

THE
CHURCHMAN'S MAGAZINE

AND

MONTHLY REVIEW.

Vol. II.] SEPTEMBER, 1870. [No. 3.

HAMILTON, ONTARIO:

PRINTED AND PUBLISHED BY LAWSON, McCULLOCH & Co.

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

CONTENTS.

TALES, ESSAYS AND REVIEWS.

- 1.—The Nile and the St. Lawrence.
- 2.—The Nature and Obligation of the Law of the Ten Commandments.
- 3.—The early British Church.
- 4.—Utilization of Synods.
- 5.—St. Giles, September 1st.

THE PULPIT AND THE PARISH.

- 6.—The Revision of the Authorized Version; by the Lord Bishop of Ontario.
- 7.—Church Patronage.
- 8.—Free Churches.
- 9.—Germs of Thought.

THE SCHOOL AND THE MISSION.

- 10.—The Hellmuth Ladies College.
- 11.—Sunday School Lessons.
- 12.—The Missionary Enterprise.

POETRY AND MISCELLANEOUS.

- 13.—"Harvest." Scraps.

RELIGIOUS REVIEW.

- 14.—Canada, Great Britain and United States.

TO CORRESPONDENTS.

Communications have been received from the Rev. Dr. Jones, Rev. G. Whitaker, Lord Bishop of Ontario, Rev. J. Carry, Rev. M. Burnham, Captain Alynmer Somerset, Mrs. Green, J. Williams, T. Smith and Sigma. Our correspondents will oblige us by writing lightly, and on one side of the paper only. We want short, pungent articles—full of life, thought, and power.

TO SUBSCRIBERS.

Subscriptions have been received for our first volume from Dr. Cannon, W. Scott, Rev. T. W. Allen, S. Anyler, Rev. E. C. Jones, Mr. Dent, W. J. Lindsay, G. B. Spencer, J. J. Bowman, J. Barr, Rev. W. K. Jones, W. P. Faird and Mr. Clarke.

For our *second* volume from B. Clarke, G. L. Reid, H. Hoyleen, Dr. Ridley, F. W. Wilson, Rev. J. G. Gueldes, A. McInnes, A. Bruce, Rev. J. Carry, Captain A. Lowerest, Rev. V. Clementie, Mr. Farmer, R. P. Street, H. A. Banderet, Hon. H. A. Bull, A. Brown, D. McInnes, Mr. Rutherford, W. Johnson, Rev. Mr. Hamilton.

SPECIAL NOTICE.

A large number of subscriptions for the *first* volume are still due. We earnestly ask for an immediate remittance from all our friends, that we may be able to meet promptly all our engagements. Will our friends oblige us? We believe they will. The individual sum from each is small; in the aggregate, the subscriptions will enable us to pay our way. Remit!! Remit!!! We are making arrangements for an addition of 16 pages, and for *whiter paper and blacker ink*. Our circulation is steadily increasing. Advertisements will be inserted on reasonable terms. Help, friends! In all probability we shall have to issue a *second* edition of the first and second numbers of this year. Let us have orders at once.

OUR NEXT NUMBER

Will contain a larger number of most excellent original articles. We have much matter left over from the present number.

OUR FIRST VOLUME.

We have on hand a few complete volumes of the first volume, which may be had at a reduced price; also single numbers. With our next number we shall supply the title-page and index for the first volume, which we must apologize for not giving earlier.

The following favourable terms are offered:

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

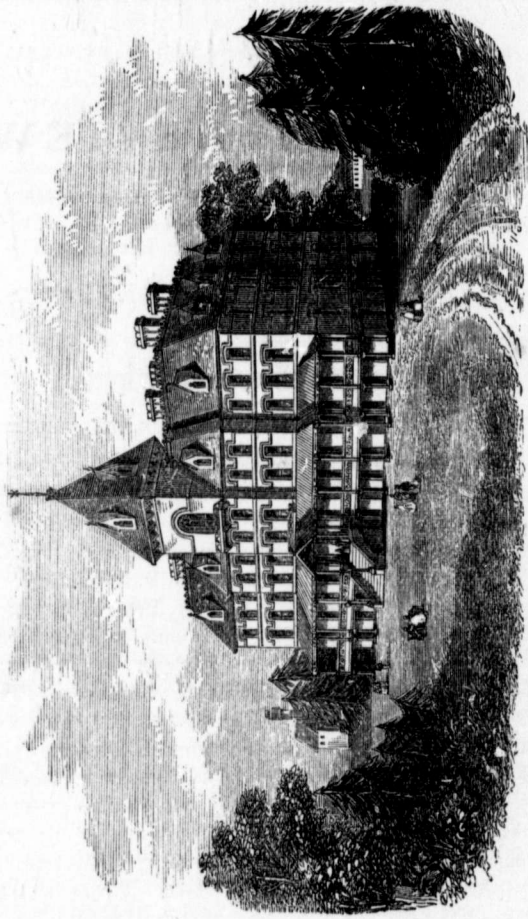
Advertisers will find the Magazine an excellent medium for the circulation of their advertisements. The terms are moderate.

The money must in every case accompany the order.

Postage on Magazine prepaid by Publishers.

LAWSON, McCULLOCH & CO.,

HAMILTON, ONT.



THE HELLMOTH LADIES' COLLEGE.

CHURCHMAN'S MAGAZINE,

AND

MONTHLY REVIEW.

Vol. II.]

SEPTEMBER, 1870.

[No. 3.]

TALES, ESSAYS, AND REVIEWS.

THE NILE AND THE ST. LAWRENCE.

THE ANCIENT AND MODERN WONDERS OF THE WORLD.

BY CAPTAIN AYLMER SOMERSET, INFANTRY BRIGADE.

The successful completion of the Suez Canal has turned the thoughts of many people towards Egypt, and some account of the ancient wonders of that most ancient kingdom may not come amiss to the readers of this Magazine. The present sketch is drawn from the very interesting narrative of the Rev. A. P. Stanley, Dean of Westminster, in whose work entitled "Sinai and Palestine," may be found a most clear account of the majestic remains of an empire long past, and of a religion whose edifices stand half concealed amidst the white sands of the desert. The great Nile flows from its upper cataract to the Mediterranean, a broad and silent highway between the ruined and deserted cities once the centres of the splendour, activity and business of the world.

The Nile impresses the traveller first by reason of its great size, and this size is all the more remarkable from the absence of any tributaries. After having advanced 800 miles up its course, you discover that the breadth and strength below were all his own. Throughout that long descent, he has not a drop of water but what he brought himself, and therefore you have the strange sight of a majestic river flowing as calm and as broad amongst the wilds and hills of Nubia, and in the plains of Egypt.

Heliopolis is one of the ruins which in the vicinity of Cairo attract the traveller's attention. These ruins consist simply of a wide enclosure of earthen mounds, partly planted with gardens. In these gardens are two vestiges of the great Temple of the Sun, the high-priest of which

was the father-in-law of Joseph, and, in later times, the teacher of Moses—(before Christ 1630—1530.) One of these vestiges is a pool, overhung with willows and aquatic vegetation—"the spring of the Sun." The other, now rising wild midst garden shrubs, the solitary obelisk which stood in front of the temple, then in company with another, whose base alone now remains. This obelisk has thus stood in its proper place for nearly 4000 years. It is the oldest in Egypt—therefore in the world. It was raised about a century before the coming of Joseph, (B. C. 1800.) It looked down on his marriage with Asenath, it saw the growth of Moses, it was mentioned by Herodotus. Of all the obelisks which sprung up around it, it alone has kept its first position; and this venerable pillar is now almost the only land mark of the great wisdom of Egypt. One more object should be mentioned, though of doubtful character, and thus unlike the certainties that I have just described. In a garden just outside the walls, is an ancient fig tree, its immense gnarled trunk covered with the names of travellers, where Coptic belief and the tradition of the Apotryphal Gospels fix the refuge of Mary and Joseph on their flight into Egypt. There can, of course, be no proof, but we are reminded that for the first time our eyes may have seen the same outline that was seen by our Lord.

Memphis was the city of Egypt where the Pharaohs lived at the time of the Exodus, (B. C. 1491.) It is a striking place. Imagine a wide green plain, with a vast succession of palm groves running along the river side, and springing in many spots from green turf. Behind these palm forests—behind the plain—rises the white back of the African range of mountains: and behind that again, "even as the hills stand about Jerusalem," so stand the Pyramids round about Memphis. These are the sepulchres of the Kings of Lower Egypt. They are the oldest monuments of Egypt and the world, and such as we see them in that distant outline, each group rising at successive intervals—Dashur, Sakara, Abou-Sir, and Ghizeh—such they seemed to Moses, to Joseph, perhaps to Abraham. They are the sepulchres of the kings, and in the sandhills at their feet are the sepulchres of the ordinary inhabitants of Memphis. For miles you walk through layers of bones, and skulls, and mummy-swathings, extended from the sand, or deep down in shaft-like mummy pits. A discovery of great interest was not long ago made. Long galleries hewn in the rock and opening about every 50 yards into high arched vaults, under each of which reposes the most magnificent black marble sarcophagus that can be conceived—a chamber rather than a coffin—smooth and sculptured within and without; grander by far than ever the granite sarcophagi of the Hebrew kings—how much grander than any human sepulchre anywhere else—and all this for the tomb of an animal! In each of these sarcophagi is laid the corpse of one of a line, not of kings but bulls—of the sacred bull, Apis. These

galleries formed part of the great temple of Serapis, in which the Apis mummies were deposited: and here the dead bulls lay, not in royal, but in divine state. In one porch there is a painting at full length, black and white, of the bull himself as he was in life.

One other trace remains of the old Memphis. It had its own temple, of extreme magnificence. Of this not a vestige remains. But an ancient historian says that Rameses (of whom we shall have much to say hereafter,) built a colossal statue of himself in front of the great gateway. And now deep in the forest of palms, in a little pool of water left by the inundations which year by year always cover the spot, lies a gigantic trunk, its back upwards. The name of "Rameses" is on the belt: the face lies downwards, but is visible in profile and quite perfect. It is the fallen statute of the conqueror of the then known world.

The approach to the *Pyramids* is first a rich green plain and then the desert. It is impossible not to feel a thrill as one finds oneself drawing nearer to the greatest and most ancient monuments in the world, to see them coming out into view, and the dark head of the Sphinx peering over the low sandhills. It is not till you are close under the great Pyramid and look up at the huge blocks rising above you into the sky, that the consciousness is forced upon you that this is the nearest approach to a mountain that the art of man has produced. The strangest feature in the view from the top is the platform on which the Pyramids stand. It completely dispels the notion one has formed of the solitary abruptness of the three Pyramids not to speak of the groups in the distance, the whole platform of the greatest of them all is a maze of Pyramids and tombs. Three little ones stand beside the first, three also beside the third. The second and third are each surrounded by traces of square enclosures, and their eastern faces are approached through enormous masses of ruins as if of some great temple; whilst the first is enclosed on three sides by long rows of massive tombs, on which you look down from the top as on the flats of a stone garden. You see, in short, that it is the most sacred and frequented part of that vast cemetery which extends all along the western ridge for 20 miles behind Memphis. It is only by going round the whole place in detail that the contrast between its present and ancient state is disclosed. The smooth casing of part of the top of the second Pyramid, and the magnificent granite blocks which form the lower stages of the third, serve to show what they must have been from top to bottom; the first and second must have been brilliant white or yellow limestone, instead of those rude disjointed masses which their stripped sides now present. The third all glowing with red granite, brought from the vicinity of the first cataract of the Nile. Some ancient writers have said that these smooth outsides were covered with sculptures. Then to imagine the wondrous pile

restored you must build up the massive tombs now broken, or uncover those now choked with sand, so as to restore the aspect of vast streets of tombs, out of which the great Pyramid would rise like a towering Cathedral above smaller churches. Lastly, to complete the work of restoration, you must enclose the two other Pyramids with stone precincts and gigantic gateways, and above all, you must restore the Sphinx as she was in the days of her glory.

THE SPHINX.

Even after seeing all the colossal statues of ancient Egypt there was something stupendous in the sight of his enormous head, its vast projecting wig, its great ears, its open eyes, the red color still visible on his cheeks, the immense projection of the lower part of his face. Yet what must it have been when on its head there was the royal helmet of Egypt; a huge beard on his chin: when the stone pavement, by which men approached the Pyramids, ran up beneath its paws; when immediately under his breast an altar stood from which the smoke went up into the gigantic nostrils of the mighty nose, now wanting from the huge head. All of this is known for certain from the remains which actually exist deep under the sand on which you stand, as you look up from a distance into the broken but still expressive features. And for what purpose was this huge Sphinx called into being—this, as much greater than all other Sphinxes as the Pyramids are greater than all other temples or tombs? If, as is likely, he lay crouched at the entrance, now deep in sand, of the vast approach to the central Pyramid, so as to form an essential part of this immense group; still more, if, as seems probable, there was once intended to be a brother Sphinx on the northern end, as this on the southern side of the approach, its situation and significance are worthy of its grandeur. If the Sphinx was the giant representative of Royalty, then fitly it guards the greatest of royal sepulchres.

THEBES.

Leaving behind us these wondrous relics of the departed splendour and royalty of Lower Egypt, we ascend the broad waters of the Nile to Thebes, and here we will pause to visit the colossal statues, and royal and priestly tombs of that ancient city of Upper Egypt. The monuments of the departed line of the Pharaohs here remain in magnificence still sufficiently overwhelming to convey to the mind an idea of what they must have been when they towered in unbroken height and undiminished splendour over the streets and temples of Thebes. The ground is strewn with their fragments; there were avenues of them towering above plain and houses. Three of gigantic size still remain. One was the gigantic statue of Rameses himself, who sat on the right side of the entrance to his palace. By some extraordinary catastrophe, the statue has been thrown down and the Arabs have scooped their millstones out

of his face, but you can still see what he was—the largest statue in the world. Far and wide that enormous statue must have been seen, eyes, mouth and ears. Far and wide you must have seen his vast hands resting on his elephantine knees. You sit on his breast and look at the huge statues of Osiris which support the portico of the temple and they seem pigmies to him. His arm is thicker than their whole bodies. The only part of the temple or palace at all in proportion to him must have been the gateway, which rose in pyramidal towers, now broken down and rolling in a wild ruin down to the plain. Nothing which now exists in the world can give any notion of what the effect must have been when he was erect. No statue hewn by the hand of man could surpass that granite statue of the great Rameses, there resting in awful majesty after the conquest of the whole of the then known world. And when—your thoughts full of that stupendous being—you descend to the palace, the impression of his greatness still fills your mind. The palace is the earliest instance of the enshrinement in art of the historical glories of a nation. Everywhere the same colossal proportions are preserved. Everywhere the king is produced, conquering, ruling, worshipping, *worshipped*. The palace is the temple. The king is priest. He and his horses are ten times the size of the rest of the army. Alike in battle and in worship the king is of the same statue as the gods themselves. There we see how the King, in that first monarchy, was the visible God upon earth, to his people. Such expressions as “I am Pharaoh,” “by the life of Pharaoh,” seem to acquire new life from the sight of the monster statue of Rameses. And now let us pass to the two others. They are the only statues remaining of an avenue of eighteen similar or nearly similar statues, some of whose remnants lie in the field behind them which led to the palace of Amenophis III, every one being a statue of Amenophis himself, thus giving in multiplication what Rameses gained in solitary elevation. He lived some reigns earlier than Rameses, and the statues are of ruder workmanship and coarser stone. The sun was setting: the African hills glowed red behind the wondrous avenue of statues: beneath them the plain was dyed with a deeper green, and the shades of evening veiled the vast rents and fissures in their aged frames:—as, looking back at them in the sunset, they rose up in front of the background of the mountain, they seemed indeed as if they were part of it rather than the work of man’s art and labour. The river Nile divides Thebes into two parts. Thebes proper stood on the eastern plain, and in it stood the sanctuary of Ammon. This was founded in the time of Joseph and still exists, a small granite edifice with the vestiges of the earliest temple round it. This is the centre of the vast collection of palaces or temples which, from the little Arab village hard by, is called Karnac.

