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TALES, ESSAYS, AND REVIEWS.

OPENING NEW GROUND;

A TALE OF MISSION LIFE.

By the Author of the Heir of Redcliffe.

CHAPTER III.

The winds and waves that chime all night  
Where I am dreaming laid,  
A tune so soothing in its might,  
I scarce can be afraid:  
And yet 'tis awful music, fraught  
With memories scorned at home,  
And whispering many a boding thought  
Of trial years to come.

*Keble.—Prayers for Emigrants.*

On a November afternoon, as it was growing dusk, the good ship *Evangeline* was slowly creeping down the Thames from Blackwall.

The good-byes were spoken, good-byes that seemed to tear out a piece of the heart; the up-rooting was over: there was a sense of triumph and relief that the delays of starting were over, and that the voyage was begun, as the outline of the great city was lost in the mist and the fog, and one red gas-light after another was left behind, looming out of the fog. England was behind, new ground before, and hearts were full—full of plans or full of prayers—which? The faces did not tell, for the real life is hid.

'Should you not go below?' said Mr. Morton at last; 'it is raw and cold.'

'Oh, not yet,' said Grace; 'it is so close and poky down there, and I like to see myself off at last!'

'Perhaps Mary wants help.'

Before he had finished the words, Sarah was working her way to the hatchway. Grace looked round for Agnes, and saw her holding one of three or four children who were clinging about a pair of poor-looking emigrants, who seemed very much distressed about their boxes.

Mrs. Morton had stayed down, and kept Louisa, both from fear of the cold, and from the wish to put things in order. She had opened the box for immediate use, and with the help of Louisa and the maid, Lydia, was settling the goods in the cabins, so as to be easily found. 'It is like a rabbit warren,' as Grace said, looking at the various doors opening on the sides of the saloon, with the swinging lamp and swinging table, both of which seemed to add to her insecure, uncomfortable feeling that there was no firmness under her feet, but that she and all the world were giddy together.

'O Mary, how hot and stuffy it is down here! How can you stay in it?'

'Wait till you get to the tropics before you talk of heat, Grace.'

'Please, Grace, move; I can't get at that drawer,' said Louisa.

Grace moved rather sullenly. 'What's the use of all this rummage?' she said, 'after this tiring day, and by that horrid lamp too.'

'We may be glad to have rummaged while we can,' said Mary cheerfully. 'Perhaps you had better lie down in your berth at once.'

'Oh dear, no thank you, Mary;' and Grace sat down on the very box that Lydia wanted to open.

When turned off that, she stumbled over to the cabin she was to share with Sarah, but popped out to exclaim to Mary in great wrath, 'Are we really to have that cabin with a great piece cut off by the stairs? we shall be suffocated alive!'

'My dear child, I cannot help it,' began Mary.

'Well, I wish I had come down to choose.'

'I don't think you could have done any better,' said Mary patiently.

'Look into Agnes's. You will see she chose a much more uncomfortable one for herself and Lydia; and you know I was obliged to have the largest, to keep the children with me.'

Grace was abashed, and going into her cabin, tried to settle matters a little; but her kind sister had left her little to arrange, and she felt too dull and dreamy to attend to anything; she sat down on the floor, and fell into an uncomfortable sort of doze, from which she was wakened by Louisa coming to tell her that tea was ready in the saloon.

'Oh dear, oh dear, I don't want any; I don't think I can come, Louie.'

'And you—you horrid little thing!' said Grace in a tone more rueful than playful.

'Oh! you know Mamma and I never are ill! Shall I help you to undress, and then bring you a cup?'

It sounded to Grace malicious, and she answered, 'No, thank you; I only want peace,' rather pettishly, and crawled into her berth with all her clothes on. Peace, however, was just the thing that was not to be had, the unsteady, unquiet feeling was so wearying and distressing.

Those were dismal days. The weather was stormy, and neither below nor above was there comfort or calm.

'Depend upon it, Charlie,' said Mr. Morton, 'the captain knows what is going on better than you do; and as the boy looked far from satisfied, he added, 'We have trusted ourselves to the captain, and he is to think for us, not we for ourselves. Don't you suppose he knows better than we do how to manage it?'

'Yes,' said Charlie, as if he were not quite convinced; when he recollected how cheerful everyone seemed in all that wild howling and tossing.

'You must believe it, Charlie,' said his father; 'believe that as long as he is satisfied, we are as safe as he can make us. And, though you don't seem happy about it now, perhaps the thought of this voyage may help you another time. Do you know of a great ship we are all afloat in?'

'Is it the Church, Papa?'

'And the waves? Recollect the Baptismal Service.'

'This troublesome world.'

'And the Captain—who is He?'

'Our Saviour,' said Charles reverently.

'Well, Charlie, one day when things may seem rough and tempestuous, and your heart may fail, recollect that you have to trust the Captain, and that it is a Captain whom you can and may tell of your fears.'

'Pray to Him,' said Charles, 'like the disciples on the lake. Mamma read it to us. But He was asleep.'

'And sometimes things seem left to their own course, till we have patiently called on Him; but there is no need to "be of little faith," for He is at the helm.'

Saturday evening had come, and they feared it would be a dismal Sunday, without service; but when they awoke, all was still, and there was no motion but a dreamy sort of rocking, like what seems to follow one to bed after being in a boat. Charlie called out between waking and sleeping, 'The ship has stopped! Have we got to Natal?'

Everyone was eager to put out their heads to find out what had happened, and they found they were within the shelter of the Isle of Wight, and were to wait there till the gale of wind should have passed by.

Mr. Morton offered to hold a service, and all were glad; but it was too wet for it to be on deck, and the saloon, with its associations of the meals and the discomforts, was not what Grace had fancied; but even

there they felt that it was a blessing, after their week of distress and fright, to be able to thank Him who rideth on the wings of the wind, and who had so far kept them safely.

'It makes one pray with all one's heart,' said Grace to Agnes, 'Does it not make you thrill with exultation to have only this plank between us and the deep?'

'Because we feel more than ever how we are in God's Hand,' said Agnes.

'And though the sea can be so fatal, yet it is carrying us on,' said Grace.

'And now,' said Agnes, 'is not the calm beneath the sheltering island like a peaceful spot in a life-time? a refuge from the storm, a shadow from the heat, when a blast of the terrible ones is as a storm against the wall.'

'Peaceful just here, stormy everywhere else,' said Grace, who loved such similitudes, and often made Agnes put thoughts into words that might otherwise have been fed on in her own heart.

They sat down to look out other verses like these, close together. Presently Mr. Morton came to say that he had been to see the steerage passengers, and found them very forlorn and un-Sunday like, but he invited a few of the children to come and be read to, and say the Catechism—would his sisters help him?

'Such horrid little dirty imps!' said Grace; 'and for such a short time, is it worth while?'

'Do you expect angels or imps in Natal?' asked Mr. Morton.

'Oh, but these are white,' answered Grace; 'but call me if you want me. I should think Agnes and Sarah were quite enough.'

Grace spent the afternoon trying to put her thoughts on the calm after the storm into verse; she was pleased with herself, but yet was peevish when Louisa interrupted her.

#### CHAPTER IV.

'Morn has been, and noon; and now  
Evening falls about our prow:  
'Mid the clouds that kindling won:  
Light and fire from him, the sun  
For a moment's space was lying,  
Phenix, in his own flames dying;  
'Twere in truth a solemn sight.  
Were we sailing now as they,  
Who upon their western way  
To the isles of spice and gold,  
Nightly watching, might behold  
There our constellations dip,  
And the great sign of the Ship  
Rise upon the other hand,  
With the Cross still seen to stand  
In the vault of heaven upright,  
At the middle hour of night.'

*Archbishop Trench.*

A SEA voyage is not for most people all misery and sickness. When the Evangeline again set sail, the weather was favourable, and nobody suffered seriously.

'It was very hard, and very horrid,' said Grace.

'We knew that things would be hard and horrid,' returned Sarah; 'so perhaps it is practice.'

'Oh,' answered Grace, 'I would not mind if it was for the Kaffirs; but this is for no good—only because that stupid Lydia chooses to give way. Agnes and Mary are quite spoiling her.'

