarcity of laborers in the vineyard.—*Am. Churchman.*

WHAT will paralyze small minds may incite larger ones, as the breath which extinguishes the candle will kindle and strengthen the flame upon the hearthstone.

The Gloria in Excelsis.

THE GLORIA IN EXCELSIS.

“Jesus, Peace and Joy art Thou,
 Joy and Peace for ever!
 Joy that fades not, changes not—
 Peace that leaves us never.
 Joy and Peace we have in Thee,
 Now and through eternity.

“Jesus, Song and Strength art Thou,
 Strength and Song for ever!
 Strength that never can decay,
 Song that ceaseth never.
 Still to us this Strength and Song,
 Through eternal days prolong.”—*Horatius Bonar.*

“Hymns and spiritual songs” have already exercised a powerful influence in the Church. The Psalter is the inspired recognition of this principle, and each age, in proportion to the measure of its faith and love, has produced “spiritual songs,” which have been cast into the great treasury of the Church. The first Eucharist had its hymn, (St. Matt xxvi., 30) in all probability a portion at least of the Paschal Psalms; and from very early times one grand song of praise has stood prominently in the Eucharistic Office, catching, as it were, the notes of that glorious strain on Olivet, and handing it on to future time. This hymn is known, from the words with which it begins in the Latin, as the *Gloria in excelsis*. So high was the estimation in which it was held, that the Council of Toledo says that “It was made of old by ecclesiastical doctors, and who refuses it, let him be excommunicated.” The hymn in its present form is ascribed by some writers to Hilary, but there seems a considerable weight of evidence in favor of assigning to it an earlier date. The key-note of it is, of course, taken from the Christmas anthem of the angels. An important change has been made in its position in our office. In the First Prayer Book of Edward VI. the *Gloria in excelsis* was placed almost at the beginning of the service, but in 1552 it was transferred to its present position. The structure of the hymn is deserving of careful study.

“The first paragraph is a burst of exulting praise, in which the Church upon earth once again presumes to re-echo the strains which float downwards to earth from angelic harps.” It borrows not only the immediate words, but the whole spirit of the carol which the angels sung to celebrate the Birthday of our Incarnate Lord. This portion of the hymn is addressed to the Eternal Father, and consists entirely of what is called Doxology, that is, an act of praise.

The second section of the song is addressed to the only-begotten Son, and is an act of prayer. There are two points worthy of remark here. It is a prayer, and that prayer is addressed to Christ. It is a prayer, for even in the midst of our highest eucharistic joy we cannot forget that we are sinful creatures, dependent on God’s mercy, and the love of our Redeeming Lord. It is addressed to our Lord Jesus Christ. Hitherto all prayers in the Communion Office have been addressed to the Father, because before Him we were pleading in eucharistic act the death of His Son. “Before the action of participation is past, it is improper to apply ourselves to Christ,” because He has been acting as our Great High Priest, and pleading His Passion in heaven, as His Church has done on earth. Our prayers have been sweetly blended with His un-failing intercession.

“Still for us He intercedes—
 His prevailing death He pleads.”

Now that the Church has been allowed once more to "show" that death before the Father, she turns in reverent love to that only-begotten Son, through whose Flesh has been opened the "new and living way" into the innermost sanctuary of divine worship. It is important to remark that a more striking instance of direct prayer to Christ could not well be found. At the same time, it seems almost needless to recall special instances of such prayers, when we remember that our own Prayer Book, in common with the earlier Christian liturgies, is saturated with the spirit of devotion to our glorified Redeemer. It is important, likewise, to remark the way in which the Church regards her Lord's work as a *present* work. It is "Lamb of God, Son of the Father, that *takest* away the sins of the world,"—the mediatorial work is now going on, and its effects are now making themselves felt in the spiritual body of our Lord. It is noteworthy also how the supplication is repeated with a passionate earnestness, recalling the thrice-repeated prayer of our Blessed Lord's own agony.

From prayer the hymn again lifts itself up to praise, "ascribing glory to the Blessed Trinity, and especially to Him, who, under the mediatorial kingdom, is the Central Figure of the sacred Three." Thus ends the Church's grand eucharistic hymn. It is one of the most magnificent of uninspired compositions, and breathes a spirit of chastened personal love and reverence towards our Blessed Lord, which gives it a peculiar fitness to hold the place which it occupies at the termination of the highest of all earthly services.

One concluding act remains. From the very earliest times those who have had any solemn commission from God, have been in the habit of giving blessings to the people of God. Kings and priests blessed the old covenant, and, therefore, it is but fitting that, under the gospel, a high and holy form of blessing in the precatory form, such as we have in the apostolic grace, should conclude our daily services.—The blessing here employed is more authoritative in its character. It falls naturally into parts, the first amplified from Phil. iv. 7, and the second portion containing a form of benediction somewhat modified from the ancient offices. In the Second Prayer Book of Edward VI. the first clause stood alone. Welded together, the two compose as beautiful and full a form of benediction as is contained in any office-book, ancient or modern.

So fitly ends the most solemn office of our Book of Common Prayer. Its Communion Office is emphatically a "reasonable service,"—a service making a considerable demand at once upon the devotion and the reason of the intelligent worshipper. Of all our Offices its design is the most complete, and those who fail to find it an adequate guide to a reverent participation in the Sacrament of our Lord's Body and Blood, must look well into their hearts, and see whether there be not some fault there. It breathes the fervent spirit of the ancient liturgies, whilst its simplicity of structure never permits the worshipper to lose sight of the one great end in view, viz., a reverent participation in our Lord's blessed gift. Those who have humbly knelt, as our service bids them, in the dust of penitence, and who have afterwards risen to the heights of blissful thanksgiving, will feel as they return to their homes, something of that calm peace, which our Lord promised to His disciples, resting on their hearts, and something of that strength to battle with temptation, which they so much need, gained by reverent communion with their Great High Priest.

GERMS OF THOUGHT.

A BEAUTIFUL SIMILITUDE.

"Trees of righteousness."—ISAIAH lxi. 3.

How very often in Scripture this figure of speech is used!

"He" (the righteous man) "shall be like a tree planted by the rivers of water," (Ps. i. 3.)

"He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit," (Jer. xvii. 8.)

"The vineyard of the Lord is the house of Israel, and the men of Judah his pleasant plant," (Isa. v. 7.)

"The tree is known by its fruit," (Matt. xii. 33.)

It is easy to see the propriety of the figure in many respects.

For example, in the Divine life, there must be—

A **ROOT**—of faith in God through Jesus Christ our Lord.

A **STEM** or trunk, to connect the root with the branches,—regenerate affections, to carry the sap from the root to the rest of the tree.

LEAVES OF PROFESSION. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven," (Matt. x. 32, 33.)

FRUITS OF HOLINESS. "Faith without works is dead," (James ii. 20.)

Also the growth is by **DEVELOPMENT** from within: not by accretion, as a cairn might be piled up by heaping together loose stones, but by orderly development, under the blessing of God, according to the laws of human nature.

Also the growth is by **ASSIMILATION**. The plant assimilates to its own substance things that are extremely unlike itself, as, for instance, the moisture of the earth and the various chemical salts which are mingled by nature, or may be mingled by the husbandman, with the soil. Thus, in like manner, the Christian assimilates, as it were, the events of life, and even its temptations. Out of prosperity he draws thankfulness; out of adversity, fortitude; out of temptation, moral experience and strength. Whatever happens to him, he extracts out of it spiritual strength and fruitfulness; and thus he is like a tree planted by the rivers of water, or a vine in the vineyard of the Lord; for truly nothing happens that is not designed by the Great Husbandman to supply nutriment to the soul, and promote the production of the fruits of righteousness.

Perhaps it is hardly so often noticed as another feature in the parable thus derived from the vegetable world, that growth proceeds by **CIRCULATION**. The sap of the ground is imbibed by the roots, and then sent up through the pores and vessels of the trunk to the branches and the leaves; by means of the leaves it is exposed to the action of the air, which induces certain chemical changes in its constitution; and then it is sent back again to feed and strengthen the branches and the trunk, and even the very roots from which it came. You might kill a plant

quite as certainly by keeping it stripped of leaves as by destroying its roots. It will die in the one case no less than in the other. Just in the same way, of course there can be no permanent religious fruitfulness unless there be in the heart a root of religious principle of faith and love. But it is equally true that if we are not sufficiently careful to maintain a righteous life, to do righteous things, to abound in the works of faith and the labours of love, the very roots themselves will dwindle and become weak. It is a sure way to increase faith and love when one endeavours humbly to do what good he can in the world. It is a way to diminish and destroy them when one is negligent as to the practical duties of Christian living. A religion of sentiment without action will not endure in strength, any more than a tree without producing leaves in its season. This is quite as true as that religious action is not to be looked for, unless where there is a root of religious motive from which it may proceed.

When the wood is well ripened in autumn, we look for a good crop next year. When a Christian is well ripened before he dies, what may we not look for in heaven?

SHORT SERMONS.