Imagine a long vista of courts, gateways and halls, here and there an obelisk shooting up out of the ruins and interrupting the opening view

of the forest of columns. Mount in imagination on the top of one of these gateways and look over the plain around. This mass of ruins, some rolled down into heaps of stones, others perfect and painted as when they were first built, is approached on every side by avenues of gateways as grand as that on which you are yourself standing. From all the four quarters these vast approaches are found: some are shattered, but in every approach some remain: and in some can be traced, besides, avenues of raw-headed sphinxes still in part remaining by hundreds together. Every Egyptian temple has one of these gateways, but what at Thebes makes them remarkable is their number and their multiplied concentration on the one point of that ancient granite edifice. How beautiful and grand must have been the scene in ancient times. For instead of the brown hue they now present, their overlaid sculptures of gods and conquering kings were painted within and without, and in the deep grooves which can still be seen on each side of the portal, were placed immense red flag-staffs with Isis-head standards, red and blue streamers floating from them. I have hitherto spoken of the view of Thebes as seen from the top of the great gateway which overlooks the whole array of avenues. Now to imagine the view from some point which commands the whole series of ruins. You stand in front of a stately gateway. Strive to imagine those mighty fragments replaced once more. You have only to set up again the fallen obelisks which lie at your feet: to conceive the columns as they are still seen in parts, overspreading the whole, to reproduce all those statues like those which still stand in their lofty places, to restore the painted walls and pillars—and you have ancient Thebes before you. And what a series of history it is. In that long defile of ruins every age has borne its part; through the whole period of Jewish history and of the ancient world, the splendour of the earth kept pouring into that space for two thousand years. And now turn we to the western bank. There spectacles of equal interest roused our efforts, and though they are now not so different from the silent ruins on the eastern bank which we have just left, they were at one time of a totally opposite character: for we now have turned to the tombs of those mighty kings and priests, whose city, palaces, and temples, now equally silent, we have been trying to restore in imagination to their former splendour and life. On the western bank can be nothing more grand, but there is something more wonderful even than Karnac. The western barrier of the plain encompassing Thebes on that side is a mass of high limestone cliffs, with two gorges, one running up behind the plain and into the very heart of the hills, and entirely shut in by them, the other gorge running up from the plain, so as to be enclosed within the hills, but having its face open to the city. The former is the valley of the Tombs of the Kings. The latter, of the Tombs of the Priests and Princes.

(To be continued.)

THE NATURE AND OBLIGATION OF THE LAW OF THE
TEN COMMANDMENTS.

ILLUSTRATED FROM THE WRITINGS OF ST. AUGUSTINE.

The relation of the Decalogue to the Christian dispensation is a subject which has acquired of late a peculiar interest; but it is also one which might, at any time, invite diligent research and careful discrimination. On both these grounds it may not be without its use to examine, at some length, the opinions of the great Latin Father of the fifth century on the point in question: so far as the subject is one of general interest to the Christian Church, there is perhaps no individual judgment which possesses the weight which belongs to his; and again, if we look, to recent and local circumstances, which have specially interested men's minds in the question, we may see the wisdom and the expediency of referring the matter in debate to a remote and impartial authority; and we may hope that they, who differ respecting it, will receive his testimony the more readily, because it is given in absence of any knowledge of, or reference to, the schools or parties of modern days.

It may be well also to observe that S. Augustine was not only a very voluminous writer, but also that his writings extend over a range of about forty years, his earliest treatise having appeared about A. D. 388, and his latest about A. D. 428, at all events between that time and his death, which took place A. D. 430.

When we find the same view consistently maintained throughout writings extending over so large a tract of time, we may, with confidence, accept that view as the deliberate opinion of one who was at once a profound and most reverential student of Holy Scripture, and also a man of vast intellectual power, and of great independence of thought.

And again, in the very rare instances in which we find S. Augustine giving utterance to interpretations of Holy Scripture, which are inconsistent with each other, we may, for the same reason, accept the later interpretation as the result of his riper judgment.

It should also be observed that, on the question before us, the opinion of S. Augustine is of peculiar importance. His controversy with the Pelagians, would naturally have disposed him, in magnifying grace, to depreciate the law; and consequently we may accept with the greatest confidence every sentence, in which the great champion of the doctrine of man's absolute dependence upon God for all spiritual life and strength recognizes the office of the law as continuing under the Christian covenant.

Before entering, however, on an examination of the statements of S. Augustine, let this preliminary caution be given, that we avail ourselves of his authority, and of that of other fathers of the church, not as an authority from which there is no appeal, but as an authority to which the comparatively early age of the Church in which they lived—the devotion of a lifetime to the study of Holy Scripture—and, in the instance of the great African father, intellectual power, and that moral preparation of heart, to which God's illuminating grace is promised, do, beyond all question, give a weight and a dignity which must ever command the reverential regard of an intelligent and modest Christian student.

Let us now enter on the task proposed to us, and endeavour to ascertain from a comparison of passages, arranged under several heads, what

opinions S. Augustine held as to the relation of the moral law to the Christian covenant.

I. He identifies the law of the ten commandments with the law previously implanted in the heart of man.

(*Enatio in Psalmum 58, sec. 1.*) "For what unrighteous man cannot easily speak righteousness? or who, on being asked respecting justice, if he be not personally concerned, would not readily tell what is just? Since, by the hand of our Maker, the truth wrote in our very heart the words, *Do not to another that which you would not have done to yourself.* No one was left in ignorance of this rule, even before the law was given, in order that there might be a rule, whereby even they should be judged to whom the law had not been given. But in order that men might not complain that something was wanting to them, that, which they neglected to read in their hearts, was written on tables. For they had not been left without that, which was (afterwards) written, but they had been unwilling to read it. It was set before their eyes, that they might be compelled to see it in their conscience, and the voice of God being addressed to them as it were from without, man was forced to look within himself."

(*Enarr. in Psalm, 118. Sermo 25, sec. 5.*) "Since the law, whether given in Paradise, or implanted by nature, or promulgated in written letters, made all transgressors, sinners of the earth."

II. The law of God eternal and unmistakable.

(*Questions in Exodusum, 67.*) on the words of Moses to Jethro. *I do make them know the statutes of God and His laws.* Exodus xviii, 16.

"It may be asked how Moses should have said this, since there was as yet no written law of God: except that the law of God is eternal, which all pious minds consult, in order that what they shall have found in it, they may either do, or enjoin, or forbid, in accordance with that, which, with unchangeable truth, it has commanded."

(*Sermo 81, sec. 2.*) Augustine speaks of Job' as instructed in the law of God, and continues, "I mean in the eternal law of God. For the law given to the Jews in tables, did not as yet exist in the time of Job, but the eternal law, from which that, which was given to the people, was copied, still remained in the hearts of the pious."

It is of importance to observe that S. Augustine thus identifies the law of the Decalogue with the law originally impressed on man's moral nature, the difference between the one and the other being a difference, not of substance, but of form. So he elsewhere calls the ten commandments "the heart of the law." (*Contra Faustum, Lib. xii. sec. 14.*)

III. The law of the ten commandments is accordingly represented by S. Augustine, as ineffectual, not in substance, but in respect of the mode of its communication to man.

(*Sermo. 155, sec. 4.*) "Why then is it not the law itself, written by the finger of God, which gives this aid of grace, of which we speak? why? Because it was written on tables of stone, not on fleshy tables of the heart."

(*Liber de Spiritu et Littera. sec. ix.*) *Being justified freely through His grace.* "Not justified, therefore, through the law, not justified through our own will, but justified freely through His grace; not because this is effected without our will, but our will is shown to be weak through the law, in order that grace may heal our will, and our will, being healed,

may fulfil the law, not being placed under the law, nor needing the law."

It will be necessary to show hereafter, what S. Augustine understood by *not being under the law, nor needing the law.*

IV. S. Augustine identifies the law of the ten commandments and of the gospel.

(*De diversis questionibus ad Simplicianum, Lib. i., sec. 17.*) "Why then is the law called the *ministration of death*, if it is good? Because *sin, that it might appear sin, wrought in me death, by that which is good.* Nor be surprised at this, since it is said of the preaching of the gospel itself: *We are a sweet odour of Christ unto God, in those who are being saved, and in those who are perishing; to the one indeed, an odour of life unto life, but to the other, an odour of death unto death.* For, in respect of the Jews, the law was called the *ministration of death*, to whom also it was written on stone, to figure the hardness of their hearts, not (so it is called) in respect of them, who, through love, fulfil the law. For *love is the fulfilling of the law.* For the self-same law, which was engraven in letters of stone, says, *Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not covet, &c.* And this law, the apostle says is fulfilled through love."

Again, (*Liber de Diversis questionibus, 83, sec. 66.*) "But the Law of the spirit of life, which belongs to grace, and frees from the Law of sin and death, brings it about that we covet not, and fulfil the commands of the law, no longer slaves of the law through fear, but friends (of it) through love, and servants of righteousness from which that law is promulgated. Righteousness, however, must be served, not servilely, but liberally, that is, by love rather than by fear. And therefore it is most truly said, *Do we then make void the law through faith? Far be it from us, but we establish the law.*' For faith effects that which the law commands."

Again, (*Contra Faustum, Lib. xvii. sec. 6.*) "The law then is fulfilled, either when those things are done, which are there enjoined, or when those things are realized, where are there prophesied of. For the law was given by Moses, but grace and truth were brought about through Jesus Christ. The law itself, when it is fulfilled, becomes grace and truth. *Grace* relates to the fulfilling of the law by love; *truth* to the fulfilment of the prophecies; and because both are brought about through Christ, therefore, He came not to destroy the law or the Prophets, but to fulfil them; not that there might be added to the law things which were wanting, but that those things which had been written might be accomplished; and this His very words testify. For He does not say, *One jot or one tittle shall not pass from the law, until those things are added which are wanting.* but, *until all are accomplished.*" It will be observed that S. Augustine here use the remarkable expression that "the law itself, when it is fulfilled *becomes* grace and truth," and as this expression conveys, in a very striking manner, his view of the relation of the law to the gospel, under both its moral and its prophetic aspect, it may be well to introduce, here, one or two other quotations in which he makes the same assertion.

At the end of his nineteenth book against Faustus, he says, speaking of our Lord, "who, full of grace and truth, came not to destroy, but to fulfil the Law, by enabling through grace to perform its precepts, and by applying himself, through the truth (or the reality) to fulfil its promises."

And in *De Diversis Questionibus Ad Simiplicianum*, *Lib. ii. 17*, he says, "the same law indeed which was given by Moses, that it might be regarded with dread, was made grace and truth by Jesus Christ, that it might be fulfilled."

To return to our subject, we adduce the following remarkable identification of the law of the ten commandments and of the Gospel, in respect of their *substance*, (*Liber de Spiritu et Littera sec. xvii.*, 829.) "There the finger of God wrought upon tables of stone, here on the hearts of men. There consequently the law was prescribed externally, that the unrighteous might be put in fear; here it given inwardly that they may be justified. * * * * * This (law) is not written on tables of stone, but *is shed abroad in our hearts by the Holy Spirit which is given to us*. The law therefore is the love of God. To this the mind of the flesh is not subject, for neither can it be: but when with a view to alarm this mind of the flesh, the works of love are written on tables, it is the law of works, and the letter which kills the transgressor: but when love itself is shed abroad in the heart of them that believe, it is the law of faith, and the spirit which quickens him that loveth."

And once more, (*Contra Faustum Liber xv., sec. viii.*) The law then is ever good; whether it is prejudicial to those who are void of grace, or profitable to those who are full of grace, it is ever good: as the sun is ever good, because every creature of God is good, whether it annoys diseased eyes, or refreshes those that are healthy. Further, what health is to the eyes for seeing the sun, that is grace to men's minds for fulfilling the law."

Again, (*Epistola cxcvi., sec. xvi.*) "But we (Christians) are both no longer held bound to those observances, which since the revelation of the New Covenant have been annulled, and we also have learned and teach that the precepts of the law, which are necessary for these days also, such as, *Thou shalt not commit adultery, thou shalt not kill, thou shalt not covet, and if there is any other commandment, which is included in this saying, Thou shalt love thy neighbour as thyself*, are to be observed, not by human strength, as if we were e-tablishing a righteousness of our own, but by the grace of God through Jesus Christ our Lord, in that righteousness which we have from Him."

In his book '*De Spiritu et Littera. sec. xiii.*, he enquires, what is the difference between the law of works and the law of faith—and having shown that it is not the law of ceremonies—or Judaism—which answers to the law of works—while Christianity answers to the law of faith—inasmuch as the law whereby no man can be justified is of wider extent than the law of ceremonies—and is described by St. Paul (*Rom vii.*) as a law which says *Thou shalt not covet*, he continues, "I would ask then, if any one will dare to tell me, whether the law of faith does not say, *Thou shalt not covet?* For if it does not say this, what reason is there why, living under it, we should not sin securely and with impunity? * * * * * But if it also says, *Thou shalt not covet*, as so many evangelical and apostolical precepts incessantly testify, why is it not also called the law of works? * * * * * I will then briefly state the difference. That which the law of works enjoins with threatening, the law of faith obtains by believing. * * * * * And accordingly, by the law of works, God says, 'Do what I command,' by the law of faith, man says to God, 'Grant what thou commandest.' For the law commands for this reason, that it may instruct (us) what faith is to do: that is, that he to whom the command is given, if he

cannot as yet (obey it) may know what to ask; but if he can forthwith (obey) and obediently does so, it is his duty also to know by whose gift he has the power."

(*Contra duas Epist. Pelagianorum, Lib. iii. sec. 10.*) "For who would say that Christians are not bound to observe the service of one God with religious reverence, abstinence from the worship of idols, and from the taking of the Lord's name in vain, the honouring of parents, abstinence from the commission of adultery, homicide, theft, or false witness, and from the coveting of the wife of another, or of anything which belongs to him? Who is so impious as to say that he does not keep these precepts of the law, because he is a Christian, and placed not under the law but under grace."

V. St. Augustine explains in accordance with this identity of the moral law under the two covenants, our Lord's declaration that He came to fulfil the law. This has been shown incidentally, in some of the passages already adduced; the following are more directly to the point.

(*Contra Faustum, Liber xix., sec. 27.*) "You see how that is to be otherwise understood, in which he says that he came not to destroy the law but to fulfil it; that is to say, not that, as if it were only half completed, it should be made entire by the words which he uttered, but in order that what, when the letter enjoined, the law was not able to effect on account of the presumption of the proud, might, when grace persuades, by reason of the confession of the humble, be fulfilled, by the performance of works, not by the addition of words. For faith, as the Apostle says, works by love. Whence he also says: *He who loveth another, hath fulfilled the law.*"

(*Expositio Epistolo ad Galatas, sec. 44.*) "Rightly therefore do we understand as referring to this what the Lord also said, *I came not to destroy the law but to fulfil it*: because He was about to take away carnal fear, but to impart spiritual love, by which alone the law can be fulfilled."

(*Sermo cxxv., sec. 10*) "And because He came to give love, and love fulfils the law; He justly said, *I came not to destroy the law, but to fulfil.*"

(*Prop. ex Ep ad Rom. Expositio., sec. 48.*) on the words in Chap. viii., v. 3, 4. *For what the law could not do, in that it was weak through the flesh &c. That the righteousness of the law might be fulfilled in us.* "The Law therefore was made weak by the non-fulfilment of that which it enjoined; not by its own fault, but through the flesh, that is through those men, who, by desiring the good things of the flesh, loved not the righteousness of the Law, but preferred to it temporal advantages. * * * * * For the death of our Lord effected that death should not be feared, and as a consequence that temporal good should not be eagerly desired, nor temporal evils dreaded, in which (desire and dread) consisted that carnal wisdom (or mind), in which the precepts of the Law could not be fulfilled. This wisdom (or mind) however having been destroyed and done away in the human nature of our Lord, the righteousness of the Law is fulfilled, when men walk not according to the flesh, but according to the spirit. Whence it is most truly said, *I came not to destroy the law, but to fulfil.* The fulfilling of the law then is love. And love is theirs who walk according to the spirit. For it pertains to the grace of the Holy Spirit. For when there was not love, but fear, of righteousness, the Law was not fulfilled."

(*In Ioannis Evangelium Tractatus 122, sec. 9.*) "For when the Lord

had said, *I came not to destroy the law, but to fulfil it, being, as He was, about to give the Spirit, through whom the Law might be fulfilled, &c.*"

It will be observed how St. Augustine dwells upon this, as being the deepest and widest import of the words, *to fulfil the law*, not indeed excluding—but mentioning by the way—the fulfilment of the law by our Lord under its typical and prophetic aspect, and again the fulfilment of all its moral, as well as its ceremonial, righteousness in His own sacred person.

VI. Again St. Augustine distinctly recognizes that this great purpose of our Lord's coming is realized in the case of those who obey Him.

(*Contra Faustum, Liber, 19 sec. 8.*) "The righteousness of the Law is fulfilled through the grace of the Spirit, in those who learn to be meek and lowly in heart, from Christ, who came not to destroy the Law, but to fulfil."

(*Sermo 8, sec. 13*) "No man fulfils the Law, except by the grace of the Holy Spirit."