The order of the day was somewhat on this wise: Mr. Morton usually was up, and went on deck very early, taking Charlie with him for a bath. When all this was over, and the decks washed, and a fit resort for ladies, either Papa or Charlie came down to give notice to Agnes, who was always dressed by that time, and glad to come on deck in her sun-bonnet, and sit under the awning for some quiet reading. Her brother used likewise to have his reading; and Charlie had to learn his Latin and Greek. He growled when first he found that the lesson books were all in the top of the box—grammars, delectus, exercise books, and all; 'It was very hard,' he said, 'and no use at all; he was not going to talk Latin and Greek to the Kaffirs.'

'You are going to do what you are told, Charles,' said his father sternly.

That, somehow, seemed to be what the boy wanted: he learnt the lesson readily. It was as if he needed something to make him feel in earnest, and help him to master himself, and Charlie did not think himself quite so ill-used, when he found that not only was Aunt Agnes, who already knew a little Greek, again reading the Greek Testament with his father, but that Papa himself was studying Hebrew—helping himself to learn it, as he said, by teaching Agnes and Grace.

But this was not before breakfast; the elder people read then for devotion, not for study—till towards eight Agnes went below to see if anyone wanted to be helped or waited on, to be ready for the half-past eight breakfast. When the saloon was cleared, Mr. Morton read part of the Morning Service, at which most of the passengers were glad to be present.

After this more serious work, there was an expedition in search of amusement.

Sometimes there were sights to be seen that everybody enjoyed. There were the huge white albatrosses, floating so beautifully and softly over the water; now rising, and now falling, with the most beautiful, graceful motion—creatures that seemed to be always living between air and ocean, with nothing to do with land. Often as they saw these creatures, it was an endless delight and wonder.

Still oftener the children delighted in watching the shoals of little delicate flying-fish—looking, as Louisa said, like water swallows, as they rose a little way above the water, borne on their long delicate fins

like the wings of swallows, sometimes keeping a few yards in the air, then returning to the sea.

Then there were wonderful creatures to be seen in that warm blue sea—creatures of the loveliest rose colour and white. The first time Louisa saw one, she thought that a bow off her mamma's cap had fallen overboard; but she saw that the pink was brighter than that of any ribbon that ever was woven. A sailor told Charlie that it was a nautilus, but Mr. Morton knew this was a mistake; and at the first opportunity, the captain had one fished up in a bucket, that everyone might see it. It was indeed lovely. It was like a bladder, shaped like a kidney, and of about the size of Agnes's fist doubled up. But oh, of such colours! such exquisite rose and violet and blue! all blending together in the most indescribable way all over the bladder, and with the soft lovely transparency of the rainbow. There was nothing like head or body; only along the upper part there ran a rose-coloured crest, like a cock's comb, and beneath, in the water, hung a thick beard of the deepest brightest gentianella blue fibres. What a glorious animal in its strangeness and mystery! And thousands, myriads, of these wonderful creatures were taking their pastime all over the wide warm seas of the centre of the world. Aye, and many another form besides—the beautiful creature, like a long glass ribbon; and those others, shaped like umbrellas, or lamp shades, of the purest jelly, clear and white as crystal. It seemed to give a sense above all of the infinite power of God, to think of the hosts upon hosts of life, and of beauty in the great and wide sea.

So Agnes was thinking, as she watched the beautiful Medusa, or Portuguese man-of-war. Just then, Charlie came running up in great haste and curiosity. 'Take care, Charlie,' was the cry; 'don't touch!'

But Mr. Morton was not there, and Charles did not always mind at the first word, even from his mother. Over the bucket he hung hand and head together; and the very same instant there was a great scream, the bucket was upset, and Charlie was dancing about with sudden pain and fright, shrieking out that the brute had stung him like ten hundred nettles.

'Well Louie, shall I tell you what I have been thinking? Is not the creature very like some kinds of pleasure, that look all beauty at a distance, and yet if you grasp them, are hollow, and leave a lasting sting?'

'Yes,' said Louisa gravely; but then she added, 'I don't like it, Aunt Agnes. God made all the creatures, and they are all good. I don't like to think harm of those pretty men-of-war as they sail by.'

'Then, Louie, let us think them delights that are all safe and pure to watch, if we do not try to lay hold of them when we ought not.'

Those afternoons were sometimes terribly hot; whilst the ship was



in the tropics, it was almost impossible to do anything, but dream away the time, and bear the heat as quietly as possible, till evening came—begun by sunsets that were always something to watch for. Often the great red ball, without one beam to dazzle the outline, would slowly dip into the straight horizon line of sea, and then darkness would come on in a moment, without any twilight; but sometimes there were wondrously beautiful sights. One night, there were lovely light fleecy clouds on a blue ground; by degrees they were tinged with red at the edges; then the whole line of the heavens began to change, to bright gold, pale yellow, and green, with the most exquisite blue, gradually blending with the pink and red into a glorious violet of every cast and shade, and again into deep and paler blue—while over all floated clouds of lovely cool grey; and through and among all, gleamed the stars, like ‘diamonds in the sky;’ and by degrees the brilliant colours faded away, and the stars came out thick, and the whole melted into the usual deep dark green, studded with magnificent stars, all the larger casting a trail along the water. Those stars! they were infinitely larger in appearance than they were at home; but it was quite sad to see the Great Bear lower and lower every night—he seemed the last remains of home, and of England; and some one had tears in her eyes when he was really gone!

But then came the Southern Cross—the four large stars making a cross, and pointing to the south pole. They rose so as to make the cross slant a good deal, and Grace was loud in her exclamations of disappointment; but they found it grew on them after a time, and they used to think its diamond glory further enhanced by the intensely black starless space just below.

‘And, O Mamma, Mamma,’ cried Louisa, ‘I can see round behind the moon!’

And though they all laughed, it was somewhat as she said. The moon did not look flat, as it does in our atmosphere, but was as clearly a globe, as the great lamp glass in the cabin.

Besides these, the sea at night was beautiful beyond description. Sometimes it was one sheet of glittering, shimmering light—the whole ocean alive, as it were, with myriads of glow-worms; sometimes it was deep dark grey, only reflecting the stars in long gleaming pathways, or where the ship broke in the waves, seeming to glance off in balls of fire.

*To be continued.*

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It is not a knowledge of Latin and Greek merely that can enable any man to understand the Scriptures, or interpret them to others. If the Spirit of God take not away the veil of ignorance from the heart, and enlighten and quicken the soul with His all prevailing energy, all the learning under heaven will not make a man wise unto salvation.

## THE HON. AND RIGHT REV. JOHN STRACHAN,

FIRST BISHOP OF TORONTO.

—  
SOME NOTES OF HIS SCHOOL AT YORK, NOW TORONTO.  
—

We proceed to give, in accordance with our promise to the readers of the *Churchman's Magazine and Monthly Review*, from a series of "Collections and Recollections" which we have lately been engaged in constructing, some paragraphs relating to the well-known Grammar School of York, while under the superintendence of the late Dr. Strachan.

Here, again, the presiding genius of the place was Dr. Strachan. From a boy, he had been in the successful discharge of the duties of a schoolmaster. At the early age of sixteen we find that he was in charge of a school at Carmyllie, with the grown-up sons of the neighboring farmers, and of some of the neighboring presbyterian ministers, well under control. At that period he was still keeping his terms and attending lectures, during the winter months, at King's College, Aberdeen. Two years afterwards, he obtained a slightly better appointment of the same kind at Denino, still pursuing his academical studies, gathering, as is evident from his own memoranda, a considerable knowledge of men and things, and forming friendships that proved life-long. Of his stay at Denino he says in 1800: "The two years which I spent at Denino were perhaps as happy as any in my life; much more than any time since." "At Denino," the same early document states, "I learned to think for myself. Dr. Brown [the parish-minister of the place, afterwards professor at Glasgow,] corrected many of my false notions. Thomas Duncan [afterwards a professor at St. Andrews] taught me to use my reason, and to employ the small share of penetration I possess in distinguishing truth from error. I began to extend my thoughts to abstract and general ideas; and to summon the author to the bar of my reason. I learned to discriminate between hypotheses and facts, and to separate the ebullitions of fancy from the deductions of reason. It is not to be supposed that I could or can do these things perfectly; but I began to apply my powers: my skill is still increasing."—Then for two years more, and up to the moment of his bold determination to make trial of his fortunes in the new world beyond the seas, he is in charge of the parish-school of Kettle. We have before us a list of his school there, March 2nd, 1798. The names amount to eighty-two. After each, certain initials are placed denoting disposition and capability, and the direction of any particular talent. Among these names are to be found that of D. Wilkie, afterwards the artist, and that of J. Barclay, afterwards the naval commander here on Lake Erie. We believe that Thomas Campbell, author of the *Pleasures of Hope*, was also for a time under his care.