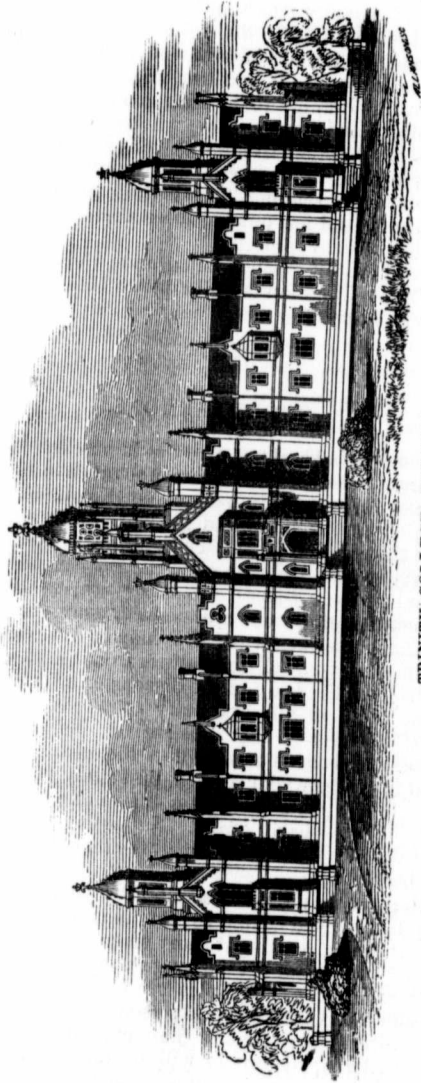
The sermon should be short; at all costs, it must not weary the hearers. Besides, what good, what motive is there in so much talk? I know not how it is that we have been drawn into these long discourses. The sermon on the Mount, which has revolutionized the world, does not appear to have taken up more than half an hour. The homilies of the fathers, too, were generally short; and St. Ambrose says, *nec nimium prolixis sit sermo, ne fastidium pariat, semihoræ tempus communiter non excedat*. It would undoubtedly benefit religion were we to abridge our sermons and our services also. As regards the former, this may be done easily, and without the least detriment. Omit all generalities from the exordium, all useless demonstrations from the body of the discourse, all vague phrases from the peroration. Cut off all superfluity of words and, admitting only such as triple the force of the substantive. Be chary of words and phrases; economize them as a miser does his coin.

When about to compose your sermon, first study your topic, seizing the salient points of the truth you are going to expound, and then write. But do not stop here—begin afresh. Supposing you have written four pages, reduce them to two, retaining all the thoughts and vigorous ideas of your first draft.

On ascending the pulpit, place a watch by your side, and begin thus: "On Sunday last we said so and so; let us proceed." Then enter at once upon your subject, cutting it short when the appointed time arrives. People will say you do not preach long enough, that you tantalize your audience, and rob them of a real pleasure by being so brief. Heed them not, but remain inflexible, for such persons are unconsciously enemies to religion. Adhere more strictly than ever to your prescribed rule. Then rest assured your discourses will be talked of; every one will be anxious to witness a seven minutes' sermon: the poorer classes will come, and the rich will follow. Faith will bring the one, novelty will attract the other, and thus the Divine Word will have free course and be glorified.

Trinity College, Toronto.

THE SCHOOL AND THE MISSION.



TRINITY COLLEGE, TORONTO.

TRINITY COLLEGE, TORONTO.

We furnish the readers, in the present number, with a wood-cut of Trinity College, Toronto; and we trust that it may not be unacceptable to them to receive at the same time a brief notice of this, our Church University.

In reverting even to its recent origin, we are reminded of the mutability of all human things, since so many have now passed away who were among its foremost supporters and warmest friends, when the good old Bishop Strachan succeeded in raising funds for its erection and partial endowment. Among those who then cordially co-operated with him, as members of the College Council, were the late Chief Justice of Upper Canada, Sir John Beverly Robinson; Sir James Macaulay, late Chief Justice of the Common Pleas, and the Hon. James Gordon. The late George Allan, Esq., was one of the Trustees of the College, and the Hon. George Crookshank one of its Treasurers.

The College was incorporated, by an Act of the Provincial Legislature, in 1851, and in November of the same year a staff of professors arrived from England, and the regular course of studies was commenced in the following January. On the 15th of that month the College was inaugurated, and the Students in Divinity, who had hitherto been under the care of the Venerable Archdeacon Bethune at Cobourg, were transferred to it, and their numbers were re-inforced by some who entered at the College as matriculants. In the month of July, 1852, the College was, by a Charter granted by Her Majesty, constituted a University, and empowered to confer degrees; in June in the following year, Sir John Beverly Robinson was installed as the first Chancellor of the University.

The following statistics may be of interest to the members of the Church and to the friends of the College. Up to January last the number of students matriculated in the College was 259. The number of degrees conferred up to the same date was 228. Deducting from this number *ad eundem* degrees, conferred on gentlemen who had graduated at Oxford, Cambridge, Trinity College, Dublin, and other Universities recognized by Trinity College, which degrees amount to 41; and further deducting Honorary Degrees, amounting to 16; and, again, degrees conferred, after examination, on clergymen who, before the opening of the College, had been students in the Theological Institution at Cobourg, which degrees amount to 14; we have 157 ordinary degrees, conferred by the University on its own *alumni*. The number of students of Trinity College, admitted to Holy Orders, either in Canada or in England, amounts, up to the present date, to 75; and as some of those who have been thus admitted have not *graduated*, it will appear that of the 157 graduates of Trinity College a majority are laymen.

Attention is called to this fact, because we have reason to believe that Trinity College is regarded by many as being merely a Theological school; the fact, on the contrary, is that it has done no less in instructing the young laymen of our Church than in educating its candidates for Holy Orders. It will be felt, we are assured, by all right-minded and intelligent persons, that in this two-fold capacity it is discharging a work of the utmost importance to the well-being of our communion, and of society at large.

Distinctive religious teaching, though so often branded as *sectarian*, is, we are assured, most important to the welfare, both of the individual, and of the civil society of which he is a constituent part. And besides this, the prohibition of *distinctive* religious teaching, in a College or University, exerts an irresistible influence to the exclusion of *all direct* religious teaching whatsoever. It is, we contend, no slight benefit to the Church and to society that our young men, destined for secular professions or for commerce, should, in addition to their classical and mathematical studies, be grounded, as they are in Trinity College, in Sacred History; in the evidences, internal or external, of the truth of Holy Scripture in general, or of the Christian Revelation in particular; in a correct understanding of the Articles of our Church, and in an accurate acquaintance with the historical books of the New Testament in their original language. The past history of our Church, in respect of the steadfastness of its members, and of their moral and religious influence on society around them, would, we conceive, have been somewhat different from what it has been, had a training of this description been provided for, and accepted by, her youth generally. Of no less, but rather of more urgent importance, is the special training which the College provides for candidates for Holy Orders. Can *two years* of specific study, for a life-long service of such importance as is the Christian ministry, be dispensed with without very serious loss to the teacher himself, without loss, even more disastrous, to the people committed to his charge? In times of less active and bold enquiry than the present—in times when stern necessity allowed no better alternative, moral worth—personal piety—and an earnest desire to do good might have been accepted as adequate recommendations to the sacred office; but in addition to these indispensable requisites, we must now, if we are wise, require the *distinctive* qualifications of the religious teacher and guide. A superficial knowledge is, through the agency of our public system of education, extended through the land; and if a clergyman is not armed with a correct knowledge of the original language, at least, of the New Testament, he will be in imminent peril of encountering, even in the most remote village or township, some shallow yet confident sciolist, ignorant, yet unhappily *less* ignorant than himself, whose “little knowledge” will “prove itself to be a most dangerous thing,” not only to himself, but to the ill-informed Christian teacher whom he en-

counters, and to the flock of that teacher, whom he will readily persuade that their fate must be that of the blind of whom the blind are leaders, if they consent any longer to follow *his* guidance. Every day teaches us how it is becoming more and more imperatively necessary that solid learning should be acquired, to enable the minister of God's holy word to meet the assaults of infidelity—to say nothing of the vast importance of such learning, apart from all dangers from without, in order that the pastor may fulfil his proper and primary duty, of bringing forth, out of the treasures of God's word, "things new and old" to minister to the edification of the flock of Christ.

We have good reason to believe that other religious bodies are not insensible to these considerations, and that they have of late been bestowing far more care than heretofore on the preparation of candidates for the ministry among them. We trust that the Church of England, which ought to take the lead in all which pertains to the integrity and efficiency of the ecclesiastical system, will not allow herself to be rebuked, in this regard, by the greater forethought and the larger liberality of other Christian societies; but that she will recognize, in all its magnitude, the importance of providing, in Trinity College, for the effectual training of a well-learned and efficient body of clergy.