(*Contra Faustum, Liber 20, sec. 30.*) "Wherefore, since all those excellent precepts of our Lord, which Faustus would show to be contradictory to the ancient books of the Hebrews, are found also in those same books (which Augustine has been showing at length respecting the precepts in the sermon on the Mount), whence came the Lord not to destroy, but to fulfil the Law, except that, omitting the types of promised blessings, which when the truth was imparted, are fulfilled and done away, those very precepts also, through which that Law is holy and just and good, should be fulfilled in us, not through the oldness of the letter which enjoins, and heightens the offences of the proud by the guilt of transgression also, but through the newness of the spirit, which aids us, and delivers, by the grace of salvation, the confession of the humble (*i. e.*, the humble when they confess their faults)."

(*Epistola 145, 3.*) "The Law then by teaching and enjoining that which without grace cannot be fulfilled, points out to man his own infirmity, that infirmity, being thus demonstrated, may seek the Saviour, by whom the will, having been healed, may have the power to do that, which, when feeble, it could not do. The Law therefore leads to faith, faith obtains a larger measure of the Spirit, the Spirit sheds abroad love, love fulfils the Law."

(*In Ioannis Evangelium, Tractatus 26, sec. 1.*) on the words, *for they, being ignorant of God's righteousness, and going about to establish their own righteousness.* "What does this mean, the righteousness of God and the righteousness of man? The righteousness of God here spoken of is not that whereby God is righteous, but that which God gives to man, that man may be just through God. But what was their righteousness (*i. e.* that of the Jews)? That on which they presumed in their own strength, speaking of themselves as fulfillers of the Law by their own power. No one however fulfils the Law, except he, whom grace, that is the bread that cometh down from heaven, has assisted. For the fulfilling of the Law, as the Apostle briefly says, is love. * * * * * Whence has man this love? Let us hear himself: *The love of God* says he, *is shed abroad in our hearts by the Holy Spirit which is given to us*"

(*Contra duas Epist. Pelagianorum, Lib. iii. sec. 2.*) The Pelagians had objected against the Catholics that "they said that the law of the Old Testament was not given in order that it might justify the obedient,

but that it might become the cause of more grievous sin." Augustine replies, "They do not at all understand what we say about the law, because we say that which the Apostle says, whom they do not understand. For who would say that they are not justified who are obedient to the law; since unless they were justified, they could not be obedient? But we say that, by the law, it is brought about that, what God would have done, is heard; by grace however it is brought about, that obedience is rendered to the law."

(*Liber de Spiritu et Littera, sec. xix. 34*) "The law then was given that grace might be sought; grace was given that the law might be fulfilled. For it was by no fault of its own that the law was not fulfilled, but by the fault of the wisdom (or mind) of the flesh; which fault was to be made patent by the law and to be healed by grace."

(*De Gratia Christi Liber sec. xiii., 14.*) "He however who knows what ought to be done, and does it not, has not as yet learned of God according to grace, but according to the law; not according to the spirit, but according to the letter. Although many seem to do what the law commands from fear of punishment, not from love of righteousness: which the apostles calls their own righteousness which is of (or from) the law, as being enjoined not given. But if it is given, it is not called our own righteousness, but the righteousness of God: because it so becomes ours, as that it comes to us from God. For he says: *That I may be found in Him, not having my own righteousness, which is from the law, but that which is from the faith of Jesus, the righteousness from God.* So wide a distinction is there then between the law and grace, that though we cannot doubt that the law is from God, the righteousness however, which is from the law, is not from God, but the righteousness which is consummated through grace, is from God. For, by the righteousness which is from the law, is meant that which is done by reason of the curse of the law: by the righteousness which is from God is meant that which is given by the bounty of grace, so that the commandment is not terrible but sweet, according to the prayer in the Psalm, *Thou art sweet, O Lord, and, in Thy sweetness teach me Thy righteousness.*"

VII. S. Augustine again teaches that the law supplies a rule of life, to which Christians do not fully attain in this life.

(*Epistola cxcvi. sec. 6.*) "Where then we read *Now it is not I who do it, but sin that dwelleth in me*, it is the concupiscence of the flesh which is spoken of, which works in us its own motions, even when we obey them not, since sin reigns not in our mortal body, that we should obey its desires, nor do we yield our members to sin as instruments of iniquity: and advancing with perseverance in this righteousness, not as yet consummated, we shall at some time arrive at its consummation where the concupiscence of sin is not to be restrained and bridled, but has no existence. For the law, when it says *Thou shalt not covet*, does not prescribe a rule which we are here able to observe, but one towards which we tend by advances. This however is not brought about by the law which gives us this precept, but by faith which obtains the power to obey; not by the letter whereby the command is given—but by the spirit by which the gift bestowed; not therefore by the merit of the man who works, but by the grace of the Saviour who communicates His gifts."

(*Contra Faustum, Liber xix., sec. 7.*) "Further, inasmuch as, even for them who are under grace, it is, in this mortal life, difficult in every respect to fulfil that which is written in the law, *Thou shalt not covet*, He, having been made a priest by the sacrifice of His flesh, obtains for

us indulgence, even hereby fulfilling the law: in order that what we are unable to do through our own infirmity, may be made good through the perfection of Him, of whom, as our Head, we have been members." (*Contra duas Epistolas Pelagianorum Liber III. sec. 21.*) "It is assuredly very unwisely said, that God is loved as much before He is seen, as He will be loved when He is seen. Moreover if, in this life, as no pious man doubts, in proportion as we love God more, in that proportion we are assuredly more righteous; who can doubt that holy and true righteousness is then perfected, when the love of God shall be perfected? At that time, then, the law shall be fulfilled, so that nothing whatever shall be wanting; of which law, according to the apostle, love is the fulfilling. And, by reason of this, after he had said, *Not having mine own righteousness, which is from the law, but that which is through faith in Christ, which is the righteousness from God in faith*, he then added, *To know Him, and the virtue of His resurrection, and the communication of His sufferings*. All these things were not as yet full and perfect in the apostle, but, as if still on the way, he was hastening to their plenitude and perfection. For how had he already perfectly known Christ, who says in another place, *Now I know in part, but then shall I know even as also I am known*? And how had he already perfectly known the virtue of His resurrection, to whom it remained to know it more fully by experience at the time of the resurrection? And how had he already perfectly known the communication of His sufferings, not having as yet undergone, for his sake, the suffering of death."

(*Enarratio in Psalmum cxliii.*) Or the words *Psalm 144. 9. I will sing a new song unto Thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto Thee*, S. Augustine observes "The new song is of grace; the new song is of the new man; the new song is of the New Testament. "*I will sing unto Thee*, he says, *a new song*. But think not that grace departs from the law, since rather the law is fulfilled by grace. *On a psaltery of ten strings will I make music to Thee. On a psaltery strings*, on the law of ten commandments, there will I make music to Thee, there will I exult to Thee, there will I sing to Thee a new song; because the fulfilling of the law is love. But they who have not love, cannot handle the psaltery, cannot sing."

The last quotation may seem to be applicable to the privilege enjoyed by the Christian, either in the Kingdom of grace or in the Kingdom of glory; but there are reasons for supposing that St. Augustine had the latter in view. St. Bernard also in his well known Rhythm speaks of the Decachordon as the instrument of praise in the Heavenly Jerusalem. It may be observed, too, that the passage serves alike to illustrate St. Augustine's teaching, whether we are disposed or indisposed to accept his interpretation of the Psalmist's language.

THE wise clergymen will not let the work stop at the time of Confirmation, The sensibilities are tender, and the zeal for Christian activity is warm and earnest. They must not be allowed to fall back upon themselves, and seek in vain for a field for exercise. Well chosen books should be recommended for reading. Parish work must be found adapted to each. Persons must not be allowed to settle into a selfish Christian life. They must all be made to see that spiritual health is only possible where there is Christian activity. Every person would be the happier for sharing in many of those labors, which the over-worked Minister strives in vain fully to accomplish.—*Bishop Robertson.*

THE CHURCH IN BRITAIN TO THE TIME OF AUGUSTIN.

IN TWO PARTS.

(Continuation of Part II.)

The first and most important step in this process was the division of the Church in Great Britain into Episcopal sees. Gregory directed that Augustin, as Archbishop of Canterbury, should have jurisdiction over the whole Church in Britain; that after his death the archiepiscopal see should be removed from Canterbury to London; that the Bishops of London and York should be metropolitans, each with twelve suffragans under him, and taking precedence one of the other, according to seniority in their respective provinces; that each should be appointed by the synod of his own suffragans, and should be of independent jurisdiction. During the seven years which followed Augustin's arrival, though many thousand converts were made in Kent, yet the paucity of laborers was so great that no other sees were created; and it was not until the year of Augustin's death, or that immediately preceding, that Mellitus and Justus, members of the legation which had brought Gregory's scheme to England, received consecration at the Archbishop's hands to the sees of London and Rochester respectively. Of these, Rochester was in the kingdom of Kent, and London immediately under Kentish influence, being at that time ruled by Sabert, Ethelbert's nephew. These were the only two Bishops consecrated by Augustin, with the exception of Laurentius, whom he fixed upon as his successor, and consecrated with that view probably some years earlier, lest the Church should be for a moment deprived by his death of its proper guardianship. The reasons for his deviating so completely and at once from the plan proposed, were, firstly, that King Egbert, by whose sanction the English Church had been established, would not, under any circumstances, have suffered the primacy to be removed from his own capital; for this would have been to deprive the mother see of Canterbury of its leading position. Nor, in the next place, would it have been safe to do so; for Christianity had a very weak hold upon the affections of the people of London, and seems to have been rather imposed upon them by Ethelbert's authority than voluntarily embraced. For at the death of Sabert, we find the kingdom of the East Saxons, under his sons, lapsing at once into paganism, and the Bishop ejected from his see. The spirit of disaffection extended also to Rochester and Canterbury after Augustin's death, for Justus accompanied Mellitus on his flight into Gaul; and Laurentius intended to have followed them, but was deterred by the timely conversion of the lapsed Eadbald, Ethelbert's successor in Kent. To this event the salvation of the English Church at this time may, humanly speaking, be attributed. He recalled Mellitus and Justus, and restored the latter to his see; but the people of London successfully resisted the reinstatement of Mellitus, the new King's influence not being, like Ethelbert's, sufficiently powerful to impose a Christian bishop on a mainly pagan population. About the time of Augustin's death occurred the persecution, if such it may be called, which Bede notices as fulfilling the primate's denunciation of the contumacious British Church for rejecting his proposals. There is no reason to suppose either that Augustin was in any way concerned in the massacre of British priests said to have taken place at this time, or that the event can properly be regarded as a fulfilment of his prediction. For

Augustin's words contained merely a general denunciation of God's vengeance on what the Archbishop regarded as an impious refusal to join the mission in preaching to the Angles; whilst the monks of Bangor were slain in a moment of irritation for having appeared on the battle-field to aid their countrymen by their prayers, or, as the enemy interpreted the act, by their curses. Bede records that twelve hundred of them perished on this occasion; but the number is probably overstated, and no general persecution appears to have taken place. It may have been, indeed, that so numerous a fraternity was regarded beforehand with suspicion by the Angles as likely to foment rebellion among the British, so that they were the less inclined to pass over this act of hostility, and perhaps seized the occasion as a pretext for wreaking vengeance upon them.

Laurentius followed exactly in the steps of his predecessor, and the Church appears to have been contained within nearly the same limits during his primacy, outwardly prosperous during the lifetime of her royal patron. At the close of his long reign followed the troubles above noticed, caused by the accession of a heathen king; and they lasted until his conversion restored tranquillity to the Church. Laurentius made the same overtures as Augustin had done to the British Church, extending them also to the Scots in Ireland, but with no better success. The opposition to Augustin, arising mainly from the national antipathy existing between the Saxons and Britons, naturally descended to his successor, as the causes which had first aroused it continued still in operation: and in the following century Bede* points to the

* *Ecc. Hist.* ii. 4.

animosity still existing between the two nations in this day as a sufficient evidence of the fruitlessness of all efforts at reconciliation. No great changes appear to have taken place in the Church during the short primacy of Mellitus, who succeeded Laurentius, and his death (A. D. 624) may be considered to close the period to which the present paper is limited; for the episcopate of Justus witnessed the commencement of that rapid extension of Christianity which resulted, before the end of the seventh century, in its permanent establishment under Archbishop Theodore. It may at first sight appear surprising, that during the quarter of a century or thereabouts which elapsed from the landing of Augustin to the death of Mellitus, the English Church should not have spread over a wider surface than we find it did; but compared with modern missionary labor, the work performed by these pioneers of Christianity among the heathen English was probably as great as could reasonably be expected. The progress of the truth was sure if not rapid, for it may be safely asserted that the conversions made were for the most part genuine, since the Church was doubtless freed from insincere and vacillating members by the troubles which ensued on the death of Ethelbert. The flame of truth which ensued was all this time increasing in intensity, to spread throughout the length and breadth of the land at the first removal of the barriers which impeded its progress.

The Monastic system, which enters so largely into the Church's history from the reign of Ethelbert to that of Henry VIII, had not, up to the time of Augustin's death, assumed so prominent a position. There were, indeed, monasteries in the Early British Church, as that of Bangor, founded by Germanus; and as this contained in Augustin's age so large a body of monks, we may fairly suppose it to have been, if not

the only one, by far the most important then existing in the native Church. The idea of monasticism is said to have been first started, as far as England is concerned, by Pelagius, and carried out by Germanus on his second visit to Britain; and as this cannot well have taken place more than twenty years before the arrival of the Saxons, it is not surprising that we do not find traces of the general prevalence of the system at that period. For permanent monastic institutions in any country are inconsistent with general insecurity to person and property, such as must have prevailed in England after the Saxon invasion: religious retirement and learning, no less than wealth, shrink from the approach of an armed enemy. The places of Christian worship were certainly not spared in the common spoliation; and the monasteries connected with them doubtless shared the same fate. Monasticism in England, up to the end of the sixth century, is chiefly notable for the strong contrast it presents to its subsequent condition in the Anglo-Saxon Church as established by Augustin and his successors; a contrast which has been before remarked as holding good of the Church generally, before and after the period we have been considering. This contrast consists in the change from simplicity of life and manners to a more artificial state, accompanied too often, as it must needs be, by the loss, to a certain extent, of Christian purity and sincerity. It is probable that monastic life, here as elsewhere, was at first of that solitary nature which its name imports, and that in this form it existed long before the foundation of the monastery of Bangor. Thus, it may well have been of native growth, and have arisen in troublous times, just as it did in other parts of the Roman empire, where it is said to have owed its origin to the Decian* persecution. The Christian confessors, driven

* Bingham's Antiq., Bk. vii, c. 1.

into dens and caves of the earth by their persecutors, seem, many of them, to have continued this mode of life, by choice, after the necessity had ceased; and from this would arise, by a natural and healthy change of feeling, the idea of a gregarious life of the same kind. Germanus appears to have organised such a system in Britain, and his monastery may perhaps have been intended as a model for the establishment of others on the same plan. Such societies were most probably based only on mutual consent, and this must have been the result of earnestness in a common cause. No vows were needed, for a religious spirit would of itself dictate self-denial and the active duties of almsgiving and hospitality. A life of celibacy was of course almost exclusively the one which could admit of such expansiveness in its duties as our English monasteries seem to have exhibited; and from this arose, as a parasitical offshoot, the practice of vows binding men and women to this state of life in perpetuity. Where such vows did not exist, many would, after perhaps some years of usefulness in monastic houses, leave them for the no less Christian duties of domestic life; and others again would, after a life of care and business, retire, or it may be, return thither to end their days amid the religious retirement so well fitted for the wants and feelings of old age. Allowing such a system, even if free from abuses, to be unsuitable for the wants of a later age, its value up to and after the establishment of the Anglo-Saxon Church can hardly be overrated, the aim of such societies being apparently limited only by the requirements and need of the community at large. They were schools for the young, especially for orphan children, as well as homes for the cultivation in mature age of religious and useful learning; and they

were also nurseries of the useful and liberal arts. As seats of learning, they supplied the Church with bishops, and other monasteries with abbots; whilst the most skilful artisans and agriculturists were dwellers within their walls. Like other human institutions, they were far from being as faultless as enthusiastic admiration has represented them, but still invaluable as centres for the maintenance of Christian zeal in the early Church. It would be beyond our present purpose to trace further the changes in monasticism which rapidly ensued on the establishment of Christianity among the Anglo-Saxons, and led, step by step, to the great abuses of the system which Bede deploras†—abuses

† *Epist. ad Egbertum.*

as detrimental to the cause of true religion, as such a system, guarded from abuse, would have been advantageous to it.