In the history of Dr. Strachan's educational labours in Canada, the school at York presents fewer points of interest than that at Cornwall, which is rendered illustrious by having had enrolled on its books so many names familiar in the annals of Upper Canada. Among the forty-two subscribers to an address accompanying a piece of plate in 1833, there are Robinsons, and Macaulays, and McDonnells, and McLeans, and Joneses, and Stantons, and Bethunes; a Jarvis, a Chewett, a

Boulton, a Vankoughnet, a Smith of Kingston, an Anderson; with some others now less known: and so illustrative is that address of the skill and earnest care of the instructor on the one hand, and of the value set upon his efforts by his scholars, on the other, after the lapse of many years, that we are induced to give here a short extract from it. "Our young minds," the signers of the address in 1833 say, referring to their school-days in Cornwall—"our young minds received there an impression which has scarcely become fainter from time, of the deep and sincere interest which you took, not only in our advancement in learning and science, but in all that concerned our happiness or could affect our future prospects in life." To which Dr. Strachan replies by saying, among many other excellent things—"It has ever been my conviction that our scholars should be considered for the time our children; and that as parents we should study their peculiar dispositions, if we really wish to improve them; for if we feel not something of the tender relation of parents towards them, we cannot expect to be successful in their education. It was on this principle I attempted to proceed: strict justice tempered with parental kindness: and the present joyful meeting evinces its triumph: it treats the sentiments and feelings of scholars with proper consideration; and while it gives the heart and affections full freedom to shew themselves in filial gratitude on the one side, and fatherly affection on the other, it proves that unsparing labour accompanied with continual anxiety for the learner's progress never fails to ensure success and to produce a friendship between master and scholar which time can never dissolve."

Notwithstanding, however, the greater glory of the school at Cornwall, the lists of the school at York always presented a strong array of the old, well-known and ever distinguished, Upper Canadian names. This will be seen by a perusal of the following document, which will also give us an idea of the variety of matters to which attention was given in the school. The numerous familiar family names that we shall at once recognize, will require no explanatory comments. The intervals between the calling up of each separate class for examination, appear to have been very plentifully filled up with recitations and debates. "Order of Examination of the Home District Grammar School [at York], Wednesday, 11th August, 1819. First Day. The Latin and Greek Classics. Euclid and Trigonometry. Thursday, 12th August. Second Day. To commence at 10 o'clock. Prologue, by Robert Baldwin.—Reading Class.—George Strachan, The Excellence of the Bible. Thomas Ridout, The Man of Ross. James McDonnell, Liberty and Slavery. St. George Baldwin, The Sword. William McMurray, Soliloquy on Sleep. Arithmetic Class.—James Smith, The Sporting Clergyman. William Boulton, jun., The Poet's New Year's Gift. Richard Oates, Ode to Appollo. Orville Cassel, The Rose.—Bookkeeping.—William Myers, My Mother. Francis Heward, My Father. George Dawson, Lapland.—First Grammar Class.—Second Grammar Class.—Debate on the Slave Trade. For the Abolition: Francis Ridout, John Fitzgerald, William Allan, George Boulton, Henry Heward, William Baldwin, John Ridout, John Doyle, James Strachan. Against the Abolition: Abraham Nelles, James Baby, James Doyle, Charles Heward, Allan McDonell, James Myers, Charles Ridout, William Boulton, Walker Smith.—First Geography Class.—Second Geography Class.—James Dawson, The Boy that told Lies. James Bigelow, The Vagrant. Thomas Glasco, The Parish Workhouse. Edward Glennon, The Apothe-

cary.—Natural History.—Debate by the Young Boys: Sir William Strickland, Charles Heward. Lord Morpeth, John Owens. Lord Hervey, John Ridout. Mr. Plomer, Raymond Baby. Sir William Yonge, John Fitzgerald. Sir William Windham, John Boulton. Mr. Henry Pelham, Henry Heward. Mr. Bernard, George Strachan. Mr. Noel, William Baldwin. Mr. Shippen, James Baby. Sir Robert Walpole, S. Givins and J. Doyle. Mr. Horace Walpole, James Myers. Mr. Pultenev, Charles Baby.—Civil History.—William Boulton, The Patriot. Francis Ridout, The Grave of Sir John Moore. Saltern Givins, Great Britain. John Boulton, Eulogy on Mr. Pitt. Warren Claus, The Indian Warrior. Charles Heward, The Soldier's Dream. William Boulton, The Heroes of Waterloo.—Catechism—Debate on the College at Calcutta. Speakers: Mr Canning, Robert Baldwin. Sir Francis Baring, John Doyle. Mr. Wainwright, Mark Burnham. Mr. Thornton, John Knott. Sir D. Scott, William Boulton. Lord Eldon, Warren Claus. Sir S. Lawrence, Allan Macaulay. Lord Hawkesbury, Abraham Nelles. Lord Bathurst, James M'Gill Strachan. Sir Thomas Metcalf Walker Smith. Lord Teignmouth, Horace Ridout.—Religious Questions and Lectures.—James M'Gill Strachan, Anniversary of the York and Montreal Colleges anticipated for 1st January, 1822. Epilogue, by Horace Ridout.

In the Prologue pronounced by "Robert Baldwin," the administration of Hastings in India is eulogized:

"Her powerful viceroy, Hastings, leads the way  
For radiant Truth to gain imperial sway:  
The arts and sciences, for ages lost,  
Roused at his call, revisit Brahma's coast."

Sir William Jones is also thus apostrophized, in connection with his "Asiatic Researches":

"Thy comprehensive genius soon explored  
The Learning vast which former times had stored."

The Marquis of Wellesley is alluded to, and the College founded by him at Calcutta:

"At his command the splendid structures rise;  
Around the Brahmins stand in vast surprise."

The founding of a Seat of Learning in Calcutta suggests the necessity of a similar institution in Canada. A good beginning, it is said, had been here made in the way of lesser institutions: the prologue then proceeds:

"Yet much remains for some aspiring son,  
Whose liberal soul from that, desires renown  
Which gains for Wellesley a lasting crown;  
Some general structures in these wilds to rear,  
Where every art and science may appear."

Sir Peregrine Maitland, who probably was present, is told that he might in this manner immortalize his name:

"O Maitland blest! this proud distinction wooes  
Thy quick acceptance, back'd by every muse;  
Those feelings, too, which joyful fancy knew  
When Learning's germs first open'd to thy view,  
Bid you to thousands smooth the thorny road  
Which leads to glorious Science' bright abode."

"The Anniversary of the York and Montreal Colleges anticipated" is a kind of Pindaric Ode to Gratitude: especially it is therein set forth that offerings of thankfulness are due to benevolent souls in Britain:

"For often there in pensive mood  
They ponder deeply on the good  
They may on Canada bestow—  
And College Halls appear, and streams of Learning flow!"

The "epilogue" to the day's performances, is a humorous dissertation

in doggerel verse on United States' innovations on the English language; a pupil of the school is supposed to complain of the conduct of the master :

Between ourselves and just to speak my mind  
In English Grammar, Master's much behind :  
I speak the honest truth—I hate to dash—  
He bounds our tasks by Murray, Lowth and Ashe.  
I told him once that Abercrombie, moved  
By genius deep, had Murray's plan improved.  
He frowned upon me, turning up his nose,  
And said the man had ta'en a maddening dose.  
Once in my theme I put the word *progress*—  
He sentenced twenty lines, without redress—  
Again, for 'measure' I transcribed 'endeavour'—  
And all the live-long day I lost his favour." &c., &c.