Our readers are, doubtless, well aware how ill prepared are the great majority of those, who seek admission to Holy Orders, to bear the expenses of a professional training. In order to relieve, to some extent, this difficulty, an annual collection has for many years past been made throughout the Diocese of Toronto on behalf of "the Divinity Students' Fund." The sum thus raised, is appropriated, in the form of exhibitions of £30 currency per annum, tenable for three years, to those applicants who appear best entitled, in respect of character, and in consideration of their pecuniary circumstances, to such assistance. Annual reports are made to the committee of Synod, by which this sum is administered, of the conduct and progress in their studies of the several exhibitors; and the exhibitions are liable to forfeiture, in the event of these reports being unsatisfactory. At the last meeting of the committee in August, three applications were necessarily refused on the ground of the want of funds. There are at present five exhibitors in the College, and, if the wants of the Diocese are to be adequately met, this number should, *at the very least*, be doubled, which it cannot be except the collections on behalf of the Divinity Students Fund amount to £300 per annum.

It may be well to add a few words respecting the financial position of the College. It was before observed that, by the exertions of the late Bishop, and of the several agents whom he employed, a sufficient sum was raised to erect the present (incomplete) College buildings, and to provide a *partial* endowment. It was distinctly understood, at the first, that *no more* than this had been effected; and in the summer of 1862 a committee was appointed to raise further subscriptions, and a vigorous commencement

was made in Toronto in the way of a subscription list. Circumstances, however, occurred which threw on the hands of the more zealous friends of the College, other inevitable and burdensome duties; and, after no long time, commercial difficulties, and a severe depression in the value of real property throughout the Province effectually checked any attempt to complete a work which had been confessed to be unfinished. The consequence has been that the College has been struggling under most serious disadvantage, to maintain its original staff, a staff barely sufficient for its regular routine of instruction; and the lapse of time has caused many to forget that these difficulties have not been the result of maladministration or lavish expenditure, but that they have existed from the beginning, in consequence of no sufficient provision having been, at any time, made to meet the necessary expenses of the institution. A zealous and successful effort was made in the year 1863, on behalf of the College by the Rev. W. McMurray, D. D., Rector of Niagara, who undertook, at the desire of the late Bishop, and of the Corporation, a mission to England, which he fulfilled with exemplary diligence and ability. He raised on behalf of the College, in money or in books, about £4000 sterling.

This was, indeed, an important aid to the finances of the College; but there is still much for Churchmen to do if they would see their Church University efficient and prosperous. Scholarships, not endowed, but generously provided for, from year to year, by private benefactors, have of late been, in more than one instance of necessity withdrawn, and the College has not, in this department, the means at its disposal which are necessary to invite any considerable influx of Students.

The foundation of one or more additional Professorships is also an object of very great importance, and we cannot but think that the liberality of some of the wealthier members of our communion, would be wisely and most usefully directed towards the accomplishment of this end.

Some years ago the Hamilton family founded, as a memorial of one of their number, a Prize of \$30 in books, to be given according to the result of an annual examination in Scripture History, or in some subject illustrative of Scripture Antiquities or Interpretation. We are assured by those, who are best qualified to bear testimony on the subject, that this endowment, comparatively small as it is, has been of most marked advantage to the College. From year to year, those to whom the Prize is open, are stimulated to a diligent and intelligent study of some valuable treatise; and thus, *all*, whether successful or unsuccessful in their competition for the prize, receive material benefit; while again, from year to year, the library of some deserving student is enriched by some work of sterling value, which would, except for this provision, have been, in all probability, utterly beyond his reach.

How many of our Churchmen are in a position, at a very small, perhaps an unappreciable sacrifice, to confer a like benefit, to stimulate, in like manner, to most beneficial exertion, by founding an Annual Prize in the College, to be awarded as the result of a special examination in Ecclesiastical History, or in some other branch of Theological or General Literature, which may commend itself to the Donor and be approved by the Corporation of the College.

It should have been mentioned that, before the formal opening of the College in 1852, a Medical School had been organized in connection with the institution, which continued in operation until the summer of 1856. At the beginning of the year 1852, a Law Class was also formed, the instruction of which was kindly undertaken by three distinguished members of the Bar; the present Chancellor of Upper Canada, the present Chief Justice of the Common Pleas, and the Hon. J. H. Cameron.

This class was afterwards discontinued, chiefly in consequence of arrangements adopted by the Law Society for the giving of regular lectures, and the establishment of examinations for the students of that Society at large, arrangements which rendered superfluous any instruction in law in special connection with Trinity College.

A re-establishment of the Medical Faculty is an object greatly to be desired, provided that it can be effected under such conditions as are in harmony with the grand object with which the College was founded, namely, to strengthen the hands of the Church of England, to promote its principles and to extend its influence.

With these facts before them, may we not hope that all the members of our Church, not only in the Diocese of Toronto, but throughout the Dominion, will take a livelier interest in the affairs of the College, and that each in his individual sphere will both give and do his utmost to increase the revenues, and ensure the success of the College? We are certainly of opinion, that more might be, and, therefore, should be done alike by clergy and laity.

BEGINNING THE WORLD.—Many an unwise parent labors hard and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with the money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will go to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies. To be thrown upon one's resources, is to be cast into the very lap of fortune; for our faculties then undergo a development, and display an energy, of which they were previously insusceptible.—*Dr. Arnold.*

CHURCH PROGRESS IN INDIA AND BURMAH.

The last year has been a very eventful one in the mission field of the East. Many facts tend to show that the missionary spirit of the early Church, which manifested itself in national conversions, is again reviving in these latter days.

First of all, there is the remarkable event which has so lately taken place in Tinnevely, South India. On one day, Sunday, the 31st January, the Bishop of Madras admitted into holy orders, thirty-two natives—twenty-two as deacons and ten as priests. This is, perhaps unparalleled, not only in the missionary but even in the Colonial Church. It is a fact to which the attention of those who dispense the efforts of our Church to Christianize the pagan world should be drawn, for there are many who declare these efforts to be barren of result. The Church at Tinnevely now possesses forty-seven native pastors: so that if European agency were to be removed to-morrow from India, there is every probability that the Christianity of the Province would be unaffected, at least radically. There is, however, one thing more needed for the thorough establishment of the Church. Lately, Burmah has been added to the already too large diocese of the Bishop of Madras. A suffragan Bishop for Tanjore and Tinnevely is urgently required. The proposition has been long mooted, and is one that has had the countenance of those best qualified to express their opinions on the subject. A *Native Suffragan Bishop* has been proposed by some members of the Church Missionary Society.

A second remarkable event which has lately happened in the mission field of the East, is the reception of some 7,000 Kols, under the instruction of the Lutheran Missionaries of Chôta Nagpore, into our Church.

A third event of great importance is the hold which Christianity is obtaining in the centre of the Burmese Empire. The operations in Mandalay, the Burmese capital, are intensely interesting to every lover of Oriental missions. The visit of Mr. Marks, the S. P. G. Missionary, to the king of Burmah, and his reception as recoded by his own graphic pen, and the promises of the king to allow Christianity to have a seat in his very capital, have been widely discussed in church circles; Later intelligence has been received of the actual results of this visit, and the fulfilment of these promises. *Were it not established on indubitable testimony, the tale would read like an oriental legend. Suddenly we are informed of stately Christian structures rising in the midst of a populous city, the centre of a nation's paganism, the capital of a heathen empire. Suddenly the "noiseless fabric" of a great spiritual work is reported as growing up, "like some tall palm," in the midst of a great and ancient people, who have dwelt for centuries in the barrenness of Bhuddism. We are informed of thousands of rupees being spent by a heathen king on the buildings of a religion which has never been allowed before even to be preached, with his sanction, to his subjects in his capital. The whole matter is one which excites our amazement. Let us pray that the seed so strangely sown may grow up to a great tree to the glory of God!

These three events to which allusion has been made, are each unique, yet all have happened within the limits of a few brief months. What may not the future, pregnant with so many omens, bring forth in that East which has already been the cradle of vast spiritual movements?
—*Mission Life.*

POETRY AND MISCELLANEOUS.

ONE WORD.

BY MRS. A. CAMPBELL.

One word! one little word!
A heart may aching be,
And you may fill the void
By look of sympathy.

One word! one little word!
It will not cost you much;
But if 'tis sweetly given,
It may some grieved one touch.

One word! one little word,
To one inclined to stray,
May kindly check in time,
And keep him in the way.

One word! one little word
Of trust, or hope, or love,
May prove the very turning point
That leads to Heaven above.

One word! one little word,
Angry and harshly said,
May, like corrosive acid,
Burn deep when'er 'tis said.

One word! one little word,
Perchance it be the last,
May carry sad remembrance
When our day is past.

One word! one little word,
May rise in judgment, too,
In crushing down some broken reed
Some feeble one undo.

One word! one little word,
May brighten a life o'er,
And silver line its clouds,
When we are here no more.

One word! one little word!
We little heed the power
That we send floating idle,
The offspring of the hour.

One word! one little word!
O Lord! in pity bend
To set a watch upon our lives,
That we may not offend.

One word! one little word!
In right the heart to say,
Give, Lord, before the night
Steals dark on all our day.