The lessons to be learnt from a review, however short and imperfect, of the state of our Church at this important period, may in conclusion be briefly noticed. Of all the numerous ends to which the study of history, rightly pursued, is subservient, one of the most important is the aid it gives to religion by keeping constantly before our minds the fact, that the manifold events which diversify its pages, though brought about by human agency, are all and always subject to the divine will, and instrumental, each in its own place, to the furtherance of the designs of God's providence. Unless the one great mover of the world's machinery be kept constantly in view, though the action of its separate parts may be understood, yet there will not be discernible in the whole that unity of purpose without which the enquirer may ask in vain for what ends they are severally designed. For a world necessarily involves the idea of a divine agent, and this of a divine purpose. This truth, applicable to all history, applies in a peculiar degree to that of the Church of Christ, in which we can look back directly to its divine original, through the inspired Word which has been preserved and handed down to us. Here, in our fundamentals of belief, there is nothing of doubt and uncertainty, for our building rests surely on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone. Starting from such a basis, it cannot be unprofitable to trace God's dealings with his Church in past ages, and by so doing to brace ourselves for encounter with the internal dissensions or attacks from without which are now trying her. The storms of unbelief are more destructive than the fires of persecution, and comparable in their results, though less speedily brought about, only to the cyclones of the tropical seas which have of late caused such devastation to the physical world. It is time surely to look to our defences, lest the storm find us unprepared. It cannot be said that we are not forewarned, when, for example, one of the leading periodicals of the day, on the table of every public reading room, gives open utterance to such statements as that the time is come or close at hand when our choice must be between a new Christianity or none at all; and plainly advocates the acceptance of a "pure theism," such as, it asserts, was propounded by our blessed Lord himself. One good effect of storms is to clear the atmosphere; and of this, as true also in the history of our church, the foregoing brief sketch may assure us. We gather thence how opportune were the several changes of external circumstance to the emergencies of each particular epoch in her history. The long period of repose, for instance, which preceded the outbreak of the Diocletian persecution,

naturally gave birth to corruption and laxity through intercourse with the heathen: zeal was rekindled and faith purified when the great attack upon the truth reached the shores of Great Britain. Again, the Arian and Pelagian heresies did their work, by testing the foundations of the faith; when these storms had blown over, the truth was more fully established than before. The foreign invaders of a remote and then insignificant island, who founded the greatness and glory of the Anglo-Saxon race, must needs base it on the rock of truth. Both the design of Gregory and the mission of Augustin may be looked upon as divinely ordered to this end, though human motives and passions enter largely into the minds of the agents employed, no less in purely secular concerns. It is to the Church of Rome in Britain, no less than on the Continent of Europe, that the preservation of learning and religion is instrumentally attributable in the dark ages; but as soon as the mind of Europe was once more aroused into activity, we find the Church of England asserting anew her independence, and the connexion with Rome severed, which, when its work in the divine counsels was accomplished, had become at once a drag on her energy and an alloy to her purity. Somewhat in this way do the struggles and trials of our Church in past ages, if rightly read, transmit to us their lessons of encouragement, and "we build our hope for the future on our knowledge of the past."

W. H. P.

UTILIZATION OF OUR SYNODS.

The Synods of the Canadian Dioceses just held bring into our minds many useful trains of thought, the consideration of which may lead to profitable results. Diocesan action in Synod may be used, and may be viewed, either as a good or an evil engine: according as men proceed to its use carefully or carelessly. It will be our business in the present article to consider in what respects careless or too thoughtless use is leading to evil results, and so in what respects our Synods may be improved and Synodical action utilized.

Our Synods are composed of (1) the Superintending, advising and charging element of Episcopacy; (2) the Spiritualizing and purifying element of the Clergy in debate; and (3) the more secular and worldly wise element of the laity in conference. The harmonious action of all three parts, as of Judge counsel and Jury in courts of Law, is the perfection of Synodical action. That the Clergy should forget the high use and authority of their Sacred office by placing themselves in the position of those who can take a view chiefly secular of any question, or that the laity should assume the unfitting office of lecturers of the other element from the standpoint of spiritual teachers, is a state of things as much out of harmony with the Synodical idea as would be the descent of the Bishop from his throne to participate in the debates on an equal footing with an undistinguished mass of Clergy and laity. Here, then, is one particular in which our Synods have been somewhat prevented and placed out of gear for the purposes for which they are useful. The clergyman in Synod should never speak or act outside the dignity of his responsible office of spiritual teacher, nor the layman presume to forget the position which he necessarily occupies relatively to his guide and advice in all things religious and spiritual. Moreover, it is the manifest duty of

every member of the Synod to preserve individually, in defence and if necessary in the offensive the position and rights of that Order or element of Synod to which he belongs—not merely for the sake of himself or his order but for the sake of successful and proper action by the whole Body. It is to be hoped that as we become more accustomed to the exact exercise of our several offices as members of Synod, the spectacle of a layman speaking oracularly upon questions of heresy and theological dogma will become rare, and equally rare that of a priest of God fencing nimbly with too secular arguments.

In the second place one cannot help regretting that the style of debate familiar to us in the Church Congress in Great Britain, and found to be productive of so much good, is absent from our Synodical action; that is to say, a *full and free discussion* of all open questions of passing or permanent interest to Churchmen. In the Church Congress these subjects are specially set forth as subject of debate, and that case it may be well enough to limit speakers to 10 or 20 minutes speeches; but where very many of these subjects are never likely to come up except indirectly or incidentally in connection with canons and resolutions of a practical character it seems unwise either to curtail the speeches of individuals or to close the debate precipitately. The usual result of "choking off discussion" has been either (1) the postponement of decision by reference to committees from year to year, or (2) the hasty adoption of a decision which has to be modified or reversed from year to year, so that it comes to pass that we have such a mass of crude legislation, such heaps of inactive resolutions or rescinded enactments, that it is almost impossible to keep track of the actual regulations from year to year: and year after year come up the same 'vexed' (and vexing) questions, upon which to waste hours of precious time without coming to any definite, at least any valuable or permanent, decision at last. Whereas if every man were allowed in turn to alter his opinions and state his arguments in such form and at such length as he may consider necessary to do them justice, the result would usually be such a solid accretion of consenting thoughts as would be of permanent value, and seldom requiring either revisal or even reconsideration by the Synod. In such a Body as a Synod of the Church of England—composed of the most learned clergy in the land and the most eminent secular professionals in our country—*very few* men have the presumption to speak without a conscientious conviction that they have illustrations or arguments or reasonings worth presenting, and which may materially modify the ultimate decision of the Synod: and few speeches are ever made without the development of *some* useful point or piece of information. To prevent such men from speaking is to send them away dissatisfied with the utility and efficiency of the Synod, perhaps to 'keep their powder dry' for some more favourable opportunity: to curb or check them in debate is to leave their arguments insufficiently explained and the utility of the speech itself impaired. A patient and thoughtful hearing of all that may be said would be the more satisfactory and wiser course. It is usually found that the time of the Synod is too much occupied by the long-winded orations of a few eminent and pleasing speakers; who absurdly enough, are the first and loudest to condemn long speeches, and the very next to make them.

Another very great evil in our Synods, is the forcing of Party views and influences upon the Synod. The Synod should act as a unit of

churchmanship, and the influence of any party (if such exist) should be in exact proportion to its numbers. It is safe to say, that in all denominations of Christians, nay in all associations, for whatsoever purpose, there is a 'high' or strict party, and a 'low' or lax party: that is to say, there are those who lay great stress upon (1) the importance of the association, (2) the value of its regulations and the duty of carrying them out; and some who have no very exalted or high ideas of their duty as members of the association, and pay no great regard to its regulations. There are few associations, however, in which the low or lax portion has sufficient impudence to assert the orthodoxy of its position, and arrogantly 'glory in the shame' of their unfaithfulness to their obligations: and yet we have recently had a remarkable specimen of such a proceeding, in one of our Synods. That a small and narrow-minded clique, whose chief strength lies in the shameful ecclesiastical ignorance of its adherents, and which makes a religion for itself out of the transgression of Church laws and rubrics should presume to demand more than a numerical proportion of representation of its influence in the Committees of the Synod, displays an abnormal condition of *feeling*, which should be at once corrected. This, however, is no doubt, an evil which will cure itself, as indeed it has been doing. As our eminent lawyers and medical men, and our rural gentry, become desirous of showing more than a merely superficial 'Young Men's Christian Association' interest in Church religion, the stale traditions of ecclesiastical ignorance will give way before careful and loving investigation of Christian history; they will place the saddle of perversion to Romanism upon the right horse, and discharge their duties as lay-assessors in the Synod, with intelligence and independence of party dictation.

We cannot leave this subject without a reference to the manner in which the world, as represented by the secular press of the country, looks upon the action of our Synod. There is too much disposition, even within our own Body, to draw comparisons with the Conferences of other religious Bodies unfavourable to the Church; but, with the single exception of the imprudence and offensive self assertion of the lawless minority referred to above, it is safe to say that our Synods will bear comparison with any Conferences whatsoever. At the recent session of the Toronto Synod, on the occasion of a debate bearing upon the subject of the indelibility of Holy Orders, as involved in the case of a certain disputed seat, one of our most eminent lawyers declared his conviction that a more liberal-minded set of men, and more truly and thoroughly intelligent than the clergy of the Church of England had never come under his notice, and that there were more narrowness and incapacity of mind in a certain notorious clique of laymen than in the whole clerical body put together. This is where the great difficulty lies, and until this sectional narrowness of mind gives place to a more large and liberal habit we cannot expect the secular organs of Presbyterianism or any other *Ism* to view us with favor in our discussions. Here again, however, we have the comfort of the gradual and natural improvement by which the numbers of those who adhere to a stubborn opposition to all progress are decreasing year by year; and the influence of the little section of careless ones amongst the clergy growing small by degrees and beautifully less.

R. H.

St. GILES.—SEPTEMBER 1st.

(Compiled for the Churchman's Magazine.)

The character and manners of a people may be often ascertained by an attentive examination of their familiar customs and sayings. The investigation of these particulars, as they tend to enlarge the knowledge of human nature, and illustrate national history as well as to mark the fluctuation of language, and to explain the usages of antiquity, is therefore, deserving of high commendation, and, though occasionally, in the course of these enquiries, some whimsical stories are related and some homely phases and authorities cited, they are the occurrences of every day, and no way seem to disqualify the position in which several amusing and popular customs are brought forward to general view. Under this impression it is hoped that the notices of persons and events, which occupy a place in our Ecclesiastical Calendar, though many of them, since the Reformation, are no longer commemorated by our Church, will find acceptance with the readers of the *Churchman's Magazine*. The reason, why the Reformers continued in the Calendar a remembrance of many of ancient superstitious observances, seems to have been, that our attention might be called to the blind credence of our forefathers, and that we might have an opportunity of benefitting ourselves by reflecting on the absurdities into which people fell in the dark ages of Popery, and into which, they will ever, more or less, fall when restrained from the use of the Holy Scriptures.

St. Giles, as he is most commonly called, or Ogidius, whose name the Reformers have retained in our Calendar, was annually commemorated in the Romish Church on the first of September. He was born at Athens, from whence he came to France in the year 715. The life of this Saint is very little known, beyond the extravagant accounts given by his Popish admirers, who state, that he was so piously disposed as to have sold his patrimony, and even his coat at Athens, to enable him to bestow his bounty upon poor Christians. On his arrival in France, he remained two years with Ceesaines, Bishop of Arles, from whose protection he withdrew himself and lived in retirement, supporting himself by herbs which he gathered in this place of his seclusion, and the milk of an hind which providentially came and daily afforded him a supply of that nourishment, until the king's dogs having scented her, she was driven by them to the Saint for protection and thus brought that holy man himself to the notice and protection of the sovereign. The King of France induced him to become a more active member of society, by building a Monastery on the spot, where he found him in his cell, and making him Abbot. He died at the advanced age of eighty, and was buried in his own abbey.

Veneration for St. Giles caused many churches to be dedicated to him in various countries. In reference to a legend of his having once refused to be cured of lameness, the better to mortify in him all fleshly appetites, he was esteemed the patron saint of cripples. The churches dedicated to him have, therefore, generally been on the outskirts of a town, or some great thoroughfare leading into it, in order that cripples might the more conveniently come to and cluster round it to pay their devotion to their tutelar saint. The interesting old churches of St Giles, Cripplegate, in the eastern part of the city of London, still remains as a memorial of this association of facts. The origin of the old saying of, "Lame as St. Giles, Cripplegate," is in consequence derived from this Saint's *voluntary lameness*, which perhaps is no bad type of that of many of his followers, and

from Cripplegate where, even before the Conquest, cripples used to assemble, to solicit charity, at that entrance of the city; pleading the example of the lame man, who begged alms of St. Peter and St. John, at the gate of the temple. St. Giles has also been regarded as the protector of all others of the mendicant tribe, who were afflicted with disorders. Hence, anciently, hospitals were erected in his name for the care of leprous persons, who were so numerous, that there was scarcely a town in England but had one of these houses dedicated to him, or to Lazarus: which latter gave them also the name of Lazaretos, or Lazar Houses, in token of the miracle performed by our Saviour in curing Lazarus of that most malignant, and loathsome disease, the Leprosy. So numerous were the persons afflicted with this grievous distemper, that fifteen thousand hospitals are said to have been founded for them in Europe. At present but little is known of this dreadful complaint. Lazaretos and Lazar Houses, therefore, are now regarded as embracing more extensive objects, and are frequently applied to those institutions which are intended to guard against the introduction of epidemical disorders into a country

AN ILLUSTRATION OF SCRIPTURE.—The Egyptian lock and its key are both of wood, and when a man has locked his door, he throws the key over his shoulder, where it can hang all day, suspended by a string round his neck. This custom, no doubt, explains that verse of prophecy, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." (Isiah xxii. 22); which passage again leads us to the further and clearer mention of the solemn truth in the Book of the Revelation, "These things saith He that is holy, He that is true, He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." (ch. iii. 7).—"*Rob Roy*" on the Jordan.

NOT FOR MYSELF ALONE.—A young New Zealand girl was once taken to England and educated, and became a true Christian. When she thought to return home, her companion undertook to dissuade her. "Why go back to New Zealand?" said she. "You have become accustomed to England. You love its green fields and its shady lanes. The climate suits you. You might be shipwrecked on your return. You might be murdered and eaten by your countrymen. Everybody will have forgotten you." "What," she replied "do you think I have received the Gospel for myself alone? Do you think I can be content, now that I have obtained pardon, peace and eternal life, without going back to tell my father and mother how they may secure the same? I would go, even if I had to swim all the way."

ANIMALS.—Animals are undoubtedly intelligent. Old animals are more cunning than young ones. A young bird's nest is often found badly made and injudiciously placed—which errors are corrected by experience. Birds of prey, and even beasts, are gradually trained to hunt skillfully; and migratory birds are taught by short and repeated evolutions in troops for their long flights. The cunning bugs in climbing to the ceiling of a room directly over a sleeper, and then dropping down upon him, illustrates their reasoning faculties. The tricks of a cat in opening and closing doors, and stealing tit-bits is to the same purpose; and particularly the care with which they vary the methods of stealing so that they may not be caught.

THE PULPIT AND THE PARISH:

REVISION OF THE "AUTHORIZED VERSION."

A SERMON PREACHED IN THE CATHEDRAL, KINGSTON, AUGUST 21ST, 1870, BY THE LORD BISHOP OF ONTARIO.

"Unto them were committed the oracles of God."—Rom. iii., 2.

The Church of God, before the Incarnation, had the care of the Old Testament committed to it, and well did it fulfil the trust. The Church, since the Incarnation, has been entrusted with the custody of both the old and new Testaments. It is a fundamental article of our religion, that "the Church is the witness and keeper of Holy Writ." Ever since the second century, the Bible has been put into the hands of every Bishop at his consecration, with a solemn charge concerning it; and in the ancient Councils of the Church, the Gospels were placed on Thrones. Since the Bible, then, has been committed to the Church, it is certainly her duty to see that it be presented to the people in the utmost purity of text, whether they read it, or hear it read. The hearing of the Scriptures read publicly and regularly in the Church, has been a great safeguard against corruption of the text. There is an instance on record, so early as the fourth century, which illustrates this conservative power of the public reading of the Bible. When Jerome retranslated the Book of Jonah, he substituted a new word (*hedera*) for the old word (*cucurbita*) to express Jonah's gourd. A certain Bishop, having introduced the new reading into his Church, the congregation at once detected the alteration, and a tumult was the result.