The prologue from which we have made extracts above had, with certain alterations, done duty, probably often, before. In an account which we have at hand, of the proceedings, on a similar occasion, at the school on the 7th of August, 1816, we find the piece given again at length, but certain modifications appear, to suit the times. Governor Gore was then the royal representative and doubtless would be present. An apostrophe to him is introduced, with hints that he should further the foundation of a university. The allusions to the Marquis of Wellesley, Sir William Jones, and the College at Calcutta, then run in the following strain, sounding to us, now, rather droll.

O think what honour pure shall bless thy name  
Beyond the fleeting voice of vulgar fame ;  
When kings and haughty victors cease to raise  
The secret murmur or the vernal praise ;  
Perhaps that name when Europe's glories fade,  
Shall often charm this academic shade,  
And bards exclaim on rough Ontario's shore,  
'We found a Wellesley and Jones in Gore!'

On this occasion J. Claus was the speaker. Besides many of the names in the programme of 1819 already given, we observe in the one for 1816 the following : James Givins, David McNab, Henry Nelles, Henry Mosley, John Mosley, Warren Shaw, David Shaw, John Skeldon, George Skeldon, K. de Koven, James Sheehan, Daniel Murray, John Harraway, William Lancaster.

We have ourselves a good personal recollection of the system of the school at York, and of the interest which it succeeded in awakening in the subjects taught. The custom of mutual questioning in classes, under the eye of the master, was well adapted to induce real research and to impress facts on the mind when discovered. In the higher classes each lad in turn was required to furnish a set of questions to be put by himself to his class-fellows, on a given subject, with the understanding that he should be ready to set the answerer right should he prove wrong : and again : any lad who should be deemed competent was permitted to challenge another, or several others, to read or recite select rhetorical pieces : a memorandum of the challenge was recorded ; and, at the time appointed, the contest came off, the class or the school deciding the superiority in each case, subject to the criticism and disallowance of the master. It will be seen from the matters embraced in the programme given above, that the object aimed at was a speedy and real preparation for actual life. The master, in this instance, was disembarassed of the traditions which, at the period now referred to, often rendered the education of a young man a cumbersome, unintelligent and tedious thing. The circumstances of his own youth had evidently led him to free himself from routine. He himself was an example, in addition to many another Scottish-trained man of eminence

that might be named, of the early age at which a youth of good parts and sincere, enlightened purpose, may be prepared for the duties of actual life, when not caught in the constrictor-coils of custom, which, under the old English Public School system of sixty years since, used sometimes to torture parent and son for such a long series of years. His methods of instruction were productive for others, of the results realized in his own case. His distinguished Cornwall pupils were all, we believe, usefully and successfully engaged in the real work of life in very early manhood. "The time allowed in a new country like this," he said to his pupils at Cornwall in 1807, "is scarcely sufficient to sow the most necessary seed; very great progress is not therefore to be expected: if the principles are properly engrafted we have done well."—In the same address his own mode of proceeding is thus dwelt upon: "In conducting your education, one of my principal objects has always been to fit you for discharging with credit the duties of any office to which you may hereafter be called. To accomplish this, it was necessary for you to be accustomed frequently to depend upon, and think for yourselves; accordingly I have always encouraged this disposition, which, when preserved within due bounds, is one of the greatest benefits that can possibly be acquired. To enable you to think with advantage, I not only regulated your tasks in such a manner as to exercise your judgment, but extended your views beyond the meagre routine of study usually adopted in schools; for, in my opinion, several branches of science may be taught with advantage at a much earlier age than is generally supposed. We made a mystery of nothing: on the contrary we entered minutely into every particular, and patiently explained by what progressive steps certain results were obtained. It has ever been my custom, before sending a class to their seats, to ask myself whether they had learned anything; and I was always exceedingly mortified if I had not the agreeable conviction that they had made some improvement. Let none of you, however, suppose that what you have learned here is sufficient; on the contrary, you are to remember that we have laid only the foundation. The superstructure must be built by yourselves."—Here is an account of his method of teaching Arithmetic, taken from the Introduction to a little work on the subject, published by himself in 1809: "I divide my pupils," he says, "into separate classes, according to their progress. Each class has one or more sums to produce every day, neatly wrought upon their slates: the work is carefully examined; after which I command every figure to be blotted out, and the sums to be wrought under my eye. The one whom I happen to pitch upon first, gives, with an audible voice, the rules and reasons for every step; and as he proceeds the rest silently work along with him, figure for figure, but ready to correct him if he blunder, that they may get his place. As soon as this one is finished, the work is again blotted out, and another called upon to work the question aloud as before, while the rest again proceed along with him in silence, and so on round the whole class. By this method the principles are fixed in the mind; and he must be a very dull boy indeed who does not understand every question thoroughly before he leaves it. This method of teaching Arithmetic possesses the important advantage, that it may be pursued without interrupting the pupil's progress in any other useful study. The same method of teaching Algebra has been used with marked success. Such a plan is certainly very laborious, but it will be found successful; and he that is anxious to spare labour ought not to

be a public Teacher. When boys remain long enough, it has been my custom to teach them the theory, and give them a number of curious questions in Geography, Natural Philosophy, and Astronomy, a specimen of which may be seen in the questions placed before the Appendix."

The youths to be dealt with in early Canadian schools were not all of the meek, submissive species. With some of them occasionally a sharp regimen was necessary; and it was adopted without hesitation. On this point, the Address above quoted, thus speaks: "One of the greatest advantages you have derived from your education here, arises from the strictness of our discipline. Those of you who have not already perceived how much your tranquility depends upon the proper regulation of the temper, will soon be made sensible of it as you advance in years. You will find people who have never known what it is to be in habitual subjection to precept and just authority, breaking forth into violence and outrage on the most frivolous occasions. The passions of such persons, when once roused, soon become ungovernable; and that impatience of restraint, which they have been allowed to indulge, embitters the greatest portion of their lives. Accustomed to despise the barriers erected by reason, they rush forward to indulgence, without regarding the consequences. Hence arises much of that wretchedness and disorder to be met with in society. Now the discipline necessary to correct the impetuosity of the passions is often found nowhere but in well-regulated schools; for though it should be the first care of parents, they are too apt to be blinded by affection, and grant liberties to their children which reason disapproves. That discipline therefore which you have sometimes thought irksome, will henceforth present itself in a very different light. It will appear the teacher of a habit of the greatest consequence in the regulation of your future conduct; and you will value it as the promoter of that decent and steady command of temper so very essential to happiness, and so useful in our intercourse with mankind." These remarks on discipline will be the more appreciated, when it is recollected that during the time of the early settlements in this country, the sons of even the most respectable families were brought into contact with semi-barbarous characters. A sporting ramble through the woods, a fishing excursion on the waters, could not be undertaken without communications with Indians and half-breeds and bad specimens of the French *voyageur*. It was from such sources that a certain idea was derived which, as we remember, was in great vogue among the more fractious of the lads at the School at York. The proposition circulated about, whenever anything went counter to their notions, always was "to run away to the nor' west." What that process really involved, or what the "nor' west" precisely was, were things vaguely realized. A sort of savage land of "Cockaigne," a region of perfect freedom among the Indians, was imagined; and to reach it Lakes Huron and Superior were to be traversed.—At Cornwall, the temptation was in another direction: there, the idea was to escape eastward: to reach Montreal or Quebec, and get on board of an ocean-going ship, either a man-of-war or merchantman. The flight of several lads with such intentions was on one occasion intercepted by the unlooked-for appearance of the head-master by the side of the stage-coach as it was just about to start for Montreal in the dusk of the early morning, with the young truants in or upon it.