DEATH OF LADY JANE GREY IN THE TOWER.—She paused, as if to put away from her the world, with which she had done forever. Then she added: "I pray you all, poor Christian people, to bear me witness that I die a true Christian woman, one that looks to be saved by no other means than the mercy of God, in the merits of the blood of His only Son, our Lord Jesus Christ. And now good people, while I am alive, I pray you to assist me with your prayers." Kneeling down she said to Freckenham, the only divine whom Mary would allow to come near her, "Shall I say this psalm?" The Abbot faltered, "Yes." On which she repeated, in a clear voice, the noble psalm, "Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences." When she came to the last line, she stood up on her feet and took off her gloves and her kerchief, which she gave to Elizabeth Tylley. The Book of Psalms she gave to Thomas Brydges, the lieutenant's deputy. Then she untied her gown, and took off her bridal gear. The headsman offered to assist her; but she put his hands gently aside, and drew a white kerchief round her eyes. The veiled figure of the executioner sank at her feet, and begged her forgiveness for what he had now to do. She whispered in his ear a few soft words of pity and pardon, and then said to him openly, "I pray you, despatch me quickly." Kneeling before the block, she felt for it blindly with her open fingers. One who stood by her, touched and guided her hand to the place which it sought, when she laid down her noble head, and saying, "Lord, into thy hands I commend my spirit," passed, with the prayer on her lips, into everlasting rest.—*Her Majesty's Tower, by Hepworth Dixon.*

GOD'S WORD.—Seeing a man reject the inspiration of the Scripture, while he said he maintained his belief in Jesus Christ and his redemption, I had compared him to some one who has a costly perfume in a glass vessel; he breaks the vessel, thinking that he can at the same time preserve the perfume, but he loses it all. Set aside the inspiration of the Scriptures, and all Christian doctrine will disappear. This is not a theory, I have seen it to be a fact; therefore the question is one of great importance. I am not ignorant of the objections, of the difficulties that are raised, but the plentitude of the Divinity to be found in the Scriptures is too great to be in the least prejudiced by them. I say from the depths of my heart, "Thy Word is Truth." Not to believe that the Bible is God's message, is voluntarily to deprive oneself of all true, wholesome, well-founded knowledge about God and our future state. It is returning to darkness—it is to ruin our own prospects, and perhaps also the welfare of many others with us.—*Merle D'Aubigne.*

PUNCTUALITY.—Thousands have failed in life from not being punctual. It is not only a serious vice in itself, but it is the fruitful parent of numerous other vices, so that he who becomes the victim of it gets involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time; it saps the business reputation of the lawyer, and it injures the prospects of the mechanic, who might otherwise rise to fortune; in a word there is not a profession, nor a station in life which is not liable to the canker of the destructive habit. Many and many a time has the failure of one man to meet his obligations brought on the ruin of others. Thousands remain poor all their lives, who, if they were more faithful to their words, would secure a large run of custom, and so make their fortunes. Be punctual if you would succeed.

AFFECTATION.—The essence of affectation is, that it be assumed the character is, as it were, forcibly crushed into a foreign mould, in the hope of being thereby reshaped and beautified. The unhappy man persuades himself that he has in truth become a new creature, of the wonderfulest symmetry, and so he moves about with a conscions air though every movement betrays not symmetry, but dislocation. This it is to be affected, to walk in a vain show. But the strangeness alone is no proof of the vanity. Many men that move smoothly in the old-established railway of custom will be found to have their affectation; and, perhaps, here and there some divergent genius be accused of it unjustly. The show, though common, may not cease to be vain, nor become so for being uncommon. Before we censure a man for seeming what he is not, we should be sure that we know what he is.—*Carlyle.*

MINISTERS, to be made a blessing, must first be blessed; and if they would kindle a fire in other hearts, the "live coal" must first be applied to their own "lips." If they would "comfort others," it must be by reason of the comfort "wherein they themselves are comforted of God." To be successful they must preach from experience. They must testify, as well as preach. If they demand obedience, they must themselves obey; if they ask for consecration, their own bodies must be a "living sacrifice;" if they call for holiness, they must themselves be holy.

INTENTION AND ACTION.—Don't mind much what a man does, but what view he has in the action. Suppose a pilot steer his ship well, but don't know where he is going, what will it profit him to hold the helm, dexterously to steer, to avoid the most dangerous billows of the sea? The more skill and strength he has to govern the vessel, the more danger he runs by not following any certain road; he goes out of his course, he hastens to be shipwrecked the faster he sails. 'Tis the same in him who goes towards perfection, and that too with great speed, but goes out of the way.—*St. Augustine.*

LICENTIOUS PUBLICATIONS.—A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that spreads around it; but the contagion of a licentious publication, especially if it be in a popular and captivating shape, knows no bounds, it flies to the remotest corners of the earth; it makes its way into the cottage of the peasant and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions.—*Bp. Porteus.*

FAMILY PRAYER.—The other morning, a gentleman and his wife were in such haste to reach a railway train, that they were obliged to omit family worship. The next time they sat down to read, the mother remarked that the first chapter of Ephesians was the place. "No mamma," said one of the little girls, "it is the second chapter; we read the first chapter after you were gone." The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances.

BEAUTIFUL SENTIMENT.—When the Hindoo priest is about to baptize an infant, he utters the following beautiful sentiment: "Little babe, thou enterest the world weeping, while all around thee smile; contrive so to live, that you may depart in smiles while all around you weep."

RELIGIOUS REVIEW.

The past month has been crowded with interesting facts in connexion with Church work and progress. We present a summary of some of the leading events. They indicate more clearly the growing life and vigor of the Church. We are yet far from being able to overtake the ignorance and vices of the world. But movements are being made in the right direction; and if unity and zeal, if generosity and enterprise characterize, as they should do, the labours and plans of both our clergy and laity, there can be no reason why the Church should not gain power over the world, and rapidly advance in the fulfilment of its glorious mission. We certainly need a larger baptism of the Holy Spirit; and as preliminary to this, we have need to exercise more mutual confidence and love. There is far too much jealousy and suspicion amongst us. We are too ready to impugn each other's motives, and to misrepresent each other's deeds. Oh, for a little more of that divine charity which "thinketh no evil!" Both clergy and laity would be benefitted by its possession.

CANADA.

INSTALLATION OF THE METROPOLITAN.—The ceremony of admitting the Bishop of Montreal to his chair (*cathedra*) in the Montreal Cathedral, took place on Sunday morning, Sept. 5th, in the usual form, and in presence of a large congregation. The Bishop having knocked for admission at the west door of the Cathedral, the Dean granted permission to enter, the Cathedral Staff took their places with the Bishop in the chancel, the Act of Consecration was read, the Oaths of Allegiance, Supremacy, and Defence of Cathedral Rights, were administered to the Bishop, and then the Dean installed or enthroned him in due form. The ceremony was deeply impressive. After the installation, the Bishop preached the sermon we publish in our present number.

ADDRESSES TO THE METROPOLITAN.—On the arrival of Bishop Oxenden in Montreal, addresses of congratulation were presented to him by the clergy, and by the laity, of the city churches, to which His Lordship made suitable replies. On Wednesday, the 15th Sept., a delegation from the House of Bishops, consisting of the Bishop of Huron and the Bishop of Quebec, assembled in the Chapter House of the Cathedral, and presented the following address:—

TO THE RIGHT REVEREND FATHER IN GOD, ASHTON, LORD BISHOP OF MONTREAL, AND METROPOLITAN OF CANADA:

We, the Bishops of the Province of Canada, rejoice to offer you, at our earliest opportunity, our heartfelt congratulations upon your arrival amongst us as the Bishop of one of our most important dioceses, and as the Metropolitan of the Province of Canada.

We feel how much these congratulations are due, from your acceptance of these combined offices at a time and under circumstances which rendered an election to them so difficult. But in accepting them you felt, what we did in proposing your

name, that it was a call of Providence, which all alike would recognize and feel bound to obey.

Though personally known to few in this Dominion, your many works of pious value, which have been widely circulated in the daughter as well as mother churches of the Empire, make us feel that you do not come as a stranger amongst us. And leaving, as you have done, the ties and endearments of your native land, and the scenes of your early ministerial labours, you encourage us to maintain that bond of union with our Mother Church, which, amidst every possible political revolution, we trust shall never be severed. One with her in Evangelic truth and Apostolic order, we trust to be always one in brotherly fellowship and love.

We heartily bid you God-speed in the good work that is before you, and we earnestly pray that you may long be spared to be a faithful overseer of the Diocese of Montreal, and to be the wise and friendly counsellor of your brother Bishops as Metropolitan of Canada.

BENJ. HURON.
J. T. ONTARIO.
J. W. QUEBEC.
A. N. TORONTO.

To the above address the Metropolitan made the following

REPLY.

TO THE RIGHT REVEREND THE BISHOPS OF THE ECCLESIASTICAL PROVINCE OF CANADA:

MY LORDS,—I hail with much pleasure and thankfulness the kind expression of your Lordships' feelings towards me on entering upon the duties of my high office.