You are aware that the Convocation of Canterbury has lately revised the Table of Lessons, changing the order in which they have hitherto been read in the Church. It is very probable that the Canadian Church will adopt the revised Lectionary, when it becomes the law of the Church of England, because the changes made seem to tend to edification,—the Epistles being permitted to be read occasionally at Morning service, and the Gospels at Evening service, and the amount of Apocryphal writings being much curtailed. Besides, the necessity of printing our own Prayer Books, if we retain the old Table of Lessons, would entail a great expense, and thus prove a serious hindrance to the circulation of the book.

My remarks, this morning, will be directed to the Bible itself, rather than to the way in which we are to read it. The authorized version is at this moment undergoing revision by a Committee of Convocation, aided by all the scholars whom they choose to invite. I can scarcely imagine any religionist not taking a deep interest in this undertaking. There should, however, be no misconception as to the nature of the undertaking. The Bible is not to be newly translated, but only revised.

To place the best texts of the original Hebrew and Greek before the best company of living scholars, and to bid them to translate anew, would be a national calamity. To re-translate the book which has been the anchor of the national language, and the basis of the national seriousness, could not be done without imminent risk of the language becoming modernized and Frenchified.

But it may be said, will not a revision be equally dangerous? Will it not unsettle men's minds, as the saying is? The reply is, men's minds *are* unsettled. Not only do orthodox Scholars know that there are inaccuracies and blemishes in the authorized version, but infidel publications are constantly exposing them, and young Clergymen fresh from College are as constantly informing their congregations that one text is wrongly rendered, and that another might be much improved. To retain an inaccuracy in the translation of God's word, lest men's minds should be unsettled by a correction of it, is to disbelieve the power of truth—is superstition. Men's Minds have been for a long time disturbed, and a revision has been undertaken for the purpose of reassuring them. It will also tend to allay alarm if we remember a fact of great importance, that as Churchmen we are not committed to a belief in the perfection of the authorized version. The Church of England happily did not make the mistake which the Church of Rome did, by vouching for the infallibility of any version. The Church never formally adopted the authorized version, except those portions of it which are incorporated into the Book of Common Prayer, and they are very few. The introductory sentences, and the Epistles and Gospels are taken from the A. V. but the Canticles, the Psalms, the Offertory Sentences, the Comfortable words, the Lord's Prayer and Ten Commandments are taken from other and earlier versions. We are not therefore so tied and bound to the A. V. that we should hesitate to approve of a revision by competent authority.

We should also recollect that the A.V. is not itself an original translation, but a revision of prior translations, and that it did not supplant them for a very long time, not till the public opinion of scholars had acknowledged its superiority to its predecessors. Neither was it ever regarded even by the revisors themselves as a finality. At every period since A.D. 1611 learned men have been calling for another revision, but the great Rebellion, and the vices of the Restoration, together with the fact that during the Georgian era, people did not think enough of the Bible to trouble themselves about its revision, all conspired to frustrate the attempt. But how comes it (it is asked) that the Revisors of A.D. 1611 did not perform their work perfectly? The answer is, they nobly performed their work considering the appliances they had, but we have instruments they had not. The three oldest and most trustworthy M. S. S. of the Scriptures in existence are the Sinaitic discovered ten years ago by Tischendorf in a convent on Mount Si-

nai, and now in the possession of the Emperor of Russia; the Vatican M. S. S. in the Vatican Library at Rome, and the Alexandrine M. S. S. presented to Charles the first by the Patriarch of Constantinople, and now in the British Museum. I need not point out the importance of considering that the Revisors of A. D. 1611 knew nothing of these priceless treasures. What Hebrew and Greek texts then had they before them to direct and aid their revision? To make this plain let me remind you that till the discovery of printing, the M. S. S. copies of the Scriptures were almost altogether in the hands of the Clergy and learned Laymen. They were multiplied by the laborious process of copying one from another, a process most liable to error. But when printing was discovered there was an intense longing to print the Bible or portions of it, and as a matter of fact, the first book ever printed was the Bible. Erasmus and Beza and Stephanus hastened to publish the Greek Testament, and of course the Book was printed from such M. S. S. as they happened to have. The M. S. S. used by Erasmus and on which the subsequent editions of Beza and Stephanus were based, are still preserved in Switzerland, and prove to be of no earlier date than the 15th and 16th Century and would now be considered of very inferior value. From this cause, and also from the undue but natural haste with which the work was done, many errors crept into the text, which however claimed to be the "received text." This bold claim was admitted, and this text it was, which the Revisors of A. D. 1611 had before them. Hence have descended to us some interpolations, mistranslations, and erroneous readings. It is to correct them that the Church is now turning her attention. Individuals have attempted to amend them by new translations but have wholly failed. Sects like the Baptists have tried to retranslate the Scriptures, but have only covered themselves with ridicule. It is, we humbly think, God's will that the Church which first gave the Bible to the people in the vulgar tongue, should have the honor of perfecting the work. His Providence has raised up scholars equal to the occasion, and has led to discoveries which plainly point out the duty of using them, so timely and important do they seem to be.

It is, however, feared by some that the world will not accept the revised Book; that America will still adhere to the A. V., and so the universality of acceptance of a Bible common to all English-speaking communities be endangered. But I should hope that this danger is imaginary. Even if the foreboding be realized, yet there need not be any abatement of good-will or fellowship between the adherents of the two versions. The English Bible will certainly not suffer anything like the revision or expurgation which the English Prayer-book has received at the hands of our fellow-churchmen in America, and yet we are in full and affectionate communion with them, and hold to our respective Prayer-books without condemning each other. There is even less reason why we should fear danger to our present intercommunion from

a revision of the A. V. The newly-revised book will not be published as *the* Bible of the Church. It will be submitted to the keen scrutiny of public opinion, and its merits be decided by an appeal to the criticism of the scholars of Europe and America. And if, as we pray, the work may be brought to a successful issue, then at the right time the new version will gradually supersede the present one, just as the present one did its predecessors, and with the general good-will of the Anglo-Saxon family become the household Word of God.

I said that there were interpolations and erroneous readings in the A. V. Let me illustrate my meaning by pointing out a few such, and the emendations which will in all probability be made. The last twelve verses of St. Mark's Gospel will either be placed in brackets or in the margin, as being an addition, but not by the Evangelist. In the 8th chapter of the Acts, and 37th verse, we read "And Philip said, if thou believe with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." This verse will be treated as an interpolation, taken, perhaps, from an ancient Liturgy. Part of the 5th and 6th verses of the next chapter will be similarly treated, the interpolated words being "It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him." The famous text in the 5th chapter of 1 John, and part of the 7th and 8th verses, will be revised by the omission of the words "in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth." The story of the woman taken in adultery will receive similar treatment, because whether authentic as a narrative or not, it was not written by St. John. The doxology in the Lord's Prayer as given in St. Matthew's Gospel, will probably be marked as an addition by a later hand. In 1 Cor. xi. 29, "For he that eateth and drinketh unworthily,"—the word *unworthily*, as having no authority, should be expunged.

These are some instances of passages which need revision, and which will probably be revised in some such way as I have indicated; and surely it is true reverence for God's Word, as well as true charity to the souls of men, not to palm off on the unlearned reader the mistakes of scribes and copyists as the revelation of the Almighty.

There are also erroneous renderings which need revision. I shall mention a few as specimens. The verse in Acts ii. 47, "The Lord added to the Church daily such as should be saved," ought to read thus, "The Lord added together daily such as were saved." In Heb. x. 23, "Let us hold fast the profession of our faith," the word "faith" should be "hope." Here we have an instance of a mere error, a printer's mistake, and yet having once gained a footing in the text, it was impossible to dislodge it, because no one had authority to do so. The same may be said of the 38th verse of the same chapter, where the words "*any man*"

are an unwarrantable insertion. In 1 Tim. iii. 16, "God was manifest in the flesh," should read, "*who* was manifest in the flesh." "All Scripture is given by inspiration of God, and is profitable," should read "Every Scripture being inspired of God is also profitable." "Strain at a gnat," should be "Strain *out* a gnat." These are a few of the obvious blemishes of the A. V., and I mention them to point out the harmlessness of the proposed revision, as well as its clear necessity.

But the great advantage to be expected from a revision is not so much the emendation of such errors, nor yet the substitution of new words for words which mislead, because they are obsolete, such as the substitution of *baggage* or *luggage* for "carriages" in the text "we took up our carriages and went to Jerusalem;" such revisions are unimportant compared with the results to be derived from a more accurate attention to the force of the tenses and moods and articles of that most exquisitely expressive of all languages, the Greek. This will be of inestimable benefit in bringing into clearer light the powerful reasonings of St. Paul's Epistles, and so making the revelation of God to man "more quick and powerful" in working upon the heart and intellect.

I have made no allusion to improvements which may be anticipated from a revision of the old Testament, because time will not permit; but though I feel that the learning of the age is more ripe for a revision of the new than of the old Testament, yet great good will be effected if even a few obvious errors be amended. One instance may help us to form an idea of the gravity of such cases, Inattention to the force of the conjugation of the Hebrew verb in Lev. iv. 12. "has led to a serious attack by Dr. Colenso upon the truthfulness of the whole Pentateuch Narrative." We need not then fear the result of revision in the present day. We have security a hundred fold stronger to day than in the year 1611, that no text will be revised in the interest of any system or Sect, because for one critic competent to detect such attempt then, we have a hundred now. And so far as the old Testament is concerned, the Church has revised practically a revision much more honorable than that of A. D. 1611. The authorized version used by our blessed Lord and His Apostles was the Septuagint. It was honored by being quoted and read by Him in the Synagogues, and yet the Church has set it aside, and preferred a new translation from the original Hebrew; an appeal therefore to feeling, against a revision of the version which has been used and revered by the Saints of God for two hundred years is out of place, unless we are prepared to say, that the Church has been guilty of irreverence in superseding the authorized version of the Scriptures recognized by our Lord and His Apostles.

Of one result we may rest assured; no amount of revision will have the effect of weakening or undermining a single article of our Creeds. On the contrary, the sanctification of learning and modern discovery in making "God's way known upon earth, and His saving health

am
in a
wh
and
wh
be u
com
by
tion
by t
sider
revis
to le
orac
no s
Th
the l
eral
trace
hood,
the f
a Boo
Ma
matte
the fa
read i
that p
so has
every
countr

As t
next so
Lait
directi
in our
Englan
States.

It is
these d
Church,
excepti
the Uni

among all nations," will bring a blessing with it. We have firm belief in the truth of the language used by the incomparable Bishop Butler, when he says, "The hindrances of natural and of supernatural light and knowledge have been of the same kind; and as it is owned the whole scheme of Scripture is not yet understood, so if ever it comes to be understood, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and liberty, and by particular persons attending to, compassing and pursuing intimations scattered up and down it which are overlooked and disregarded by the generality of the world." We hope too, that the Scriptures, besides becoming more intelligible to the reader, may by means of this revision secure an increase in the numbers of readers. Curiosity itself, to learn the amount of changes made, may tempt people to study the oracles of God, and this, unworthy motive though it be, may prove of no small advantage.

Though in a certain sense this is an age of Bibliolatry, yet I fear that the habitual and systematic reading of the Bible is far from being general amongst us. This is lamentable, and may to a great degree be traced to the fact that children are not imbued with a taste for it in early life. If we be not familiarized with Bible story in early childhood, as St. Timothy was, we have little inclination in after-life to face the formidable task of mastering a Book, which is not indeed so much a Book as a Library.

May God give us intelligence enough to see our true interests in this matter. May he endue us with the grace of His Holy Spirit to realize the fact that the best sermons we can hear are the Scriptures which are read in the Church, and that as "Moses had of old in every city them that preached him, being read in the Synagogues every Sabbath day," so has Christ now them that preach Him, being read in our Churches every Lord's day, not in cities only, but throughout our highly favored country. "He that hath ears to hear let him hear."

CHURCH PATRONAGE.

As the question of Patronage is virtually only in obedience, until the next session of our various Diocesan Synods, and as Bishops, Clergy and Laity want all the light possible on the subject, for their guidance and direction, it will be well to examine the practices, and mark the results, in our Mother and sister communities—the Church of England, in England and Wales, and the Protestant Episcopal Church in the United States.

It is also well to consider that a new order of things is growing up in these days of disestablishment and disendowment, such as our own Church, at least since the Reformation never contemplated, and with the exception of the experience of the Episcopal Church in Scotland and in the United States, has no parallel or precedent, since the primitive

times—always, of course, excepting, the organization and support of the Religious bodies, in dissent from the national and established churches, of the European world.

Hence under the new system, what we do in Canada and Ireland, as an independent, national, or provincial, organization to-day will prove the ground work of future action, on the part of the Sister Colonial Church establishments; and at some future day, doubtless (though the wish is far from being father to the thought) for the national church of old England itself. Great Britain, *mere*, will perhaps have to learn Ecclesiastically, as she appears to be doing, politically, from her scattered children—*Greater Britain*, the principles of the voluntary system, and to reconcile the paradox to all good and true Englishmen, how a church can be a national one, and yet free and independent of the State.

Another reason for the importance and opportunity of this discussion is, the seeming concord manifested both by Rome and dissent to obliterate the *existence*, or the functions, of the Episcopate; and reduce all Diocesan relations, for mere superintendency; or a vicariate of the Pope and the College of Cardinals. The independence, if not the very being of the third order in the ministry is gradually becoming sacrificed, by the two extremes of religious opinion, disunion and centralization or congregationalism in the religious world—as autoeracy and radicalism in state craft, are unmistakable signs of the times.

We therefore repeat, a new order of things is being inaugurated here, and the eyes of the world are upon us; to profit by our successful experience, or to be warned by our mistakes. In approaching the subject, we are free to admit that the popular voice and vote, the right of government and presentation in the Laity, has every thing in its favor. Not only do they control the Exchequer and hold the pursestrings, but the usage in England and the practice in the United States, seem to settle the question as far as precedent is concerned beyond all dispute. But here we take issue. In England the case is *not* a paralleled one and as practised in the States, we may substitute the word *tolerated* or *endured* the custom is far from being an expedient one. Looking at the matter from a religious and scriptural standpoint, there is certainly no authority for the modern "call." Apostles and Missionaries, the early preachers of the cross, as their very title and office signifies, were 'sent,' No man with common sense can deny the scriptural argument in favor of the Church, through its Bishop or council, filling *all* appointments within its jurisdiction. But the perversity of the popular will on this subject will always manifest itself; and the Independents of the Stuart era still live and in progressive thought and democracy of ideas, everywhere make themselves felt, in the body politic, and as goes the State so goes the Church, drawn by that popular idol on the car of progress the *Vox populi*. On the testimony of good old Bishop Chase, of Ohio and Illinois (himself reared a Congregationalist or Independent) an edition of the Bible was printed and published about A. D. 1652, soon after Cromwell broke with the Presbyterians, which took the liberty of substituting as a different reading to the text Acts vi 2 "whom *ye* may appoint to this business"—This was the tribute to the popular will, the England in the rampage of those days. The other edition the Bishop saw the copy in his youth at Yale College, and, where he proclaimed this figment through the American Church papers the statement was never denied and we therefore justly conclude the copy is there still.

Here really in the Puritan movement, can be traced the origin and authority of the great American idea.—*The people's call to the Pastorate*, and every religious body in the States, but the church of Rome the Moravians and the Methodists, has to succumb before the moral social and spiritual juggernaut for the whole thing literally crushes the poor person to death and grinds his body to atoms.

But we will not anticipate—our first business is with the Church of England. At the Reformation probably three-fourths of the church property passed into the hands of the Crown, or the nobles—as far as patronage and presentation were concerned. The rest went under the control of colleges and chapters, and with a few exceptional cases Bishops. The nominating or appointing power, rested entirely with these bodies. The Bishop ex-officio confirming or vetoing such appointment, and this state of things grew out of the political condition of the country. The constitution of the Church and its practical working was transcript of that which governed the State and nation—*Kings, Lords, Commons, Bishops, Clergy and Laity*. Commons, originating all measures civil, political, financial and religious, the Lords concurring, or nonconcurring in the same; and the crown vetoing, or approving the action of its faithful lieges of both Estates. What more natural, than that the Church should partake of this political complexion in the administration of spiritual affairs, the regulation of its parochial system? and so it was. The Crown, the College, the Chapter, the Corporation, the noble, the Landed-Gentleman, or the propriety of a chapel, as patrons, presented and the Bishop approved and confirmed, vetoed and rejected. Some congregations or parishes, have this right still—St. Marys Dover, Kent, is a case in point. Until the Cromwell era it was a crown living. The loyal people met Charles II on his landing there, under the Rev. John Reading their Pastor persecuted (see Walkers sufferings of the Clergy) during the Protectorate and presented him with the Bible and Book of Common Prayer. When the returning King had then and there sworn to support and defend these he turned to the people and gave the patronage of the Parish as a Perpetual curacy, in trust for ever. But this case tells badly against Lay patronage in the shape of the popular vote and voice. Such scenes, such doings are there, when a vacancy occurs, as beggars all descriptions of the humors of an old fashioned English Election for the House of Commons. Let our readers imagine 80 to 90 candidates each taking their Sunday on trial for £250 sterling, a Patronage and surplice fees, and then when the election is held, the vote for B—— Beadle style of carrying on the contest Prof.——the present worthy incumbent slipped in there as quietly as he did for the Canonry vacated by our most Rev. Metropolitain, Canterbury Cathedral, having been for many years the curate of the aged and respected incumbent deceased. We hope the bygone days of Church politics and Church electioneering, in Dover, have passed away for ever, and we certainly never want to see the revival in Canada.