In connection with these notices of the discipline of the school, we add one more of our own personal reminiscences selected from those given

in our brochure published in 1868, entitled "The First Bishop of Toronto, A Review and a Study." "A vivid recollection still exists of the salutary awe inspired by the approach, even at a distance, of the never-to-be-forgotten head-master. In our time it was the practice for the assistant master, Rossington Elms, or whoever else it might be, to open the school [at York] at nine. Then at about ten a look-out was established in a south-westerly direction towards a certain corner in the distance, round which in his daily walk from his residence on Front Street the well-known figure of the master would appear, distinguished then, as for nearly half a century later, by the antique ecclesiastical costume of a past age. A sign would make known the expected apparition, when a hushed silence would pervade the building, growing in intensity as he himself entered, and continuing unbroken so long as it pleased him to pace the apartment, toying with the gold seals attached to his watch, and indulging in a subdued, continuous whistle, for which he was noted elsewhere also, which seemed to keep time with the motion of some busy thought going on within." p. 24

As to the modes of discipline (we speak only for the school at York), for minor indiscretions a variety of remedies prevailed. Now and then a lad would be seen standing at one of the four posts or pillars which supported the ceiling of the apartment, with his jacket turned inside out; or he might be seen there in a kneeling posture for a certain number of minutes; or standing with the arm extended holding a book. An ally, taw or apple brought out inopportunely into view, during the hours of work, might entail the exhibition, article by article, slowly and reluctantly, of all the contents of a pocket. Once, we remember, the furtive but too audible twang of a jewsharp was followed by its owner's being obliged to mount on the top of a desk and perform there an air on the offending instrument for the benefit of the whole school. Occasionally the censors (senior boys appointed to help in keeping order) were sent to cut rods on Mr. McGill's property adjoining the playground on the north; but the dire implements were not often called into requisition: it would only be when some case of unusual obstinacy presented itself, or when some wanton cruelty, or some act or word exhibiting an unmistakable taint of incipient immorality, was proven.

Once a year, before the breaking-up at midsummer, a "feast" was allowed in the school-room—a kind of pic-nic to which all that could, contributed in kind—pastry, and other dainties, as well as more substantial viands, of which all partook. It was sometimes a rather riotous affair. At the south-east corner of the six-acre playground, about half an acre had been abstracted, as it were, and enclosed: here a public school had been built and put in operation: it was what we should now call a Common School, conducted on the "Bell and Lancaster" principle. Large numbers frequented it. Between the lads attending there, and the boys of the Grammar School, difficulties of course arose: and on many occasions feats of arms, accompanied with considerable risk to life and limb, were performed on both sides, with sticks and stones. Youngsters, ambitious of a character for extra daring, had thus an opportunity of distinguishing themselves in the eyes of their less courageous companions.—The same would-be heroes had many stories to tell of the perils to which they were exposed in their way to and from school. Those of them who came from the western part of the town, had, according to their own shewing, mortal



enemies in the men of Ketchum's tannery, with whom it was necessary occasionally to have an encounter. While those who lived to the east of the school, narrated, in response, the attacks experienced or delivered by themselves in passing Shaw's or Hugill's brewery.—Across the road from the playground at York, on the south side, eastward of the church-plot, there was a row of dilapidated wooden buildings, inhabited for the most part by a thriftless and noisy set of people. This set of houses was known in the school as "Irish-town;" and "to raise Irish-town" meant to direct a snowball or other light missile over the playground fence, in that direction. Such act was not unfrequently followed by an invasion of the Field from the insulted quarter. Some wide chinks established between the boards in one place here, enabled anyone so inclined, to get over the fence readily.—We once saw two men, who had quarrelled in one of the buildings of Irish-town, adjourn from over the road to the playground, accompanied by a few approving friends; and there, after stripping to the skin, have a regular fight with fists: after some rounds, a number of men and women interfered and induced the combatants to return to the house from which they had issued forth for the settlement of their dispute.

The Parliamentary Debates, of which mention has more than once been made, took place on ordinary occasions, in the central part of the school-room; where benches used to be set out opposite to each other, for the temporary accommodation of the speakers. These exercises consisted simply of a memoriter repetition, with some action, of speeches, slightly abridged, which had actually been delivered in a real debate on the floor of the House of Commons. But they served to familiarize Canadian lads with the names and character of the great statesmen of England, and with what was to be said on both sides of several important public questions: they also probably awakened in many a young spirit an ambition, afterwards gratified, of being distinguished as a legislator in earnest. On public days the Debates were held upstairs on a platform at the east end of a long room with a partially vaulted ceiling, on the south side of the building. On this platform the public recitations also took place; and here on some of the anniversaries a drama by Milman or Hannah More was enacted. Here we ourselves took part in one of the hymns or choruses of the "Martyr of Antioch."

We think that it was in the year 1824 that Dr. Strachan resigned the head mastership. A Mr. Brown had then charge of the school for a short time. Then came Mr. Armour; then, Dr. Phillips. The building itself has been shifted bodily from its original position to the south-east corner of Stanley Street. It, the centre of so many associations, is degraded now into being a dépôt for "General Stock;" in other words, a receptacle for Rags and Old Iron. The six acres of playground are thickly built over. A thoroughfare of ill-repute traverses it from west to east. This street was at first called March Street; and under that appellation acquired an evil report. It was hoped that a nobler designation would perhaps elevate the character of the place, as the name "Milton Street" had helped to do for the ignoble Grub Street in London. But the purlieus of the neighbourhood continue, unhappily, to be the Alsatia of the town. The filling up of the old breezy field with dwellings, for the most part of a wretched class, has driven "the

schoolmaster" away from the region. His return to the locality, in some good missionary sense, is much to be wished; and, after a time, will probably be an accomplished fact.

HENRY SCADDING, D. D.

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## THE REUNION OF CHRISTENDOM.

AN ADDRESS BY THE BISHOP OF ELY.

As a matter of mere reason, few things are more to be desired than the unity of the Church of Christ. It must be obvious that if that Church is to fulfil her mission—which is to convert the world to Christ and to hasten His kingdom—she would be able to act with increased force if she formed one united body. But the question is not one of mere reason; for we have the declarations—and, more than the declarations, the prayers—of our Blessed Lord Himself, and the constant teaching of His Apostles. Indeed, I think there is scarcely anything in the New Testament more constantly insisted upon than the importance of union amongst Christians. Unhappily we cannot help seeing that Christendom is divided in every possible way—more divided, perhaps, than it ever was before. What prospect, then, is there that the assaults of error and infidelity upon the truth can be repelled, if the Church is to remain in this state of disunion, and even of absolute eternal hostility? The division between the Eastern and the Western Churches was one of the causes that have produced this state of things. The Reformation, undoubtedly necessary as it was, was another; but besides that there appears to be throughout the continent of Europe a fierce antagonism between Republican Rationalism and the Ultramontane Reaction, which is threatening to divide us more than ever, and to rend asunder the whole fabric of society.

Now, what can possibly heal this evil? Some will perhaps look with hopefulness to Continental Protestantism. I wish always to treat the word Protestantism with great respect; and also, when I look upon the Continent, I am not prepared to speak unfavorably of it in some respects; but I think it is impossible to regard Continental Protestantism at present as an efficient instrument for promoting either Christian Truth or Christian Unity. On the contrary, there seems to be very little serious thought about spiritual things in the Protestant countries of the Continent. In a periodical published in this country, Continental Protestantism was lately described in a very singular language. It was said that "the majority of the inhabitants of the Protestant portions of Europe thought little more about spiritual things than a hive of bees." I believe that statement to be an exaggeration; but still the tendency of Continental Protestantism to lapse into Rationalism gives us very little hope indeed that it can ever heal the divisions of Christendom. Nor can we expect that the Ultramontane Reaction, which in some places is so strongly setting in, will be more likely to succeed in doing so. It may have hold upon the priesthood in Roman Catholic countries; but it seems rather to

alienate than to attract the laity, even where it seems most to prevail. Again, some people, looking at the disunion of the Christian world, and the apparent hopelessness of a remedy, seem to think that religion would support itself by its own intrinsic power, if all Christian organization were to disappear. They say, in fact, that—

“Virtue could see to do what Virtue would  
By its own light, tho’ sun and moon  
Were in the deep sea sunk.”