I felt, in accepting that office, that I was undertaking a very weighty and solemn responsibility. But I also felt that it was such a summons from the Great Head of the Church, as left me no alternative but to obey.

In quitting my native land, and all the ties which made it so dear to me, I rejoice still to be in the midst of those who have found their resting place and home in the same Church of England, and whose allegiance to her is not a whit the less hearty and true than it is in the mother country. The earnest desire expressed by you that the bond of union between the Church in England and in Canada may never, under any possible circumstances, be severed, is one to which I most heartily respond.

As the Bishop of this Diocese, I trust, my Lords, that I shall, when needful, have the advantage of your wise and brotherly counsel; and that in the exercise of my still higher duties as Metropolitan, you will not withhold from me your generous support and co-operation.

I pray that much wisdom may be given both to yourselves and to me; and that we may so faithfully fulfil our office that, when the Great Shepherd and Bishop of souls shall call us to give an account of our stewardship, we "may do so with joy and not with grief." I am, my Lords, your very faithful servant and brother,

A. MONTREAL.

ORDINATION AND CONFIRMATION.—On Sunday, September 19th, two imposing and interesting services were conducted in Christ Church, Hamilton. In the morning there was a general ordination of candidates for the Ministry; in the evening the rite of Confirmation was administered. On each occasion the church was crowded, and owing to the excellent arrangements of the clergy and church-wardens, the most satisfactory accommodation was afforded for all. The clergy present to take part in the morning service were, His Lordship the Bishop of Toronto, the Venerable Archdeacon Palmer, and the Revs. J. G. Geddes, T. S. Cartwright, J. Hebden, G. Bull, J. G. D. Mackenzie, and D. H. Ferrier. The candidates for Ordination were the following: For Priest's Orders,—J. W. Mackenzie, J. Francis, W. Hoskins, J. Fletcher, and W. Carey. For Deacon's Orders,—F. Hall, C. Patterson, E. H. Musson, T. Walker, A. C. Shaw, and W. Bates. At 11 o'clock a procession was formed in the school room, of the candidates and clergy, which passed through the centre of the church. The Rev. T. S. Cart-

wright read morning prayers, and the Revds. J. G. D. Mackenzie and G. A. Bull, the lessons. The ordination sermon was preached by the Ven. Archdeacon Palmer from Acts xx. 24, on which passage he explained and enforced in an eloquent manner the nature and obligation of Christian devotedness on the part of Christians in general, and of ministers of the Gospel in particular; the sermon was very appropriate to the occasion, and produced a happy effect. After the sermon, the candidates were presented to the Bishop by the Archdeacon; then the Litany was said by the Rev. J. Hedben, and the ante-Communion by the Rev. J. G. Geddes. The ordination was then proceeded with by the Bishop in a very impressive manner, the Deacons being ordained first, and then the Priests. After the ordination the Holy Communion was administered, in which the Bishop, the Archdeacon, the Rector, and the Revs. D. H. Ferrier and J. Hedben took part. The service altogether was deeply impressive and effective, and will long be remembered by those who took part in it. It is many years since an ordination service of the same kind was held in Hamilton. In the evening 70 candidates were presented for Confirmation. The Church was again crowded. Prayers were said by the Revs. J. W. Mackenzie and J. Fletcher, while the lessons were read by the Revs. C. Patterson and W. Carey. After Evening Prayer the Bishop administered the rite of Confirmation in a very feeling and impressive manner. His Lordship then preached an eloquent sermon from Heb. vi. 2, in which he proved the scripture practice of "laying on of hands," and pointed out the privileges and responsibilities of those who had been admitted to Confirmation. It was a most instructive and useful sermon, and was listened to throughout with profound attention. Clear in reasoning and beautiful in illustration, it could not fail to do good, especially to those who had not duly considered the rite of Confirmation as scriptural and divine. The Choir of Christ Church rendered efficient aid at both services, and in the evening sang beautifully, the Anthem "I have washed my hands in innocency," &c. Both services were highly interesting to the vast congregations who attended them; and both will leave behind them an influence for good.

ORDINATION AT WOODSTOCK.—On the 18th of September, the Lord Bishop of Huron held an Ordination in the Parish Church at Woodstock, Ontario. The Rev. C. Bancroft, Jr., B. A., Curate of the Parish, was admitted to the holy office of the Priesthood. Besides the venerable Rector, the Rev. Canon Bettridge, B. D., Rural Dean of Oxford, there were present the Rev. Canon Bancroft, D. D., of Montreal; the Rev. J. Smythe, M. A., Incumbent of Christ Church, London, and Examining Chaplain to the Lord Bishop of the Diocese; and the Reverend Messrs. Revell, Fauquiere, Incumbent of Zorra, Hincks, Incumbent of Ingersoll; Desbarres, M. A., and Bartlett, of Princeton. The opening prayers were read by the Rev. Mr. Smythe, the first lesson by Mr. Fauquiere, the second lesson by Mr. Desbarres, and the concluding prayers by Mr. Hincks. The sermon was preached by the Rev. Canon Bancroft. The candidate was presented by the Rector, and the oath administered by the Chaplain. Canon Bancroft and Mr. Smythe assisted his Lordship in the administration of the Holy Communion, and the clergy present united in the imposition of hands. The service was largely attended, and was one of unusual solemnity. After the Ordination, the Bishop and Clergy, with a few invited guests, were most hospitably entertained at the Rectory.

HELLMUTH LADIES' COLLEGE.—This Institution is likely to be attended with great success. All the arrangements seem most complete, and already a large number of pupils have been admitted. Great éclat has been given to the College by the fact of its being opened by Prince Arthur, during his visit to London. This interesting ceremony took place on Thursday, Sept. 23rd. The Prince, accompanied by Sir John and Lady Young, and a numerous company of distinguished persons, visited the College, where they were received by Dean Hellmuth and other friends connected with the Institution. An address was presented to the Governor-General, from the Patron, President, Trustees, Head master, masters, and pupils of Hellmuth College; to which His Excellency replied in very appropriate terms. Sir John Young having concluded the written address, stated that he now left the formal opening of the Institution to His Royal Highness, whose visit to this Province had given the intensest gratification to all classes. As he had kindly consented formally to inaugurate the College, he was sure they would prefer to hear from himself an expression of the good wishes he entertained for the Institution. The Prince then advanced to the front of the platform, and said :

“**LADIES and GENTLEMEN**—It gives me sincere pleasure to be present at the formal opening of this admirable College, the fame of which has already spread beyond the length of British territory on this Continent. I understand that several of the young ladies have travelled many hundred miles to partake of the benefits of the instruction given here—(cheers)—and I have no doubt that this is mainly due to the high character of my reverend friend, the Dean,—(cheers)—to whose munificent liberality this Institution owes its origin. Most earnestly do I hope that under Divine Providence it may have every possible success. I will now ask Dean Hellmuth to formally open the College.”

The **DEAN**.—“I am requested to declare that this College is now open, and I open it in the name of the Father, of the Son, and of the Holy Ghost. Amen.”

The Prince's speech was received with enthusiasm. He spoke loudly, and without embarrassment. The Prince afterwards retired to the dining-room, where luncheon was served, and the health of the Queen drank with honours. Subsequently Miss Clinton, music mistress of the Institute, played a selection from Mendelsohn before the party, and was introduced to the Prince, who thanked the young lady kindly. The party then visited the building, and spent some time in chatting pleasantly, after which the majority of visitors left amid loud cheering, which was kept up all along the route to the city. The young ladies of the school sang the concluding verses of the National Anthem as the carriages drove off. The Prince expressed himself highly pleased with the reception.

REV. DR. BEAVEN has retired from his connection with the parish of Chester, near Toronto, which he has served zealously for many years, while Professor of Logic and Metaphysics at Toronto University. The address presented to him by his late parishioners pays a well-deserved tribute to his ministerial success amongst them.

REV. H. BARTLETT, of Princeton, has returned from England, after a successful canvas for the Drumbo building fund. He has secured about \$1000 by his visit.

CONSECRATION OF ST. MARY'S CHURCH, COMO.—On Tuesday, the 27th May, 1866, the late Bishop Fulford laid the foundation stone of St. Mary's Church, Como. In the Providence of God it was reserved for his successor to perform the ceremony of consecration. This was done on Monday Sept. 13th, in the presence of a large number of members of the congregation, the Lord Bishop being assisted by the following clergymen:—Ven. Archdeacon Patton, Rev. Canon Loosemore, Rev. Mr. Dumoulin, Rev. J. Pyke, the minister of the parish, Rev. W. B. Curran and Rev. R. Lonsdell. The Bishop having been conducted to the vestry room, proceeded in his robes to the front of the communion table, upon which the vessels of Holy Communion were placed, and the minister, Rev. Mr Pyke, stepping forward, read to His Lordship the petition praying him to consecrate the Church. He also handed him the deed of endowment, which the Bishop delivered to the Registrar, Mr. Isaac J. Gibb, who read it aloud. Then the Bishop with his Chaplains and the clergy, walked from the east to the west end of the Church and back again repeating alternately the 24th Psalm. After the consecration service, the regular morning prayer was proceeded with; the first part by Rev. Mr. Pyke; the first lesson (1 Kings, viii, 22 to 62) by Rev. Canon Loosemore; the second lesson (Hebrews x, 19 to 26) by Rev. R. Lonsdell, and the second part of the service by Rev. J. P. Dumoulin. The Bishop then preached a beautiful, simple and impressive sermon, from Psalm cxxii. 1. The Holy Communion was next administered by the Lord Bishop, assisted by the Ven. Archdeacon Patton, and the proceedings closed. The Church is a handsome little stone building in the Gothic style, neatly finished.