In looking over the Clergy list, and taking a few pages at random, we find the patronage of Bishops very very small; and then in most cases, acting rather as Cabinet Ministers in the behalf of the Crown or a Lay Patron, then as Diocesan Chiefs. Entrusted it would seem officially but not inherently as Bishops with the administration of a Parish by a Vicar, simply patronage in Trust. The random statistics show this result a column of C's containing 63 names of livings 6 only the gift of

the Bishops—column of H's containing 70 names, 9 the gift of the Bishops—column of S's 68 names, 6 of them in the Bishops gift,—column of T's 74 5 of these only, the Bishop as patron. There is one noble exception, however, the Patronage in Wales. Here it reaches nearly 50 per cent., in favor of the Bishops presentation. These cases are found among the U's the well known affix to all Welch names of parishes and places.

Now these facts go to prove our position, incontrovertibly, that the Status and usage of the Church of England is no parallel case to ours in Canada, as that Church is at present continued. The political system which obtains there and the endorsement or presentation usage which controls all administration of Church matters parochially have contributed to make the Church a mere shadow of the civil institutions of the country; and therefore, where this condition of things does not exist the usage, practice and custom of the Church of England can form no precedent for our imitation in the great question at issue.—“Church patronage; and in whom shall it be vested.”

(To be Continued.)

[EDITORIAL NOTE.—We are anxious to give the fullest opportunity for the discussion of this important subject. It must, however, be understood that we are not, *editorially*, responsible for the views advocated in this or similar articles. We shall in proper time sum up the arguments on all sides, and define the plan we think will prove most conducive to the peace and prosperity of the Church. In the meanwhile, we invite discussion, but all articles must be short and to the point.]

WHY CHURCHES SHOULD BE FREE.

I. Because the Church is God's House. By the act of consecration it was formally made over to him exclusively; and therefore no one, as against another, can claim any special rights in it, or justly obtain them. The Temple at Jerusalem our Lord called “My Father's House—a House of Prayer for all nations.” How much more should every christian temple be for all christians? In a fathers house all children have equal rights.

II. Because *in Christ no earthly distinctions can subsist*. “There is neither Greek; nor Jew circumcision nor uncircumcision; Barbarian, Seythian, bond nor free: but Christ is all, and in all.”—(Col. III, 11.) And though the distinctions of rank and wealth must prevail in civil life, the less seen of them in our religious relations the better, for there they have no proper place. “My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons; for if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not partial in yourselves, and become judges of evil thoughts?”—(St. James II, 1-4.) That is, ye make unjust distinctions among christian brethren, and show yourselves thereby unfair judges,—that your thoughts are evil: for those who hold the faith of the Lord of Glory, hereby obtain a glory and dignity which swallow up all the grandeur of earthly superiority.

III. Because *pew rents are often beyond the means of the poor*, while they would willingly give a less sum for religious uses. Or if they are not thus excluded wholly from the church, they are assigned inferior places called “free seats,” which their feelings of self-respect, naturally though mistakenly, rise against.

IV. Because the Sunday *Offertory*, which has, in the absence of pews,

to be relied on, is at once the *easiest* and the *most christian* way of contributing.

1. It best accords with the apostolical rule—"Let every one give according as he is disposed in his heart—not grudgingly or of necessity." And "On the first day of the week, let every one of you lay by him in store, as God hath prospered him."

2. Because the contributions of the year are made in *small sums*, which separately are not burdensome. Because, hereby the contributions are greatly secured against the too common improvidence which disables many from the payment of a considerable sum at once. Because irregularity is much reduced; arrearages cannot accumulate, and no suits at law are possible, engendering bad feeling all round.

3. Because *none are excluded by this system from aiding the common cause*. The cents of the most poorly paid maid servant are not lost sight of, but are accepted with the heartiest welcome.

4. Because, *this system helps to create and maintain a sense of duty and responsibility*. This it does by the regularity and frequent recurrence of the act of offering; and by keeping before the mind the plain fact, that where all share alike, and there are no exclusive privileges, all are alike under obligation to the full extent of their ability. None must plead poverty for not giving to the sacred cause of the Saviour. "If thou hast little, do thy diligence gladly to give of that little."

5. Lastly, and chiefly, because *by means of the offertory the religious character of our gift is secured*. What is given on God's Day, in his House, during his worship, joined with prayer, put in the hands of God's Priest and solemnly offered to the Supreme on His Altar, must have a religious character, and be immensely different from the Pew rents which are very often collected by a hireling, and sometimes in a court of law. **GOD LOVETH A CHEERFUL GIVER.**—[2 Cor., IX, 7.]

GERMS OF THOUGHT.

—
FULFILMENT OF PROPHECY.

—
"They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me."—JEREMIAH xxxi, 34,
—

From the quotation of this and three preceding verses by the Apostle in his Epistle to the Hebrews, it is evident that the prophecy contained in them refers to that plentiful effusion of Grace, which the prophets frequently mention, as the peculiar character of the Gospel times; when by the ordinary and extraordinary effects of God's Spirit, the laws of the new covenant would be so plain and agreeable to the dictates of reason that men would not require to be continually reminded of their duty, as was the case under the former covenant, the ordinances of which were, for the most part, purely positive and ceremonial. Still "men of corrupt minds, reprobates concerning the faith," have made the smallness of this blessed effect of true Christianity, the ground for asserting that it is not so common and general a blessing as is here foretold. It is too true that this prophecy, with respect to the holy zeal, the heavenly mindedness, the ardent piety and divine illumination, which it implies, has been but seldom verified in the lives and examples of Christians since the first ages of the Gospel; yet if we attend to the context, we shall find that the words of the prophet are true, though in our days, "truth is fallen

in the street, and equity cannot enter." It is to be borne in mind, that the spirit of illumination is here promised, not indifferently to all Christians, but to those only, "in whose hearts the law of God is written," and who still "continue in His covenant" as His people. Such persons shall not need to be taught of any of the knowledge of Christ; for they shall, by an inherent sense, and experimental knowledge, not only believe but know, and feel that "there is no other name under heaven, given unto men, in whom and through whom, we may be saved, but only the name of our Lord Jesus Christ." All who retain the divine character which were engraven by the Holy Spirit on the fleshy tables of their hearts, will, "from the least to the greatest" know him without a teacher, because they love him, and they will love him without a teacher because they know him; and God himself will teach them this lesson, "Ye have an unction of the Holy One," says St. John 1 Ep. II., 20—27, "and ye shall know all things; and the anointing which ye have received of Him abideth in you; and ye need not that any man teach you—but as the same anointing teacheth you all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him."

But, though this objection, taken from the paucity of truly enlightened Christians in these our days, may be so far satisfactorily met as to show that this prophecy has not been without effect, yet the light which the word of God holds forth to us, and which it was intended to convey, has been much abused, and the import of the prophet's words perverted by infidels and gainsayers to meet their own views and serve their own purposes, some, because it is said, "no man shall teach his neighbour or his brother," consider themselves at liberty to slight the institutions of the Church and to reject all public interpretation, and ministerial instruction as useless and unnecessary. It is true, that Christians, savingly enlightened by the Spirit of God, will need no new doctrine, or any new fundamental principles of faith to be instructed in; still they will need further teaching for their improvement in what they already know. Because the Spirit teaches, it does not follow that man must not teach—for the Spirit does not teach immediately by itself, but by the means of human agencies. "I will not be negligent," says St. Peter, "to put you always in remembrance of these things, though ye know them, and be established in the present truth;"—and he tells those, to whom he wrote, that the great object he had in view in writing both his Epistles was, "to stir up their pure minds by way of remembrance; that they may be mindful of the words spoken before by the prophets, and of the Apostles of the Lord Jesus Christ." Some set up their own frail and fallible reason in opposition to the Scripture, as the standard of divine truth and the judge of the word and will of God, and are unwilling to admit of any other interpretation of Scripture, than their own opinion; forgetting that faith is itself the highest reason, and, though above reason, is never contrary to, much less contradictory of it. Others discard the use of reason, and set up what they call the spirit, as the only true interpreter of Scripture; thus, to all intents and purposes preaching another Gospel "than that which has been preached to us" by Christ and his Apostles, which neither men nor angels can do without incurring the curse of God. Others reject the authority of the Church in opposition both to reason and the Spirit. But as we may rest assured that that cannot be true or right reason which slights the assistance of the Holy Spirit, and the helps he has provided for our instruction,

so we must conclude, that that church can be no true Church of Christ, which makes herself the sole judge of God's holy word, and will not allow the people the free use of the Scriptures, or even the exercise of reason.

In fact, this prophecy neither encourages private interpretation of scripture, as that would contradict what St. Peter affirms, that "no scripture, is of any private interpretation," much less are we to suppose that it was intended to set aside those teachers, whom God Himself has appointed in His Church, and sent to preach His word, for that would be contrary to His express command, which enjoins us to hear them, and "to seek the law at their mouth." It is also to be especially observed, that Christ, before His ascension, was so far from annulling the use of preaching or teaching one another, that "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

To avoid, therefore, these several errors, by which "men of perverse minds," wrest this prophecy to their own destruction, we may more safely, and more clearly, because more consistently with the rest of the Holy Scriptures, understand it, of that greater degree of light which the Gospel would impart to the world, not only a fuller revelation of divine truth, than the Gentiles, by natural reason, were ever able to arrive at; but a clearer knowledge of good and heavenly things, than His ancient people had ever attained to, under the dispensation of the law. But every objection against that plenitude of light and knowledge, which by this prophecy is promised to the Christian Church, will be fully met by the consideration, that, as yet, this invaluable privilege, is, but in part fulfilled.

It is an acknowledged rule of scripture interpretation that the prophecies of the Coming of Christ, and its attendant blessings and privileges, have a gradual fulfilment. This is thus laid down by an eminent Biblical critic. "They are meant of the visible or militant Church *inchoative*, but of the Church triumphant, *consummative*, they are meant of the visible or militant Church indefinitely, that is, some particular members of the visible Church have undoubted pledges or earnestings of those precious promises in this life, which, notwithstanding, shall not be either universally, punctually, or solidly accomplished, save only in the members of the Church triumphant." The apostles, and many of the first Christians had great degrees of illuminating grace; but the blessing has never been universal, not through any defect of light, which has arisen alike, and with full splendor, on all the members of Christ's Church; but through their own default in not opening their hearts to receive it, nor walking as the children of light. The time will come when this glorious prediction shall be verified and accomplished in its literal, and most extensive sense—even in that blessed state, when the new heaven and the new earth which we look for are come, and Christ "shall reign before his ancients gloriously." Then, and not till then, will this prophecy be fully accomplished. To this beatific state only are we to refer its final issue; when not only all ignorance and error—not only death and sorrow, but all sin, which is the only cause of death and error, will be done away, and life and immortality be fully

brought to light—when the true members of Christ's Church shall need neither tradition nor the written word—for they shall be immediately taught of God, and have his laws most perfectly and indelibly written in their hearts. M. B.

THE SCHOOL AND THE MISSION.

THE HELLMUTH LADIES' COLLEGE.

The success attending the efforts of Dean Hellmuth in the establishment of his Boys' College, noticed in our last number, naturally gave encouragement and stimulus for similar efforts in respect to a college for the education of young ladies. There was an equal if not greater need for the latter than for the former: Many of the children of Protestant families were being sent to the Roman Catholic Convents in Toronto, Hamilton, Montreal and other places, where, with a good and cheap secular education, it is true—a most prejudicial influence was being exerted against the Church of England and evangelical religion. It is impossible to describe the injury which has been done in this way; and though the remark is often made that Protestants ought not to place their children in such temptation and danger, still if we do not provide for them schools in immediate connexion with their own Church, in which their children can be properly educated, and upon reasonable terms, they have at least—some of them—a show of reason and excuse to justify their conduct. The necessity for Protestants supporting in any form the convent system of the Church of Rome, is becoming gradually less, even on the ground just adverted to. A number of Protestant schools are being established, every way equal, if not superior, to the convents; and in these many of our children are now receiving their education. We have previously noticed the successful operation of the Bishop Strachan School in Toronto; and now we gladly furnish a few facts concerning the Hellmuth Ladies' College in London.

This college may be almost said to inaugurate a new era in the Church education of young ladies in Canada. The princely style of the building, the pomp of the opening ceremony, and the success which has since crowned the exertions of Dean Hellmuth and his associates, certainly place the institution at the head of such schools in Canada, of America. The school is due almost entirely to the generosity and energy of Dean Hellmuth. He conceived the idea, formed the plan, provided the means, superintended the arrangements, and to-day the college

is a worthy monument of his exertions. The building, of which we publish an engraving, is without question one of the most elegant and complete of the kind we have ever seen, both in its architecture and internal arrangements, &c. It is 117 feet long by 60 feet in depth, having spacious corridors on each floor to the full length of the building, and a verandah in front 10 feet wide. In the building there are chapel, class rooms, dining hall, library, drawing rooms, parlors and bed rooms, sanatorium, baths,—hot and cold on every floor—and all other appurtenances of a college and a home. These are fitted up and arranged with every regard to elegance and comfort, and at first strike the mind of the observer as something too much bordering upon the sumptuous and ornamental. The college is within a mile of the city limits, in one of the most prominent and healthy situations of the locality, on the banks of the Thames, and commanding an uninterrupted view of the country for miles round. In connection with the College are 140 acres of ground, part of which is being laid out and planned with a view to ornament, with ample play grounds, &c., while the remainder is to be cultivated as a farm and garden for the use of the College. In the language of the corporation of the College, the whole premises have been expressly planned and arranged so as to secure every possible facility for the education and domestic requirements of the pupils. The ventilation and heating are on the most modern and improved plans; and the general impression made by an inspection of the college is, that there has been a lavish expenditure of money, and an exercise of great ability and skill. We cannot take exception to this. It is right that our schools and churches should be built in the most approved style, supplying evidence at once of refinement, of elegance, of wealth, of veneration. The day has gone by when in the house of God, and in our educational institutions, we should be content with unornamented—not to say repulsive plainness. Jehovah should be worshipped with our richest and best; the cause of education demands from us beautiful if not costly buildings; and at a time when we spend fortunes for the adornment of private dwellings and the decoration of our public buildings, shame would it be upon us if we were not willing to beautify the place of God's sanctuary and the institutions connected therewith. We admire the taste and commend the generosity of Dean Hellmuth and the corporation of the College, in securing so magnificent a building. It is an honor to them, to the city, and to the province.

The arrangements for carrying on the practical work of the school, appear to be every way complete. It is proposed to provide a thorough liberal, and useful education for young ladies, adapted to their wants in life, and based upon the soundest Protestant principles, as the only solid basis of the right formation of character. A staff of thoroughly competent and experienced teachers has been selected from Europe, under the

principalship of Mrs. Mills, late lady principal of Queen's College, London, England. In the discipline of the college the utmost regard is paid to order, cleanliness, comfort, and efficiency; while the general course of instruction embraces all the subjects which are usually brought under the attention of young ladies to fit them for their respective stations in society. The religious education of the college is under the special superintendence of Dean Hellmuth himself. Divine service is conducted by the Dean daily, and special Bible and other religious lessons are regularly given by him. This is at once a guarantee for both soundness of doctrine and efficiency of teaching, and must be satisfactory to those who in these days of doubt, and innovation, and change, are anxious that there should be no attempt to tamper with the Protestant Principles of their children in any form of instruction which may be given them.