There is no doubt something in that; but one would not desire to see the sun and moon destroyed because Virtue could see by its own light to do what it would. Nor can one wish to see the organization of the Church perish because it is possible that, were the Church to disappear, real religion might still exist.

I have always myself felt a sanguine expectation that our own Church, which God has blessed with many privileges and advantages which He has granted to no other communion in the world, might be a means in His providence of helping to unite the discordant elements of Romanism and Protestantism throughout the world. She has been constantly looked upon, not only by her own members, but by some who are outside and even hostile to her, as likely to be a great means of restoring the reunion of Christendom. She has the advantage of a Primitive organization and Apostolic descent; she is, in the best and truest sense of the word, Catholic; and she has none of the corruptions which belong to some other branches of the Catholic Church, for she was happily purified at the Reformation from all the accretions of error and superstition which had adhered to her in the course of the Middle Ages. She stands as it were midway between Romanism and the popular Protestantism of the Continent. She can reach out her right hand to the one, and her left to the other, and ask both of them to be one again. There is no other body in the world that can do that; and therefore it was that the *Anglo-Continental Society* was founded, in the hope of reuniting distracted Christendom. It was felt that the Churches of the Continent were being shaken to their foundations; and the danger was, not that they should be reformed in the way in which our own Church was reformed, but that the Christianity of the Continent would be swallowed up by actual infidelity, or by something very nearly approaching to it; or that, on the other hand, it would fall into reaction towards Romanism in its worst form, namely, into Ultramontaniam. The *Anglo-Continental Society* has desired to act in no aggressive spirit whatever towards the Churches of the Continent, but simply to present to them in the most brotherly manner possible the condition of the English Church; and to shew them that there is in this country, and not only in this country but in a large portion of the world, especially in our colonies and in America, a great Christian Communion, which claims to be Primitive in its descent, Apostolic in its origin, Catholic in its constitution, and Evangelical in its faith—which has existed in this country almost from the time of the Apostles, and which at the time of the Reformation was not removed or destroyed, but simply reformed and purified and strengthened—which holds the Catholic Faith and all the Catholic Creeds; which adheres not only to the Holy Scriptures, but to all those truths which were held by the whole of Christendom in Primitive times; which has not cut itself off from the stream of Catholicity; which is able to hold its own; which enjoys the respect

and affection of the people; and which is doing the work of God over a vast extent of territory. The people of the Continent have never really understood this. They have divided the Christian world into two bodies—the one Catholic and the other Protestant—and they have no idea that there is a great Church which is at the same time and in the best sense both. They have thus been in the habit of mixing us up with foreign Protestants; and, seeing that so many Protestant bodies have lapsed into Socinianism and Infidelity, they are inclined to class us with those who have half denied the Faith and are in danger of denying the whole. If, however, we can present to them a true picture of the Church of England, as a really Catholic and a really Reformed Church, it is possible, and I hope probable, that we shall bring before them something that may be useful to them in any efforts they may make to reform themselves. We have been very frequently charged with a desire not merely to present to them a picture of ourselves, and to invite them in some degree to act upon the principles which our own forefathers acted upon, but with trying to disturb the peace of the Churches of the Continent, and to draw away from them a certain number of individuals. Now I venture, both on my own behalf and on behalf of this Society, to say that this is the last thing we desire to do. We are extremely anxious not to disunite Christians, and not to make anything like an aggressive movement upon the Continental Churches. All that we want is simply to suggest to them, as one sister might fairly suggest to another, that there is a mode in which they might proceed—a mode consistent with the most entire reverence for antiquity and the most entire loyalty to the Church, and at the same time with the most earnest desire for thorough purity of doctrine and practice. Whatever may have been the success of the Society—and I think it is hardly possible to estimate what that success has really been—still we are of opinion that there are a certain number of men on the Continent,—those the most intelligent—who are interested in the work we are doing, who are reading our publications, and who are desirous of making use of the advantages which we set before them.

But there is one thing which I think we must all deplore as a real obstacle to our progress abroad, and that is our increasing disunion at home. If every one of us would take to heart our own terrible dissensions, if all would try to draw nearer each to his neighbour, and, above all, each to his God, there would be a great hope indeed of our success. If we could but present to our neighbours the spectacle of one united body, I believe that we might be a centre of union to distracted Christendom, and we might be the means, in God's mercy, to collect as in one fold those sheep of Christ who have been so long and so widely scattered.

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Those who hate Christian truth, and the Christian religion, hate the Lord's Day, because on that day this truth is promoted, and the interests of this religion advanced. Hence we find that in the French Revolution of 1793, Sunday was abolished as preparatory to utterly abolishing the religion of Christ, and enthroning in its place the goddess of reason as an object of worship.

THE useful and the beautiful are never apart. It is a blind man's question to ask why these things should be loved and worshipped which are beautiful.

## THE PULPIT AND THE PARISH.

## SENSATIONAL SERMONS.

We commented lately on the uselessness of that kind of dull scolding sermon which we described as "Jaw." But it is not the only bad type of pulpit oratory, nor even the worst. It has at least two advantages about it. First, the preacher, unless he is an absolute fool, never feels very comfortable in his own mind after delivering a Jaw. He has a dim notion that he might have made a better use of his opportunity, and perhaps will not repeat his blunder soon, or at all. Next, the congregation is perfectly clear about the matter. They know that the sermon was bad, in tone if not in theory, that it was not Christian, though it may have been perfectly orthodox. And accordingly they give no manner of heed to it whatsoever; so that, beyond causing some temporary irritation, it has done little harm. But there is a class of sermon which does incredible mischief both to preacher and audience, because, while intrinsically bad, it often deludes both into an utterly unjustifiable belief in its excellence. This is a kind of sermon which may be described as Fireworks. Not necessarily the Fireworks of Calvinistic denunciation, the elaborate preaching of hell and damnation, with not a word of the mercies of redemption—though this is a very common form of the pyrotechnic sermon—but any kind of pulpit address which is all fizz, bang, coloured lights, and nothing but a smell left when all is over. The firework preacher never reads, and cannot think. His whole idea of a sermon is to put as many sensational passages into it as possible, without the smallest regard to their fitness, their utility, or even their religious truth. His aim is momentary excitement, of himself and his hearers; and if this be attained, he looks on himself as an Apostle. Now rockets have their uses. They are valuable as signals to an army or a fleet in the darkness. They are still more useful when employed by the coast-guard to cast a rope over the deck of a sinking ship, to give a chance of rescue to the crew. But the ordinary business of life cannot be carried on with Bengal lights and Catharine-wheels. The fire which the preacher has to kindle ought to be a warm, steady glow on the hearth of the heart, a clear, bright lamp for the illumination of the soul; not a thing which showers sparks for two minutes and goes out, leaving neither heat nor light behind it. Similarly, a firework sermon may be of great use for the purpose of arousing the attention of sluggish and careless minds, of startling them into enquiry, and leading them to seek instruction. A bold sensation sermon may be the signal to the powers of many a spirit

to be up and doing in the battle, may carry out a rope to many a drowning soul, and help to bring it safe to land. But it is never the smallest use to repeat the process for those who have once been attracted in this wise. The most that a firework sermon can ever do, under exceptionally favourable circumstances, is to induce a hearer to ask—"What must I do to be saved?" It does nothing whatsoever towards answering the question, much less towards the gradual teaching and training of the pupil.