PORT DALHOUSE.—The *St. Catharines' Journal* says: "Our Episcopal friends had a little excitement in the Port on Tuesday, which was the day appointed for taking pews in the new church. There was a good deal of competition for favourite seats, but everybody almost was satisfied save the procrastinators, who thought it would be as well to step in a day or two, and consequently got ruled out. Everything that was in man's power to do in the way of harmonizing conflicting claims was done by the Rector, and with a better success than could have been anticipated. There are 60 pews in the church, and we are glad to find that every one has been taken, and more could have been rented if they had been there. An admirable resolution was unanimously carried, that everyone who took a pew must pay six months in advance. The bulk of the pews were rented at from \$8 to \$12 per annum." Would it not have been much better to have made the church free? This renting of pews in the house of God is an abomination, and must come to an end.

REV. J. CARMICHAEL appears to be doing good service in the publication of his Lectures in refutation of the errors of the Plymouth Brethren. The tract sells well, and spreads widely.

REV. MR. SIMS, late missionary at Mounitoulin Island, recently was accidentally drowned from a small boat. His loss will be deeply felt, and his place hard to fill.

PORT RYERSE.—The Rev. R. N. Rogers is making exertions for the erection of a church in this locality; for which purpose outside contributions are required.

GREAT BRITAIN.

SUNDAY SCHOOLS.—In the diocese of Ely an attempt has been made to ascertain the relative importance and advantage of Sunday Schools. Reports were, therefore, sought from the various rural deaneries; and at a meeting of the Diocesan Conference the other day, the Archdeacon read an analysis of these reports. The feeling in favor of Sunday Schools was universal, and their advantages considered as far outweighing the disadvantages, which were principally weakening parental responsibility and giving children rather a distaste for religious services. Many suggestions for rendering schools more efficient were made. The following are the principal points which were especially pressed by a great majority of the deaneries:—1. The separation of the elder children into Bible, Confirmation, and Communicant classes, which should be held, if possible, in a place distinct from the regular school house, and closely superintended by the clergy. 2. By the clergymen giving special instructions to train the teachers for their work, either by forming classes of them, or holding weekly or occasional meetings of them, and providing an efficient and organized system of instruction. 3. By rendering the Sunday School and teaching attractive, through the reading of interesting books, singing of hymns, putting away as far as possible the machinery of day school, and making the Sunday school-room cheerful with flowers, pictures, &c.

ENGLISH CHURCH MISSIONARY SOCIETY.—The Report of the Missionary Society, presented at its recent anniversary meeting, gives the following:—

SUMMARY OF THE MISSIONS.

| | |
|---|---------|
| Stations..... | 156 |
| European Missionaries..... | 202 |
| Native and Country-born Missionaries..... | 118 |
| European Catechists and other Laymen..... | 19 |
| European Female Teachers..... | 5 |
| Native and Country-born Teachers..... | 19,551 |
| Communicants..... | 161,451 |
| Native Christians..... | 191,061 |

“The Society has also withdrawn from 77 stations, chiefly added to the parochial establishments in the West Indies, or transferred to the native Church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,856 scholars.”

The financial statement shows an income for the year of £155,194 (\$775,970, gold.) The native ministry, increased thirty per cent., differing much in race, language, and country, are now about 120.

IRISH CHURCH.—The work of organization in the Irish Church is going on steadily. A great deal of unanimity and zeal are manifested. The Archbishops of Armagh and Dublin have issued a joint address to the clergy and laity of the Church, respecting their representation in Provincial Synods which are about to be assembled. It is also affirmed that the Bishops have agreed to convene at an early period, a lay conference. This is the way to get at the mind of the Church, and this is the way to prepare for an efficient organization and a glorious future. We must take counsel together if we would succeed; and doing this, the Irish Church will soon manifest signs of life as it has never done before.

DEACONESSES.—In England the system of Deaconesses is becoming very general and efficient. Dr. Howson, Dean of Chester, is particularly interested in the work, and according to all accounts much good is resulting from the labours of these devoted women. During the last month three ladies have received a private appointment as Deaconesses in the Diocese of Chester. In the case of one of them, whose work is in the city of Chester itself, and relates chiefly to the training of nurses for the sick poor, this appointment is the renewal, in another diocese, of the same office which she has held for some years in the Diocese of London. The other two, whose duties lie in Liverpool, and who are to conduct an institution for the training of Parochial Deaconesses, have now received their appointment for the first time. In this country, where the system is not fully understood, we know that a suspicion prevails against it, lest it should savour of, or lead to popery. There is nothing of popery in it, and what has been tried so beneficially in the Church at Home, may be adopted with advantage by the Church here.

ARCHBISHOP OF ARMAGH.—The Archbishop of Armagh has been prematurely called to his reward. His grace died a few days ago, in the 63th year of his age. Almost up to the time of his death, he was active and energetic in preparing for the future organization of the Irish Church. The deceased primate was a son of the late Bishop of Kilmore, and kinsman of the noble house of Waterford. He was born in 1801, educated at Richmond School, Yorkshire, under Dr. Tate, and graduated at Trinity College, Dublin. He was first rector of Kildallen, and afterwards held the vicarages of Drung and Lara, and the Archdeaconry of Ardagh. In 1854 Dr. Beresford was consecrated Bishop of the united sees of Kilmore, Ephraim, and Armagh, and in 1863 he was translated to Armagh. He was a churchman of great influence, and took a very active part in opposition to the passage of the Irish Church Disestablishment Bill. At the present moment his death will be felt as a great loss to the Irish Church.

SPECIAL SERVICES.—Convocation has authorized the drawing up of a third service. The *Guardian* says: "Should the new service then be taken entirely out of the Prayer Book, with materials only rearranged? This was the last question which divided the members of the Lower House of Convocation; and on this, as on the larger issue, they came to what we believe to have been a sound and just conclusion. The words restraining the choice of materials for an additional service to the contents of the Prayer Book were altogether struck out. The Committee then may gather devotional works and thoughts from all sources,—first, of course, from Holy Scripture, and then from that which the spiritual experience of good men in all ages has contributed or approved. To have abridged their liberty in this respect, would have been to repudiate the example of the best men in former times, and notably of the learned divines of the Reformation era in our own branch of the Church."

THE ANNUAL CONGRESS of the English Church will be held this year in Liverpool. The subjects of debate are—Revision of Rubrics, Infidelity, Diocesan Organization, Palestine Explorations, Eastern Churches, Clerical Education, Ancient Universities, Use of Cathedrals, Church Work among Seamen, Church Work in Large Towns, Church Patronage, Superannuation of Clergy, Education, Weekly Offertory and Almsgiving, Recreations of the People, &c. Important discussions will take place.

LAY CONFERENCE.—The happiest effects have followed the Lay Conference which the Bishop of Lincoln held in his diocese. It seems to have infused fresh spirit into the Church, and from the Bishop himself, through all the ranks of the laity and clergy, there is a glow of holy zeal. In a manner entirely new, the people are uniting for Church purposes. Application is being made for the appointment of a suffragan bishop, and noble projects are talked of for building new churches, and extending Church labour. This certainly is a noble example. What a blessing for the Church here if we could all be convened by our Bishop for friendly converse upon our duties and prospects, &c. The influence would tell immensely upon the future of the Church.

CEDING THE RIGHT OF PATRONAGE.—A rare thing has lately been illustrated by the Duke of St. Alban's. In view of the vacancy in Redbourne Parish, he desires the parishioners to "recommend" a clergyman for the position; feeling that "if the laity generally had more voice in the selection of their ministers, it would immensely strengthen the hands, and materially increase the usefulness of the clergy of the Church of England."

DEAN RAMSAY, of Edinburgh, communicates to the *Guardian* some valuable information with regard to the success of the Episcopal Church of Scotland, as a disestablished Church, *pour encourager les autres*. The eloquent bishops of Peterborough and Derry were scarcely justified in making capital out of the supposed failure of the Scotch Church, in the debate upon Gladstone's Bill.

ANGLO-RUSSIAN CHURCH.—The formation of a Greek Church congregation upon the Russian model is reported to have taken place at Wolverhampton, under the direction of Mr. Stephen Hatherly.

GENEROUS GIFT.—The Marquis of Westminster has lately donated £6000 sterling to the Bishop of Carlisle for Church erections.