The Ladies College, as thus provided and furnished, was formally inaugurated in the month of September last. For some little time previously the practical duties of the institution had been carried on, and a considerable number of pupils were present at the inauguration. On that occasion Prince Arthur, the Governor General, Sir John Young, and a distinguished party of visitors were present. The proceedings passed off with great eclat, and were honourable alike to the Prince and the school. After the presentation of an address to the Governor-General, and an appropriate reply by His Excellency, Prince Arthur formally inaugurated the college. In doing this his Royal Highness said: "It gives me sincere pleasure to be present at the formal opening of this admirable College, the fame of which I hear has already spread far beyond the limits of British territory. I understand that several of the young ladies have travelled many hundreds of miles to benefit by the instruction here given. I have no doubt that this is mainly due to the high character and well-known goodness of my Rev. Friend the Dean—(applause)—to whose munificent liberality this institution owes its origin. (Renewed applause.) Most earnestly I hope that under Divine Providence, every possible success may attend so admirable and praiseworthy an institution. (Applause.) Mr. Dean it is my wish that you declare this College open." Addresses of congratulation were also delivered by the Hon. Mr. McPherson, the Bishop of Huron, the Dean of Huron, and others; and so interesting was the whole ceremony as to call forth special commendation from the Royal party, and the representatives of the public press who attended the Prince on his travels.

From that time the Ladies College has vigorously and successfully carried on its work. A large number of pupils has been in attendance, attracted from all parts of Canada, and the United States, and even as far as British Columbia. The reputation of the College has become world-wide, whilst its influence on the education of the country has been most marked and satisfactory. It has been pre-eminently a success, and the applications which are still made for admission—almost

beyond the capacity of the building to afford accommodation—are proofs of the estimation in which it is held by all who are acquainted with its history, and the importance to the young of our Church and country of a thorough education based upon the religious principles of the Bible and the Church of England. At the closing exercises of the College, recently held, many interesting facts were stated respecting the condition and working of the College. From a number of addresses delivered on that occasion, we quote the following remarks from Dean Hellmuth, as containing a very fair indication of what has been done, and is still doing: “He had witnessed the progress of the institution during the whole academical year, and had observed the studies of the young ladies with the liveliest interest; and now he could say that the result was such as to inspire praise and thanksgiving to Almighty God, who had so abundantly blessed all their doings. It gave him pleasure to say this, and also that the pupils themselves had gone through the year without the occurrence of anything to mar their happiness. No casualties had taken place during the whole year; and nothing had transpired to cause annoyance or regret. His Lordship the Bishop had taken a deep interest in the institution, not only because it was for the advancement of this life, but its object was to lay the basis for the true character of the faith in CHRIST JESUS. That was the primary object with which he (the Dean) had commenced this enterprise: it was the foundation of all his desires, and all his energies and powers should be exercised that it might be laid broad and deep. The present occasion—the happy issue of the first academical year—gave him the greatest pleasure. In the course of twenty-five years he had never experienced greater joy. The conduct of the young ladies had been most exemplary. Although there were over one hundred in the institution, not a single discord had arisen, and not a single complaint had reached his ears either directly or indirectly. This was saying a great deal, and it was a subject of great thankfulness to God. They had laid themselves out to make this institution a success, and it had been a marvellous success. The result of the ornamental studies, which they saw exhibited, formed a fitting index to the character of the school. In the more solid branches equal proficiency was observable. The examination papers submitted, whether in Roman or Grecian history, showed that their studies had been diligent and complete. He could say that in no school of learning could a greater degree of accuracy and general completeness be observed. The Bible instruction had been left to himself (the Dean,) and it was surprising the readiness with which the young ladies answered the questions on their papers. Some of them answered nearly every question whether analytical, homiletical or doctrinal, and one young lady had not left *one* question unanswered. In the foreign languages likewise, marked progress had been made. Were a stranger to come amongst them, he

would fancy he were in France, as the French is the language spoke in the College. The lady who presided over that department deserved the highest praise for her diligence, strictness and efficiency. Many of the young ladies speak the language fluently. In all other branches—English, &c.,—nothing was being left undone or uncared for, and domestically the audience had to judge by the appearance of the pupils how they had been provided for. During the year thirty candidates for confirmation have been presented to his Lordship, and so far as human sagacity could penetrate, they seemed to have gone forth to dedicate their lives to God. It was his happiness to give this testimony. It was due to the young ladies themselves that he should say that they had given the greatest satisfaction by their behaviour. In no case had there been any cause of annoyance, nothing that could cast discredit upon any one of the pupils. (Applause.) The Dean acknowledged in feeling terms the superior services rendered by the Lady Principal, Mrs Mills, to whose untiring devotion to the duties of her position was mainly due the gratifying success of the College. Mrs. Mills fulfilled the part not alone of a superior teacher in the school, but of a kind and wise mother to the young ladies entrusted to her care, in whose moral and religious welfare she ever had the same solicitude as if they were her own children."

We cannot doubt that a college commenced under such favourable auspices, and so efficiently managed will continue to enjoy success. It merits it; and when an institution—as in the case of an individual—really deserves to prosper it is sure to eventually do so, if the right means are used to bring about the result. But with this as with the Boys' College, we suggest the importance of placing it as early as possible on a permanent basis as a public Church of England institution; and in order to do this the large amount of private capital at present invested in it must be wholly paid off, or largely reduced. We rejoice unfeignedly in the success of the Hellmuth Ladies College, as presenting another evidence that the Church of England is becoming alive to the importance of controlling to a greater degree the education of its young and we shall never cease to plead, both in the *Churchman's Magazine* and elsewhere for the establishment of similar institutions in Hamilton, Montreal, Quebec, and other places where they can meet the wants of our growing population, and where they can directly counteract the pernicious teaching and influence of the Roman Catholic Convents, by the false glare of which, alas, too many are still allured.

DR. CHALMERS was a great parochial worker. Dr. Tyng, instead of counting himself able to draw men by his eloquence, has been accustomed to make nearly a thousand pastoral visits in a year. Henry Ward Beecher, who, if such a conceit were allowable in any man, might conceive himself endowed with gifts for the pulpit, and therefore excuse himself from pastoral labor, is, with all his other labors, one of the most patient visitors and parochial workers in America.

SUNDAY SCHOOL LESSONS.

THE ADVENT.

Matt. ii, and Luke ii, 1,—35.

I. The Advent of our blessed Saviour had been long foretold and long expected. OLD TESTAMENT prophecy had prepared the minds of the Jewish people for the great event; and the condition of both the Church and the nations rendered necessary the interposition of a Deliverer. Christ came in the "fulness of time,"—the time appointed and prepared as best suited for his mission; and in all the circumstances of his Advent, as narrated by St. Matthew and St. Luke, we see displayed the manifold wisdom of God.

II. The PLACE where the Saviour was born was Bethlehem, as foretold by the prophet Micah, [V. 2.] a small and unimportant place, apparently unsuited for so great an event, and yet in perfect harmony with Christ's character, and the object of his mission. He was born poor; all the circumstances of his birth indicated humility if not poverty, [compare 2 Cor. viii, 9; Phil. ii 5—8; Heb. ii, 14—18.] Whence we may infer the deep condescension and love Christ; and again, that the highest excellence may be united with the humblest position. Virtuous poverty should never excite contempt; poor children especially have the strongest claim upon our sympathy and attention. Remember Luther as the son of a poor miner; and read what Christ says about little children in Matt. xviii 1—10, and other places.

III. The TIME of Christ's Advent is very clearly indicated. In the narrative of St. Matthew it is put "in the days of the Herod the king," 1st. verse; while according to St. Luke it occurred when Cæsar Augustus was Emperor of Rome, 1st. Both were characters of historical note. Cæsar Augustus had ruled the empire about 29 years when Christ was born. Judea was then tributary to Rome, having been made so by Pompey the great about 63 years before this event. Herod succeeded his father Antipator in the government, and was confirmed as king of Judea and the parts adjacent by Augustus 30 years before Christ. He was a native of Idumea, and had a cruel and revengeful disposition. Proof of his malignity is furnished in the fact that he commanded a general massacre of the children under two years of age in hope of destroying the infant Jesus, as narrated by St. Matthew [16—18.] God sometimes permits bad men to become agents in the fulfilment of His plans. The rage of Herod was powerless against the life of Christ, because God exercised over that life a special care [See Matt. 12—23]. He died within a year after Christ was born.

IV. There were two classes of circumstances attending the birth of Christ. The first are narrated by St. Matthew, and consist principally of the visit of the "wise men from the east," [See I. 12.] the second are those described by St. Luke in connection with the shepherd of Bethlehem and the appearance of "a multitude of the heavenly host." [See 8—16.] In St. Matthew's account notice the *character* and *occupation* of the Magi, as learned men who were devoted to the study of the sciences, especially of the stars; the *place* they came from, called "the East," meaning some part of Asia, probably Arabia, thus showing that among even the Gentile nations the expectation prevailed of a coming Saviour; the *sign* by which they were guided—"a star in the east"—probably a large bright ball of light, and not what we now commonly

call a star: (in accordance with the popular belief the appearance of such a phenomenon indicated the birth of some remarkable person;) the *inquiry* the wise men made—"Where is he that is born King of the Jews."—as indicating knowledge of the Saviour's character, and desire to make public attestation of their regard; and finally, the *homage* they paid to him, in presenting gifts of "gold, frankincense and myrrh." Explain the significance of these "gifts," as conforming to the Eastern custom of offering presents at the birth of any illustrious personage, as proving the appreciation and good will of the Magi, and as suggesting that we should bring to our Saviour, especially at Christmas tide, an offering of the best and richest that we possess. In connection with this visit of the wise men, there are also to be noticed the dissimulation and wrath of Herod, the murder of the infants, and the fulfilment of an ancient prophecy, (compare with Jeremiah XXX. 15, 17, 18,) and the wonderful preservation of the "young child," through the medium of angels and dreams. In St. Luke's narrative notice the occupation of the "shepherds," the appearance of "the Angel of the Lord," the manifestation of the "glory," the proclamation of the Angel, "fear not," &c., the import of the "good tidings of great joy," the significance of the title by which Christ was announced, the accompanying "multitude of the heavenly host;" the hymn of praise they sung, the visit of the shepherds to Bethlehem, and the verification of the angel's message. Here may be pointed out the contrast between the characters who appeared, men of profound learning and research in the one case, and of simple pastoral habits in the other; yet both uniting to prove the reality of the Saviour's advent, and to do homage to his name. In each case there was a celestial phenomenon; but in the one the appearance of a "star," and in the other an "angel," and "glory of the Lord," with a "multitude of the heavenly host," yet each serving to show the importance of the event which had occurred, as one in which the very heavens were concerned. And finally the homage of the magi contrasts with the song of the angels, as the former was a recognition of princely majesty, and the latter a celebration of the mediatorial mission. Each implies a distinct feature of character—as in the one case, "King of the Jews," and in the other, "Saviour" of "all people;"—while both suggest the glorious truth that he who then became the lowly babe in Bethlehem, had been and was the Lord of glory—pre-existent and eternal.

V. As minor circumstances, and yet essentially connected with the narrative, notice the human parentage of Christ—Joseph and Mary;—the name by which he was called—"Jesus,"—as foretold by the angel in Matt. I. 21, and actually bestowed upon Christ at his circumcision, as stated by St. Luke II. 21.

Apart from all such extraneous circumstances, the Advent is the most stupendous event in the history of the world, as implying that God became man—that the Infinite was manifested in the flesh. We should, therefore, familiarize our minds with the great fact, and while thankful for the love herein displayed, commemorate the event in proper time and form.

QUESTIONS: When and where was Christ born? What was the condition of the world at this period? What circumstances characterized his birth? What prophecies were fulfilled in it? Who was Augustus Cæsar? What was Herod's character? What is the distinction between the characters and scenes described by St. Matthew, and those by

St. Luke? What is the import of Christ's name? What was the special object of his mission? How does Christ's advent affect us? What disposition should we manifest in relation to it?

MISSIONARY ENTERPRISE.

Now let the missionary enterprise stand up for comparison between these two enthusiasms. As we see it on either side, it seems to reflect the color of the one and of the other, but still with a marked difference.

It has an aspect akin to the enthusiasm of the imagination, for it involves very largely the element of ideality. It contemplates an object vaster and sublimer than was ever begotten of human thought—nothing less than a redeemed and perfect race consecrating itself to the service of an unseen and spiritual King, a world of men dwelling together, the loftiest and the lowliest in the affectionateness of unbroken brotherhood, the imprisonment of lust and cruelty and wrong, and the unhindered reign of Justice, Love and Peace. The force of fancy can no farther go. Yet, while the imagination may range or revel, or rest in this restored Paradise, the object itself is not imaginary and self-suggested. It is the sober conclusion of simple faith in the word of God. The conclusion is clear in proportion as the faith is strong, and the faith again is firm just in proportion as the reason is sound and clear-eyed. It is not at all a matter of human suggestion, but of Divine promise. In this process, Reason herself holds the telescope to Faith's eye and bids her contemplate and feast upon the magnificent prophetic certainty, while it beggars the sublimest creations of ideality, derives its overpowering splendor from the very fixedness of the Eternal Throne. It is idealism to our human vision, but it is only the expansion of the simple elementary fact that God, the Saviour reigns and will reign. It is the idealism of developed truth and the enthusiasm of inspiration. Not a chimera nor a dream, but a vision and a prophesy. This certainly redeems it from the reproach of enthusiasm and makes it the most practicable thing beneath the sun. And now, as we look at the missionary enterprise on its other side, when it stands close to that other enthusiasm, the enthusiasm of the affections, we see that it seems to reflect the complexion of that baleful power, the ruling passion. It certainly is like that dangerous passion, involves the supreme surrender of the energies to its one use and purpose. Yet, mark the difference in their objects. The enthusiasm of the ruling passion chaining the soul to inferior ends, belittles the manhood and makes it selfish, just in proportion to its intensity.

But this work of God carries a compound antidote to this war chief. Its object is so broad and benevolent that it cannot be selfish, and so devout that it can never be proud. Thus the missionary cause vindicates itself from the reproach of exaggeration in either of the obnoxious forms of enthusiasm. Those enthusiasms are only base counterfeits of the true signature of Divinity in human nature. You see its genuine quality and its exquisite form in the God-man our Saviour. That which the author of *Ecce Homo* has denominated the "enthusiasm of humanity," was only the loving alliance in the will of the sinless man to the loving will of the Divine Fatherhood, working with consuming courage to bring back the alienated race to the Father in a Divine Brotherhood. Such was St. Paul; "if by all means save some." Such a spirit can never be

extreme. No Creature can trust the Divine promises too implicitly, nor love his fellow-men too fervently, nor sympathize with the Angels too much. The soul may be all ablaze with such fervor, and not be scathed or scorched by its excess. Any man in his soberest anticipations would rather die, when die he must, upon the field of missionary conflict, in the panoply of Faith and Hope, with the sword of the Spirit in his dying grasp, and yielding his life in glad Amen to the loving plan of God in the world's conversion. So much, then, may be said to meet the implied charge of enthusiasm couched in the question: "Hath a nation changed its God?" But this question carries more than an implication. It denotes a positive denial of the success of missions, It seems to appeal to facts to show that the whole enterprise is thus far a failure. The objection is open-mouthed and bold enough from the hundreds of Missions, and, alas, the Christian sometimes hears its faint echo in the chambers of his own heart. And what shall we say to it? First of all we may say broadly: That the objection lies outside the real issue. For the question is one of duty not of results. God has made no contract of success with the individual Christian to shape his purposes and works to our particular wishes or whims. There is the lasting covenant with His Son, that He shall see of the travail of His soul and be satisfied: "To Him shall be given the power, and dominion, and greatness of the kingdom under the whole Heavens, from the rising of the sun to the going down of the same," etc. Here is the Lord's fixed command to His Church: "Go into all the world and preach the Gospel to every creature." Here is the promise of a lasting blessing on the enterprise: "I am with you always."

This grand imperative cuts the root of every objection growing from expediency or experience. As doubts and fears spring vaguely up from the feculent corruption of our nature, his word of duty, spoken first in gentleness, but repeated in displeasure, blasts them every one.

THE OBJECTIONS TO THE MISSIONS.

Suppose we admit all the ill-success and futility ever charged upon the missionary cause; suppose that, with the present pleasure which a troubled mind take in dissecting its grief, we single out the disasters and defeats. Let us stand side by side with the objector, and survey the whole moral geography of the earth, as it is affected, more or less, by the efforts made to Christianize it. The Jew is still a veiled Jew, seeing no beauty in the SAVIOUR; the Mahomedan is a sensualist still, with his soul lapped in a luscious dream; the Arab is a wanderer and Ishmaelite as much as ever; the half-civilized Chinese, with his half-polished wickedness; and the simple savage, in the fierceness of his simplicity, are not much nearer the kingdom of God than they were. Artic snows are not more likely to thaw away for the missionary's path, and tropical pestilences devour the flesh and blood of Christians as of Pagans. Human governments rise up in opposition to the Gospel, and the kings of the earth take counsel against the LORD and His Christian people.