St. Francis Xavier, when he began a mission in a new spot, used to take a large hand-bell with him, and walk slowly past the houses, ringing it with all his might. Of course he drew a crowd, and always replied to their inquiries by asking them to come to his mission-room or school, as the case might be, and he would tell them what the noise was about. That bell was his sensation sermon, and if he had been like modern sensation preachers, he would have done nothing when he got his congregation together except treat them to a fresh fantasia on his deafening instrument. Mr. Lyne is a conspicuous example of this kind of fault. He has all the physical gifts necessary for religious oratory, a powerful, sweet, and flexible voice, good delivery, and much fluency and vigorous action. His sermons have only one defect, which is that there is never, by any chance, anything in them. They are solos on the bell, and no more. And that because he does not possess, and has never tried to acquire, either of two things, one at least of which is essential to any one who aspires to be a religious teacher—knowledge of books and knowledge of men. Learning or common-sense, learning and common-sense if possible, else the discourse must be, and is, only sounding brass and a tinkling cymbal. Mr. Spurgeon, on the other hand, despite his constant sins against good taste, and against the Christian religion itself from sheer ignorance, has a vein of practical shrewdness which his Anglican antitype lacks. There is always some central fact or opinion in every discourse of his which he labours to impress on his hearers. Very often it is only a half-truth, not unfrequently it is a whole falsehood, but at any rate, there it is. When the rocket has gone out, and the stick has come down, there is something tied to the stick for people to pick up and keep if they please. It may be a gold coin, or it may be a piece of dirty rag, but, at any rate, there it is. But a genuine pulpit pyrotechnist never thinks about doing this. All he has to do, in his eyes, is to let off coruscations of blue, red, yellow, and green fire, that the admiring audience may mentally cry to one another, O, O, O, look, isn't that a beauty! And the mischief is, that not only the unlucky orator thinks that he has done wonders, but several, perhaps a majority, of his hearers quite agree with him, and think that they have done spiritual wonders too, in taking in all his high-wrought imagery with such satisfaction. But they have

learnt no Christian truth, have been taught no moral discipline, have been led to no religious progress by this mere tickling of their ears. They have actually been led away out of the narrow road in order to get a better look at the fireworks. A preacher does not act with common honesty to his congregation if he takes no pains really to teach, as well as to excite them. He may be as sparkling, vivid, and impetuous as he pleases—if such be his nature, for the assumed nerve of a naturally phlegmatic man is like the liveliness which the dull German in the jest-book tried to acquire privately by jumping over chairs in his own room—but he must take care to have some one central fact in his discourse strengthening and flavouring the whole. Otherwise he is ladling out boiling water and calling it soup, in the hope that its warmth will make the guests forgive or forget the entire omission of meat.

During what may be called the emphatic half of the Christian year, a preacher can have no difficulty in getting such a core for his sermon. He must be a very dull person indeed who cannot make up something plain and useful to say on the Four Last Things during the Sundays of Advent, or who is at a loss for matter on Christmas Day, Good Friday, Easter, Ascension, or Pentecost. But then come the score of Sundays after Trinity, which have, so to speak, no very distinctive character about them, and in them lies the snare of the sensationalist. It is so very much less trouble to get up a rant for an hour about nothing than it is to prepare a full and pregnant discourse of fifteen minutes, that the idle and the ignorant are sure to prefer it. It is a snare which needs to be sedulously avoided. Unfortunately, it is not only the lazy person who falls into it. Often it is a hard-working man who has been running a hot race to overtake his work all through the week, in schools, confessions, sick-visiting, and services. The temptation to let Sunday take care of itself, and to trust that whatever comes uppermost will be all right, is not unfrequent in such cases. Men of this stamp, delicately conscientious in other respects, are quite unscrupulous when it comes to the sermon, and often from sheer haste, excitability, and carelessness, preach, in all good faith, rank heresy. This is by no means an uncommon fault in Roman Catholic pulpits, when occupied by some honest soul with no reading and a great turn for revivalism in him. But the highest form of conscientiousness will urge a man to prepare carefully the scope and tenour of what he is going to say, even if he leave the mere verbal form to the spur of the moment, as he may often do if he be a practised preacher. For the old adage is true that nothing comes out of nothing, and goes back to nothing, and no human being who is not directly inspired can preach useful sermons to his people without studying for them, in books or in men's hearts, any more than he can go about his other spiritual and corporal works of mercy if he never take any food to sustain and recruit the body. Every scribe that is

instructed unto the Kingdom of Heaven, says the Gospel, is like unto a householder who brought forth out of his treasures things new and old. But many men preach who have no treasure, and have never diligently sought out the old things in books, nor acutely watched the new things as they pass before their eyes. It would be unspeakably better for them, and for their hearers, that such men should be silent, or else, openly and frankly, not by disguise or with lithography, should read to their people the sermon of some really good preacher, with such simplifying or addition as might be needed for special congregations. How much better for a man to say—"There has been much sickness during the week, and visiting invalids has left no time to prepare a sermon myself, so I will read you one by a great preacher," than to get up and talk nonsense by the yard! But there is a more excellent way, because, after all, a congregation which respects and loves its priest would rather hear his own words than those of even a wiser and holier stranger. And that way is, prayer and full study. The curse of the English Clergy at present is their hatred of books—no lighter word is sufficient, else why do they let serial after serial die?—and they cannot take their places as teachers of the nation till they realize what our secular authorities have found out to be true of prison dietary, that a certain fixed minimum of nutritive matter and of bulk is essential before food will really serve to maintain the body in a healthy state, and that one kind of even wholesome diet, too long persevered in, will cause disease.—*Church Times.*

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#### A LESSON LEARNED FROM ST. STEPHEN.

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"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

ACTS vii, 59.

That which had happened to the Master did not tarry long in coming upon the disciple. The hatred which had hounded down the Master soon turned upon the disciple also. That time, so mournfully predicted by Christ, very quickly came, when they who killed His followers thought they were doing God service, as they had thought when, not many months before, they slew the disciples' Lord. It could not have been long before the companions of Jesus made up their account to suffer as he had suffered. Their knowledge of the opinions and prejudices of Jewish Society would, at an early day, have taught them that their message and their testimony respecting Christ would set in motion against them all the springs of that blind hatred which had crushed the Holy One whom God had sent. They must have felt that they could ally themselves with Jesus' cause, and could advocate His mission and His principles, only at a cost in some way approaching that which he had paid to Jewish prejudice. And it was not long before their sincerity was rudely tested. Imprisoned and scourged, and threatened



with graver consequences if they should persist, yet they faltered not; and persecution did not check the growth of the infant church. The multitude of the disciples so increased that the existing organization was insufficient. The apostles delegated a portion of their duties to seven chosen men. One of these—Stephen—was conspicuous even among the seven for the abundance of his faith and the full measure of the Holy Ghost which was given him. "Full of faith and power, Stephen did great wonders and miracles among the people." And when among the Jews there arose opponents of Stephen's declarations regarding Christ, "they were not able to resist the wisdom and the spirit by which he spake." Beaten in the argument, they refused to be convinced. They willingly perverted his words, and they cast against him accusations which could be founded only by taking some of his words away from others, which explained and justified them. Thus they had before secured a sentence of death against an innocent person. It was thus they had established their accusation against the Just One.

Their wilful malice and their deliberate misrepresentations were crowned with the success they sought; and the issue is found in the words—"They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

This transaction is fruitful in warning and instruction. It displays to us, what we are often in these days, when the world is nominally Christian, tempted to forget—the fearful truth that there is in the heart of the world an enmity against God. It lays bare also the spirit which produces persecution. In its light we will study very briefly,—

1st. The spirit of the Jews.

2nd. The spirit of St. Stephen.