UNITED STATES.

THE CHENEY TRIAL.—The proceedings have been stayed in this case for the time being, by an injunction procured from the Secular Courts on behalf of the defence. The question as to whether the Church Court has jurisdiction in the case, and whether it is not transcending its jurisdiction (that is, whether it is or is not in accordance with its own canons and laws), will presently be decided by the Secular Court, and proceedings will then be resumed in the Church Court. In the meantime, we can have no doubt upon the question that Mr. Cheney has rendered himself amenable to his Bishop for an unauthorised tampering with the services of the Church. If the power claimed in this case were allowed, it would be impossible to foretell the results to which it may lead.

TRINITY, BROADWAY.—The corporation of this Church are making extensive improvements in the interesting burying-ground of the churchyard. Thousands of trees have been planted, and it is proposed to put about 15,000 more of the White Maple.

LARGE COLLECTION.—The amount collected in Grace Church, Watertown, Diocese of Central New York, on Sunday evening, 18th July, was nearly \$1200. It was to be appropriated to the liquidation of the debt on the organ.

MUNIFICENCE.—The will of the late Mr. John Alystynne has been duly admitted to probate. It contained the following benevolent bequests: St. Paul's Church, Eastchester, \$15,000; New York Bible and Common Prayer Book Society, \$20,000; New York Eye and Ear Infirmary, \$10,000; Society for the Relief of Indigent Aged Females, \$25,000; Orphans' Home, \$12,000; Institute for the Blind, \$10,000; Institute for Deaf and Dumb, \$20,000; St. Luke's Hospital, \$20,000; New York Hospital, \$25,000.

ST. PAUL'S, BUFFALO.—We have here an instance, unfortunately rather rare, of the power which a pastor may exercise after a long term of incumbency in a place. Dr. Shelton, after 40 years residence, wields almost unlimited power over, not only his own particular parish, but the general population of the city, where he has become so thoroughly known and respected.

AN APOSTATE AND IMPOSTOR.—The Greek priest Agrapius Huncharenko, who, while under sentence of suspension from the priesthood for some crime, visited America four years ago, and tried to impose upon the credulity of the Church, causing great scandal by his vagaries; is said to be editing an infidel newspaper in Alaska.

MISCELLANEOUS.

THE CRACOW CONVENT SCANDAL has resulted in furious attacks upon the Carmelite, Jesuit, and Franciscan Convents, by the enraged populace, who demand the expulsion of these monastic orders from the place. The Bishop of the diocese appears to have acted in a very fine spirit. He received notice of the case—of which he knew nothing—through an anonymous letter. A judge was sent to visit the convent, and found in a cell seven paces long by six wide, an entirely naked, half-insane woman, who folded her hands and said, "I am hungry, have pity on me; give me meat, and I will be obedient!" There was no chair, no bed, no stove, no table in the cell, which was full of filth, and contained besides, only a dish with rotten potatoes. The judge immediately sent for Bishop Galecki, who was greatly moved, and vehemently denounced the nuns in the severest language, and on their excusing themselves, said, "Away out of my sight, you who disgrace religion!" He suspended the father confessor and the superior of the convent—a lady of noble Polish birth. The nun, when asked why she was imprisoned, replied gesticulating wildly. "I have broken the vow of chastity; but," she added, pointing in great excitement to the other sisters, "*they* are not angels!" The physician of the convent had never heard of this poor wretch, although he had been the medical adviser for seven years. It is said that the Bishop meant to dissolve the convent.

REFORM IN RUSSIAN CHURCH.—The Emperor of Russia has promulgated a decree affecting the Church in his dominion. The Russian priesthood has been for many generations hereditary; so that children of priests or deacons, or other clergy, could not enter any other profession than the ministry. An immense class has thus been formed, of about 700,000 souls, with all the characteristics of a caste. The evils have been yearly increasing, in the multiplication of poor and small parishes to supply places for hereditary clergy, many of whom could bring no honour to the office. The decree sets the children of the clergy henceforth free to choose any profession,—and thus rights the wrong.

THE BIBLE IN ITALY.—A large portion of our countrymen will be interested in hearing of the first public meeting of the British and Foreign Bible Association in Naples, and this forms the third feature in the religious aspect of the present day. About 50 or 60 persons were present, and in addresses which were made by the Rev. Mr. Maitland (in the chair) and Messrs. Edwards and Burgess, it was stated that 275,000 Bibles and 55,000 portions of the Bible had been sold in Italy; that the colporteurs had sold Bibles amounting in value to £400 amongst the soldiers; that £9,000 had been received from Roman Catholics alone. Larger sales had been effected this year in Southern than in Northern Italy, especially in the Abruzzi, where large gold edged Bibles had been purchased, showing a disposition to inquiry among the superior classes. In Sicily, too, it was stated that the colporteurs have been successful.

VOICE OF THE LAITY.—The distinction between ministers and non-ministers among the Methodists, becoming gradually more definite, renders the latter restive under ministerial control. They begin to mutter ominously that "it is time that they should assert that they have other rights than that of contributing to the various institutions of the Church; and amongst those rights is that of being consulted as to who shall minister among them." So the sham unity amongst the Methodists is naturally beginning to dissolve—because the ministry is becoming a profession, and not a mere 'pleasant variety of occupation' for tongue-talented tradesmen.

BEECHER ON CHORAL SERVICES.—Mr. Beecher has had the courage to publish his enthusiastic approval of this bugbear of some Churchmen. Speaking of a Choral Service which he attended at Stratford on Avon (the home of Shakespeare), he says, for instance, "I never knew, I never dreamed before, of what heart there was in the word Amen!" Being moved by the "strains of sweet solemn music" in which the prayers were intoned, he was overpowered by his emotions even to shedding tears every time the Amen occurred, sung by the choir and accompanied by the organ and congregation.

NORTH AND SOUTH METHODISM.—The power of trifling and secular matters to disturb the associations of sectarian bodies, is well illustrated in the description of the American Methodist (and other sectarian) bodies by the late war. The Church alone remained uninterrupted in its unity. The North and South of Methodism are waging their internecine warfare now more fiercely than ever.

CAMP-MEETINGS.—Another of the short-lived inventions of Methodism seems likely to go to the wall. The newspapers are reporting the entertainment of camp-meetings much in the same way as the amusements at watering places. A camp-meeting is an artificial religious notion, and could not have any permanence as an institution after the charm of novelty had worn away.

FAILURE OF QUAKERISM.—Even in Pennsylvania, and above all, places in Philadelphia, these eccentric Christians are losing ground. They do not keep pace with the progress around them, and their numbers are steadily diminishing.

MADAGASCAR.—The Queen and Prime Minister have been lately admitted into the Christian Church by baptism, and 20 or 30 thousand converts are reported for the year.

LITERARY REVIEW.

MEMOIR OF BISHOP STRACHAN.—The present Bishop of Toronto has been engaged for some time in the preparation of a Memoir of his illustrious predecessor. It is now ready for press, and will be forthwith published by H. Rowsell & Co., of Toronto. We may be sure the Memoir will be worthy of both the subject and the author. It will deal not only with the life of an individual, but with the history of our Canadian Church, and will no doubt furnish a mass of very valuable information. We bespeak for it a wide circulation, and an attentive perusal. The names of subscribers are now being solicited by the agent of Mr. Rowsell.

OBEDIENCE.—A sermon preached by the Rev. Mr. Norman, at the closing exercises of Trinity College Grammar School, Port Hope, has been received. It treats on the general law of obedience, and in a clear and cogent manner illustrates and enforces the principle that obedience to the Divine Law is at once a duty and a blessing. The sermon was admirably adapted to the occasion; its circulation will do good.

NEW PUBLICATIONS.—Notices of several new publications are ready, but have to stand over for want of space. We hope to find more room for this important department of the Magazine. Our friends, the Publishers, must oblige us with their publications in due time. They shall then be promptly noticed.

CORRESPONDENCE.

"HE DESCENDED INTO HELL."

Your correspondent, "Sigma," in the September number of the CHURCHMAN'S MAGAZINE, asked for a correct definition of the word "Hell," in the Apostles' Creed.

The only correct definition which can be given is, "the abode of the spirits of the dead, where they await the Resurrection."

It is to be regretted that the word "Hell" should have been uniformly used by the English Translators of the Bible, in rendering the Hebrew "Sheol" and "Gehenna," and the Greek word "Hades," as it has, without doubt, caused much misconception of some passages of the Scriptures, which would not have occurred if the widely different significations of those words had been retained in the translation. The word "Sheol," and its equivalent in the Greek "Hades," mean the abode of disembodied spirits, where they remain from the time of death until the Resurrection. The popular belief of the Jews divided this abode into two separate divisions—one the prison of the souls of the wicked, and the other the resting place of the righteous: which latter they called "Abraham's Bosom;" no doubt believing that the great Patriarch himself there presided over the souls of his descendants. Thus, it will be seen that the parable of Lazarus and the rich man presented a picture of a state of being familiar to the minds of those to whom the parable was addressed. The word "Gehenna" corresponds to the generally accepted meaning of the English word "Hell," and signifies the place where the wicked will finally be placed to receive their everlasting punishment.