Missions themselves may seem to bring little to pass, and missionaries themselves behave with doubtful propriety. In a word, the universal carnal heart, the same always, and always hostile to God, will everywhere impede the course of redemption. We admit it all, if necessary, and as we look at it and all the objectors, what do we say?

It is vain to waste our efforts upon such a disastrous conjunction of circumstances. "Hath a nation changed its God?" says the objectors.

What says the Divine SPIRIT of Missions? "Be not weary in your well-doing; for in due season ye shall reap if ye faint not." We stand, then, though tremblingly, upon a promise. We obey, though feebly, a command: "Preach the Gospel to every creature, and I am with you to the end." The missionary cause yields nothing to the objection of ill-success, because it is not a project of human expedience, but a duty of Divine injunction, resting not in policy nor in prudence, but in faith and the Divine Covenant.

And yet, what must not be yielded as a right, may be conceded as a forbearance; and even this celestial enterprise may stoop to vindicate itself, and show that it has not been in vain. We will answer the doubts, therefore, by considering the evident tokens of triumph that even now attend the tract of the conquering Gospel.

Look over the earth, and survey various institutions, and the various forms of society and faith, which are in antagonism to the Gospel of CHRIST.

There is hardly one which does not tremble from base to entablature. Hoariness and decrepitude have fallen on every religion that names not CHRIST. Some of them already bear the character of a relic, and others have been actually supplanted by the Gospel. Both the empire and the Faith of the False Prophet are confessedly toppling to the fall.

IF THE MISSION SHOULD CEASE.

Does any man say that nothing has been done towards the conversion of the world to CHRIST? Then blot out all these from the record. Roll back the years, and restore the lost century! Suppose, at the moment the tidings should dart along the telegraph across the sea, that the missionary work was brought to a sudden pause throughout the world—that China had cast out the Missionaries, burnt her Bibles and rebuilt her walls—and then another telegram that Buddhism had grown young again, and the wheel-tracks of Juggernaut were flowing with a sea of fresh red blood; and then a third, that the ten thousand baptized Christians had apostatized and gone back to idols; and another that Ethiopia was hugging the chains again, and resting in congenial night; and the Isles of the Sea, where a nation had been born in a day, had gone back to their vomit and sensuality; that every Missionary Society had shut its doors and dismissed its agents, and recalled its preachers and physicians and teachers: that the thousand religious printing presses were broken into pieces; the hundreds of thousands of Bibles, and the million of religious tracts were as if they had never been; that the bloody horrors of the slave trade were revived; the asylums for the widow and the orphan, and the prostitute and the inebriate were razed to the ground; that the multitudes of wretched who had been brought to the feet of JESUS CHRIST through the agency of Christian men and women, were all lost forever; that the name of Schwartz, and Heber, and Martin, and Wilberforce, and Clarkson, and of the long retinue who had been baptized with the world's spirit of benevolence, had become only as by-words of cursing and reproach throughout the world. As all this budget of vicious tidings was emptied before us what would a skeptic say? His morals sensibilities might impel him to exclaim, "What arch-demon of woe has been let loose upon the world? It is the withholding of God's arm. It is the boiling over of the bottomless pit!" But the logic of his scepticism would oblige him to say, in cold-bloodedness, "It is only undoing of the mighty nothing which has sprung from the Missionary benevo-

lence of the age—better undone than done." This skeptical question of missionary facts bring its own refutation.

The tempter that would deny to the missionary work, on a survey and summing up of its results, the credit of more than a human success, is a tempter that would doubt the light of day—that like

"The owl, atheism, bold with joy,
Forth from his dark and lonely hiding-place,
Sailing on obscene wing athwart the noon,
Drops his blue-fringed lids and holds them close,
And hooting at the glorious sun in Heaven,
Cries out, 'Where is it?'"

—*Dr. A. Vinton, Lessons on Missions.*

POETRY AND MISCELLANEOUS.

HARVEST.

"While the earth remaineth, seed time and harvest shall not cease."

God the Father, Whose creation
Gives to flowers and fruits their birth,
Thou, Whose yearly operation
Brings the hour of harvest mirth,
Here to Thee we make oblation
Of the August-gold of earth.

God the word, the sun maturing
With his blessed ray the corn,
Spake of Thee, O Sun enduring,
Thee, O everlasting Morn,
Thee in Whom our woes find curing,
Thee that liftest up our horn.

God the Holy Ghost, the showers
That have fattened out the grain,
Types of Thy celestial powers,
Symbols of Baptismal rain,
Shadowed out the grace that dowers
All the faithful of Thy train.

When the harvest of each nation
Severs righteousness from sin,
And Archangel proclamation
Bids to put the sickle in,
And each age and generation
Sink to woe, or glory win.

Grant that we, or young, or hoary,
Lengthened be our span or brief,
Whatso'er the life-long story
Of our joy or of our grief,
May be garnered up in glory
As Thine own elected sheaf.

Laud to him, to Whom supernal
Thrones and virtues bend the knee;
Laud to him, from Whom infernal
Powers and dominations flee;
Consubstantial, Co-Eternal,
Beatific Trinity. Amen.

RELIGIOUS REVIEW.

CANADA.

NEW ORGAN.—A new organ has been built and opened in St. Stephen's Church, Toronto. It is said to be a superior instrument, and adds much to the interest and effect of the service. We hope soon that every church in the Dominion will have its organ, its well trained and efficiently conducted choir, and its united and hearty service.

FREE SEATS.—A resolution has been taken to make all the sittings free in Christ Church, Holland Landing. The worthy incumbent, and his church wardens deserve commendation; we hope others will follow their example. But let us not force the matter on an unwilling people. The principle is growing.

TESTIMONIAL.—A testimonial has been presented to the Rev. C. H. Badgely on the occasion of his removal from Port Hope to Lennoxville.

His friends have spoken of him in highly flattering terms; Mr. Badgely made a beautiful and appropriate reply. We heartily wish him success in his new and responsible post.

CLERICAL CHANGES.—A series of clerical changes have been taking place in the Toronto Diocese. The Rev. Mr. Arnold has removed from Brampton to Fort Erie; Rev. Mr. Bethune from Credit to Port Hope School; Rev. Mr. Harrison from Beverly to Woodbridge and Vaughan; Rev. Mr. Cooper from Port Colborne to Credit; Rev. Mr. Middleton from Streetsville to Brampton; Rev. Mr. Hindes from Fort Erie to Beverly. Other changes are in contemplation. We congratulate our brethren, and earnestly pray for their success. Each has an important sphere, and vigour in its practical duties will be attended with good results.

ORDINATION—On Sunday, August 14th a special ordination was held by the Lord Bishop of Toronto was held at Guelph, when the Revs. F. Bethune and R. W. Hindes were advanced to the priesthood.

A VISITOR.—The Venerable Archdeacon McLean of the Red River Settlement has been on a visit to his friends in London and elsewhere, during which he has made powerful appeals in behalf of the Mission in the North West. More missionaries are doubtless needed in that territory.

MANITOU LAN ISLAND—The Bishop of Toronto has been recently on a Confirmation tour through the Mission in the Manitoulan Island &c. The aspect of the Mission was encouraging. His Lordship laid the foundation of a new church at the Garden River, and otherwise evidence was given of progress. We should have a larger number of missionaries employed to meet the wants of the people there, and indeed a Missionary Bishop appointed. In several places new churches have been opened or begun; and generally throughout our several dioceses there appears to be a spirit of enterprising zeal, which rightly directed cannot fail of its reward.

GREAT BRITAIN.

FREE SEATS.—About ten years ago a gentlemen offered the vestries of S. Leonard's, Shoreditch, and S. Georges-in-the-East, to remove the high pews in their parish churches, and to substitute open benches at his own cost. The offer was refused, and now both the parishes are appealing for funds to enable them to carry out this very object.

ST. PAUL'S.—By an order of the Dean and Chapter, the Choir of the St. Paul's Cathedral, London, is henceforth to be open between the hours of twelve and three o'clock on week days for the accomodation of those who wish to engage in private devotion. Why not adopt it in other churches? The church should be always accessible to the "true worshipper."

A BOLD UTTERANCE—The following bold utterance was made by the newly appointed Bishop of Chichester, Dr. Duruford, in convocation the other day. It is refreshing to hear such outspoken plainness;

"I stand here to maintain that bishops should lead the public opinion not follow it, that we ought to speak to the country in solemn and earnest tones when the occasion calls for it. We know what are the reproaches that are continually addressed to Bishops, for which there may have been some foundation in former times, and which are still reiterated loudly and frequently by a portion of the press. They are said to be idlers and doers of nothing, unable to interpret the signs of the times, dumb dogs in

Israel, men who may be sometimes stimulated to action, but who are for the most part much fonder of that masterly inactivity which has been recommended to us by the Bishop of Gloucester. Now, though prudence is a valuable quality, I hope we shall feel that there are occasions when courage is of more account than even prudence; and surely of all things the most imprudent would be for the Synods of the Church of England to sit still and tamely see the religious liberties of the world attacked and even endangered, as they are now attacked and endangered, without so much as lifting up their voice to protest against it. I regret that I feel obliged to speak thus strongly on the first occasion of my addressing this assembly, but Bishops should feel what is felt abroad and around them. They are regarded as a timid and inert generation, incapable of originating, still more of carrying out, any vast, noble, and comprehensive plan of action. That is a too general feeling among the laity of England, but we must cast out these prejudices from their minds, and to do so we must show courage as well as prudence and discipline."

UNITED STATES.

On Friday August 5th, Samuel Osgood, D. D., was ordained Deacon at the Church of the Holy Communion, New York, by the Right Rev. the Bishop of the Diocese. The preacher was the Right Rev. the Bishop of Tennessee. Dr. Osgood was formerly a Unitarian minister of wide reputation, and the costly Church of the Messiah, corner of Thirty-fourth street and Park Avenue, was built for him only a few years ago. A good example.

The Diocese of Kansas has received the noble gift of \$30,000 made by generous Eastern friends, to the Diocesan Female Seminary at Topeka. The munificent donation will enable the Diocese to erect during the coming summer, commodious and handsome buildings for the use of the institution.

Bishop Huntington, of Central New York, in his annual address to the convention, characterizes the music in some of the Episcopal churches as bad intrinsically, absolutely, and hopelessly. He said a choir lately repeated "amen" eleven times in immediate succession, by actual count. In some of our Canadian Churches we are not much better.

Eastern Episcopalians have raised \$20,000 to build a Church in Salt Lake City.

It is announced in the *Alexandrina Gazette*, says the *Evening Express*, that Mr. A. G. P. Dodge, of New York, has presented \$100,000 to the Theological Seminary of Virginia. Have we none amongst us in Canada who are willing to support Trinity College or any other of our educational institutions? It would be a useful distribution of surplus capital.

On the eighth Sunday after Trinity at the Cathedral of SS. Peter and Paul, the sum of sixteen thousand dollars was presented to the Bishop of Illinois, with which to extinguish the debt upon the Cathedral. The presentation was made with a very feeling address. It was a noble act on the part of the congregation, and was something more than a mark of personal esteem for the venerable Bishop; it was a spontaneous outburst of generosity in support of the Church. Would to God this example were more largely followed. We should not then have so many churches amongst us burdened and crippled with debt. A Church debt is a hindrance to Church work.

The District of Columbia has 17 parishes with 2,895 communicants, and amount of contributions \$55,291. There are also five parish schools with 18 teachers and 346 pupils.

ARE YOU INSURED ?

**THE
TRAVELERS**

Insurance Co., of Hartford, Conn.,

INSURES AGAINST

ACCIDENTS

ALSO ISSUES POLICIES OF

LIFE INSURANCE

At Lowest Rates for Cash.

CASH ASSETS, - - \$1,250,000.

LIFE AND ENDOWMENT POLICIES in this Company combine
AMPLE SECURITY and CHEAPNESS OF COST under a DEFINITE CONTRACT,
embracing all that is desirable in Life Insurance.

JAMES G. BATTERSON, President.

RODNEY DENNIS, Secretary.

CHAS. E. WILSON, Asst. Secy.

T. E. FOSTER, General Agent,

OFFICE, 145 ST. JAMES STREET, MONTREAL.

RICHARD BULL, Manager Western Ontario Branch,
HAMILTON, Ont.

"WITNESS" PRINT, MONTREAL.

COMPENSATION

IN CASE OF INJURY,

A FIXED SUM IN ^{AND} CASE OF DEATH

CAUSED BY

ACCIDENT OF ANY KIND

(IN THE STREETS, WALKING, RIDING, DRIVING, &c.,)

MAY BE SECURED BY A POLICY OF THE

TRAVELERS

INSURANCE CO., OF HARTFORD, CONN.

STATISTICS SHOW THAT

ONE IN EVERY TEN

OF THE ENTIRE POPULATION

MEETS WITH AN ACCIDENT EVERY YEAR.

CASH ASSETS, - - \$1,250,000.

Has Paid **Over One Million Dollars** in Losses
FOR DEATH OR INJURY BY ACCIDENT.

JAS. G. BATTERSON, President.

RODNEY DENNIS, Secretary.

CHAS. E. WILSON, Assistant Secretary.

T. E. FOSTER, General Agent,

145 St. James Street, Montreal.

Agencies in all principal Towns and Cities of the United States
and Canada.

RICHARD BULL, Manager Western Ontario Branch,
HAMILTON, Ont.

CLERGY OF CANADA.

CANADA LIFE ASSURANCE COMP'Y.

SPECIALLY LICENSED BY GOVERNMENT OF CANADA.

ESTABLISHED 1847.

New Policies Issued Last Year 92, for Assurances of \$1,284,155, with Annual Premiums of \$51,182.53.

A SCHEME OF REDUCED RATES for the CLERGY OF CANADA has been prepared by the Canada Life Assurance Company.

EXAMPLES OF RATES FOR WHOLE LIFE ASSURANCE FOR EACH \$1,000, PAYABLE AT DEATH.

WITH PARTICIPATION IN PROFITS.				WITHOUT PARTICIPATION IN PROFITS.			
Age.	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 60	6 50	22 10	11 40	5 80	35
40	28 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.

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

By this Table persons can effect assurances, paying Premiums for only ten years, and after the payment of two years' Premiums may convert their Policies into paid-up or non-forfeitable assurances, for an amount equal to as many tenths of the sum assured as there may have been years Premiums paid upon it. By this system Premiums paid on a Policy are never lost.

In the cases of Clergymen taking advantage of these reduced rates, the proposals must be sent direct to the Head Office of the Company, and remittances of Premiums made there by Post Office Orders or otherwise, free of cost.

Forms of Application and Rates for other systems of Assurance may be learned upon application at the Company's Head Office, Hamilton, Ont.

A. G. RAHISAY,

Manager.

Hamilton, July, 1869.

(1)

THE CHURCHMAN'S MAGAZINE, And Monthly Review,

IS DESIGNED TO SUPPLY A PUBLIC WANT IN CANADA.

Every Clergyman should recommend it; every churchman should read it.

It is published in the interests of Education and Religion in general, and of the Church of England in particular.

The best writers of the day contribute to its pages

It discusses independently every subject within its province.

It records the progress of Missions.

It supplies Lessons for Sunday Schools.

It reviews religious events.

It promotes Parish work.

It furnishes Miscellaneous information.

It contains Tales, Essays, Sermons, Reviews, etc., etc.

"Church Patronage;" "Synodical Action;" "Divisions of Dioceses;"

"Missionary Bishops," etc., etc., are subjects on which it will treat.

No labor or expense will be spared to make it the most original, varied, vigorous, interesting, and useful magazine on the continent of America.

It is already a power in the Church; testimonials in its favor are received on every hand.

The Second Volume has just commenced. Among other attractions each number will have a beautifully executed engraving of a School or Church.

NOW IS THE TIME TO SUBSCRIBE!

It is proposed to enlarge the Magazine to 64 pages!

Our circulation must average 5000 copies monthly!!

Churchmen of Canada! rally to our help.

Single copies of the Magazine 20 cents; Subscriptions for the year, \$2.00.

May be obtained through any bookseller in Canada; or by letter, enclosing money for payment of order, addressed to the Publisher, Hamilton, or to the Editor, Ancaster, or to Mr. R. Irwin, General Agent, Ancaster, Ontario, or to Mr. Boswell, General Agent, Hamilton.

5,000 Copies.

"Churchman's Magazine" Office, }
Hamilton, Aug. 1st, 1870. }