An hour spent in comparing the passages in the New Testament where the word "Hell" occurs in the translation, with the original Greek, would amply satisfy your readers; and would not only shew the double meaning which the word "Hell" is unfortunately compelled to bear, but would also be found to throw much light on some of those passages and materially assist in their proper interpretation. W.

THE PRAYER BOOK.

The first Prayer Book of Edward the sixth was published in 1549, the second year of his reign; the second in 1551; consequently, as a Sunday School Teacher will find by referring to the note in his Prayer Book immediately preceding the Morning Service, it is the First Book of Edward that is now binding on the Church. As to the difference between the two Books, which would require too much space in your Magazine to state at length, it can be found in Shepherd's Elucidation of the Morning and Evening Prayer of the Church of England. X. Y. Z.

Printed at the Spectator Steam Press, corner Main and James Streets, Hamilton, Ontario.

LITERARY NOTICES.

The following are a few of the notices which have come to hand of the first number, from which the general character of the Magazine may be inferred :

The object of this publication is to aid in supplying a healthy literature for the Church, and in general to interest and amuse the members of the Church. We cordially bid it generally, and earnestly wish it success. We can assure our readers that they will not be disappointed with either the appearance or character of the Magazine. We hope, therefore, to hear that a large number of subscribers have been obtained.—*Church Herald.*

It is printed with neatness and edited with ability, and while its object is to disseminate religious truth among all classes of Christians, it is intended more particularly for those who are in connection or sympathy with the Church of England.—*Graphical Mercury.*

The number before us exhibits a degree of talent, freshness, and literary merit generally, which is commending itself to the minds of all who are interested in the welfare of the public generally, and wish it abundant success.—*St. Catharines Times.*

The contents are well worthy a perusal. It contains tales, essays, and reviews, and general church intelligence. There is also a very good biographical sketch of the late Dr. Fulford, Bishop of Montreal and Metropolitan.—*Ingersoll Chronicle.*

We certainly prefer Monthly Magazines to Weekly News-papers, and religious bodies, and hope that the success will offer to improve the taste in this respect may prove successful.—*Elora Observer.*

It affords the promise of being a most interesting and valuable addition to our religious periodicals, in fact second to none of the class.—*Peterborough Review.*

A review of its contents satisfies us that it is well worthy of the patronage of those whose views it represents. The Magazine embraces a variety of topics, which are presented in a manner that cannot fail to command attention. The publication will fill a want that has been felt in the religious literature of the country.—*Simco Canadian.*

From its creditable appearance and the ability of its articles we predict a large and increasing number of subscribers for the Province of England. Those however, who expect a Magazine in the interests of a party will be doomed to disappointment. The low price at which it is published, \$2 a year in advance, should secure it a place in every family belonging to the Episcopal Church in the Province.—*Victoria Warbler.*

The appearance of this number is highly creditable.—*Kingsaton News.*

Of course it is designed more particularly for the members and adherents of the Church of England, but it contains matter that may be read with advantage by the members of other denominations. The large number in the Province identified with the Episcopalian Church in the Dominion, it ought to have a very large circulation.—*Charleston Advertiser.*

Like everything else got out from their establishment, it is very neatly printed, and its general appearance is such as to create a favorable impression. We have no doubt there is a large field of usefulness open to such a publication, and should its teachings be free from the extreme tendencies condemned by a great majority in the Church, we have no doubt it will receive a hearty support.—*Edouard Star.*

It is neatly printed and ably edited, and while devoted generally to the dissemination of religious truth, Christians are not to suppose that the Editor has forgotten the world. The Churchman is more specially intended for those who are connected by membership or sympathy of sentiment with the Anglican Church; hence to them it must be an everwelcome visitor.—*Hamilton Times.*

It gives promise of being a valuable Magazine for the times. If the Editor continues to give his readers such a palatable "bill of fare" as the contents of the present number show, THE CHURCHMAN'S MAGAZINE may be said to have become great in every Churchman's family.—*Canadian Statesman.*

The various departments present a great variety of contents, and are so judiciously and eminently calculated to make the "CHURCHMAN'S MAGAZINE" a welcome visitor in every churchman's family. We wish this new enterprise abundant success.—*Ottawa Times.*

It gives promise of being a superior periodical, and should have a wide circulation. In all respects the get-up is admirable, reflecting great credit upon both editor and publisher. No Church family in the Dominion should be without it.—*Canadian Statesman.*

It is just the book that the churchmen of Canada need, and we are confident that it will be found in the hands of the most learned writers in this country and Europe; and its price is so low as to place it within the reach of every one.—*Windsor Record.*

This magazine is intended more particularly for members of the Church of England, and will, as we understand it, occupy a neutral ground, is well printed, and contains 48 pages of excellent reading matter.—*Brookville Recorder.*

It is well printed upon good paper, and the contents seem to be of an interesting and appropriate character. We commend this work to the notice of every member of the Church of England in Canada, who will certainly be pleased with it; nor will members of other Christian denominations find anything which can be deemed objectionable; of English origin, and all its conversations, there is a liberal spirit displayed in its mode of dealing with religious subjects, which we most heartily commend.—*Montreal Daily News.*

This is the first number of a new religious periodical, which most soon find its way into the family of every churchman, provided it maintains the high literary quality with which it starts on its career.—*Quebec Mercury.*

It is a neatly printed pamphlet of 48 pages, and contains a large amount of information in matters connected with the Church of England.—*Pembroke Observer.*

Its clear typography, freedom from clerical errors, and general "get up," is a credit to the Canadian press. This is a new competitor for the favor of the religious world, in a magazine of 48 pages, is published monthly, and deals in particular with articles of Catholic and free from narrow-minded sectarianism in their spirit as to be of general interest to all denominations of professing Christians.—*British Canadian.*

The contents are varied, and highly interesting. The original articles appear to be racy and well-written. The tone of the Magazine is undoubtedly Episcopalian, judging from the first number. It is firm, unflinching, and as clear and as simple in its doctrine and ritual of the Church of England, and THE CHURCHMAN'S MAGAZINE bids fair to be very useful. Such a work has long been wanted in this country.—*Brantford Courier.*

To judge by the sterling worth of the articles it contains—the material aid it will receive from celebrated writers in the Church—and the excellence of its typographical appearance—we—that it will command a large circulation.—*Brantford Courier.*

It is an octavo volume of 48 pages, neatly printed on superior paper, with a cover. The contents embrace original as well as selected articles, and are from the pens of able and distinguished writers. With the advantages which the publishers possess, and taking the present number as a sample of its character, we do not doubt the circulation of this Dominion.—*Belleville Intelligence.*

Forty-eight octavo pages of original and selected matter offer an inducement to the members of the Church of England to invest their two dollars per annum or to raise a club of ten—a dollar and a half each. We find it much to admire.—*Bruce Review.*

It is altogether a very good number.—*St. John's (N. B.) Journal.*

It is a very neatly printed pamphlet of forty-eight pages, and issued with the rather ambitious object of being the organ of half-a-million churchmen in the Dominion. Whether or not there is any prospect of making a set of Churchmen generally acceptable to the members of the Church is a question that we may say. The journal before us is an effort in that direction. All the articles are more or less interesting.—*St. John's (N. B.) Globe.*

It is intended as an organ of the Church of England in Canada. The appearance of this number is highly creditable to the publishers, T. & R. White of Hamilton. The terms are for single copies \$2; 3 copies to one address \$5; 5 copies \$8; 10 copies \$15.—*Quebec Chronicle.*

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|------|--------------------------------|--------------|------------|-----------------------------------|--------------|------------|------|
| | Yearly. | Half-Yearly. | Quarterly. | Yearly. | Half-Yearly. | Quarterly. | Age. |
| 25 | \$18 10 | \$9 40 | \$4 80 | \$16 50 | \$ 8 50 | \$ 4 30 | 25 |
| 30 | 21 20 | 11 00 | 5 70 | 19 10 | 9 80 | 5 10 | 30 |
| 35 | 24 50 | 12 63 | 6 50 | 22 10 | 11 40 | 5 80 | 35 |
| 40 | 29 00 | 14 90 | 7 60 | 26 10 | 13 30 | 6 90 | 40 |
| 45 | 34 20 | 17 50 | 9 00 | 30 40 | 15 60 | 8 00 | 45 |
| 50 | 40 50 | 20 80 | 10 60 | 37 10 | 19 00 | 9 70 | 50 |
| 55 | 51 30 | 26 20 | 13 30 | 47 50 | 24 30 | 12 40 | 55 |

Examples of Rates by 10 Annual Payments for Assurance of \$1,000 payable at Death, and convertible into a Paid-Up or Non-Forfeitable Policy at any time after payment of two years' Premiums.

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

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Hamilton, July, 1869.

(1)

A. G. RAMSAY,
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