1st. The causes which led to the rejection by the Jewish people of their Messiah and God were the same as those which raised up against His follower the murderous stones. The same spirit led to both events. The conduct of the murderers in both cases sprang from the same principle. And even upon the surface there was a similarity between the circumstances which led to the death of the disciple and the disciples' Lord. The charge in the case of Stephen was little more than a repetition of the accusation which false witnesses brought against Jesus. The destruction of the Temple was the point of the charge in either case. The words of Stephen must have been perverted, and he is a melancholy warning to all who have to announce a new truth. Misrepresentation, and misunderstanding too, surely await the proclaimers of any new truth which is worthy of proclamation. The hearts of men carry their own eternal condemnation within themselves; for they grow gradually into that fearful condition in which a lie stands for the truth, and the truth for a lie. This condition we may often enter unconsciously. The old forms of truth crystallize around the heart and smother it, when the day of their utility and life has passed. They give to it their own form, and make it incapable of assuming the form which the new and present truth demands. That which underlies the form is disregarded and unrecognized, and the form usurps the place of the essence, and the accidental clothing of the truth in which the Eternal Father has seen fit to reveal it to us is esteemed as alone of consequence. This is a tendency of the human heart which all history makes manifest, and which has been the fruitful parent of many crimes done in the sacred name of truth. The constitution of human nature demands that there

should be forms for all truths. We know not truth itself—we know only its expression in forms, and it may be that we shall never know anything more. The history of mankind, whether we view it in the religious or the merely mental relations, is nothing but a gradual process of elevation in the forms in which the sum of truth, as cognizable by man, might be expressed. Revelation itself has been progressive, and each successive form has been of a higher order than the preceding. But the human heart is tampered by the very things which are necessary for its development. We cannot stand without forms, and yet the forms weaken our power to stand. The crutch which helps us to walk, and gives that support which the wounded muscle should supply, retards the growth of the muscle to its proper strength. But though there seems to be this mutual reaction as a necessary and fearful shadow of the form, yet we are not thereby absolved from blame. To the seeing eye, the form ever remains a form, and the internal and essential truth is always visible and alone important. Those whose eyes are anointed by the Spirit of Truth, and whose breasts are fired with its love, will rise above the form; and when the need for it has passed, will readily apprehend the new form in which progressive revelation will clothe it. On the other hand, those on whom is pronounced the doom of seeing with their eyes yet not perceiving, and of hearing with their ears and yet not understanding, are the persons who, either from indifference to truth or from the self-deceit and the indolence and selfishness which blind so many, have failed to see the thing signified by the form, and have rested upon the accidental and transient surface which in their day truth presents. They have been blinded by themselves; the liability to repose upon what should only indicate and embody the truth they have strengthened and turned into an active tendency; and they have taken the garment for that which it covered, and the body for the soul which animated it. They are those of whom St. Paul spoke, that they are deceived "because they received not the love of the truth that they might be saved. And for this cause God shall send them a strong delusion that they should believe a lie." This fearful condition, those who were guilty of Stephen's death had reached; and this also was the condition of mind which produced the awful apostasy of the judicial murder of the innocent Lamb of God, at which the sun veiled himself and the earth shuddered. The Jewish religion was but one form of the divine revelation, and it was to pass away and give place to a higher form. The Jewish Law, and the Jewish Temple, and its long-hallowed worship, were but shadows of things to come. That Holy Place, and the customs which Moses delivered, were not of the *essence* of religious truth; but, though God-appointed, yet were accidental and transient. They did indeed to the Jews stand as the embodiment of all religious truth that was possible to them; yet were they but the fragments of the greater glory that should be revealed. But to the mass of the people they assumed the place of eternal and changeless truth, beyond which no revelation could reach. Therefore it is that they were unable to receive Christ. They had willingly blinded themselves. They strove to fit the revelation made by Christ into the old form, and when they found that it was of another shape they refused to believe it, and denied its divinity. Therefore is it that in the account of their prosecution of the disciple of Christ, who merely took up and re-echoed the truth which Christ had announced, we read that their accusation was of

blasphemy. "They suborned men which said,—We have heard him speak blasphemous words against Moses and against God. And they set up false witnesses which said,—This man ceaseth not to speak blasphemous words against this holy place and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Christ had proclaimed that the old forms were to give place to new; the disciple repeated the proclamation, teaching that the same eternal truth which supported them through all the years of their national life was to continue their strength and support, but in another form—the customs were to be superseded by new ones, more adapted to the new form of revelation. And straightway blasphemy is the charge, and Christ and His disciples are arraigned as impugnors and subverters of the truth, and men speaking dangerous words, whom it is necessary at all hazards to silence.

Brethren, the times are changed, but the old spirit breathes through our lips still. The whizzing of the stone, as it is whirled against the blasphemer, may no longer be heard; but yet we hurl our hard words and our mistrust and calumny against the innovator, just as surely as ever the pious Jew of old. We have no longer the ever ready stone at command; but we have weapons which are surer and deadlier. We have a public opinion which is often blinded, and nearly always prejudiced; and which, in proportion to its blindness and its prejudice, is violent and unjust. We imagine that in our hands is the sum of all knowable religious truth; that, even if in science and philosophy discoveries may in future be made, yet that embodiment of truth which has been committed to us is incapable of modification, or increase, or development. It may be so; but, if it is so, the fact is contrary to the analogy of all previous revelation, and to the experience of all past history. And, even if the whole sum of religious truth which has been already revealed to us were incapable of increase or addition, yet in whose heart is it all stored? What man, or what body of men, is there upon the earth which possesses more than a fraction, more or less, approximating to the whole of the sum of Christian truth? Most certainly none of us—however justly we may claim a knowledge of all necessary truth—can fairly, or without monstrous presumption, assert that our gaze has taken in more than a very limited range of the truth that has been revealed. Yet we are ready enough with our accusations of heresy and blasphemy, and a not unfrequent element of our conversation is the open denunciation, or the indirect insinuation against those who differ from us. Brethren, too often we shew ourselves to be the direct descendants of those who slew the prophets. If Christ were to come now with a new revelation, how many of us would be incapacitated from recognizing Him by the same mental disposition which moved the Jews who stoned Stephen—to deny the truth of His revelation? And it is not only in culminating crises such as these that this spirit displays itself; but in every walk of life, and in every day we are exposed, in things trifling of themselves, to the danger of sharing in this disregard and denial of all that does not square with the form in which we conceive truth to exist. Charity and brotherly kindness day by day are outraged, because we are sharers of that spirit which shed the blood of the prophets and of Christ's protomartyr, St. Stephen.

II. But in this transaction we see more than the Jewish persecutors: we

behold the face of Stephen lighted up, and beaming with the Christian Spirit—pre-eminently the Spirit of Christ.

We have spoken of the sin of the Jews as having its origin in a blind and prejudiced adherence to old forms which had lost their vitality. These forms once had been instinct with life; now they were dead, and had ceased to have any significance. But the pious Jew regarded them with a reverence that gained strength from their antiquity, and his belief verged very close upon a blind and fanatical superstition. The outer vesture of the idea was to him what the idea had been. The very opposite of this was the power of Stephen. He was full of faith, and faith is what enables a man to realize the unseen. Faith, as St. Paul says, stands to him as the substance of things he hopes for, and as the evidence of things which he sees not yet. Faith enables a man to endure, "as seeing Him who is invisible" to every human eye. Faith gives to every one who has it, the power of seeing through all outer garments into the very heart of things. Even to him who has faith, there is a necessity from the nature of man for forms; but to him the form only bodies forth the truth, and never takes its place. It enables him to apprehend the truth contained in it; but it never induces him to rest upon the form as that which has the virtue. It has been paradoxically said, but to the man of faith it is true: "What thou seest is not there; nay, properly speaking, does not even exist. It is only a time-vesture for the idea." And again: "The highest wisdom is to look fixedly at the heart of things, until thou perceivest that they do not exist." What is this but to come to the same confident and wise conclusion as St. Paul when he wrote: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." And what again is this but the expression of the principle which animated the heart of St. Stephen.

We cannot now analyse the character of this faithful follower of Christ, as exhibited to us in this bloody translation to His Master's presence; but this we can say, that Stephen was a witness for Christ, whose testimony shall never cease; and that, in a way which was impossible at the time, he points eternally to an eternal divinity in Christ. His was that victory which overcometh the world; and who is he that overcometh the world but he which believeth that Jesus is the Son of God? That was St. Stephen's power, and it is a power which is within our reach. To believe that Christ's life—mean, and spiritless and miserable as it may have seemed to the undiscerning Jew—that it was the divine life; that he who lived in suffering and in rejection, and died in ignominy; the scorn of those whose scorn or praise was powerful; to believe that he had a nobility in him from heaven; that he was the anointed of God; that his life is the true life of men, and the only life worth living—this was the faith of Stephen, and it raised him above the world, and communicated to him some of that nobility which invested Christ. He measured the world by the cross of Christ, and he found out what it meant. Here was a form of quite new and perennial significance. The cross was the form which the divine life assumed when it lived under human conditions. Here, then, was the measure to test all human worth and existence. And thus we too must find out for ourselves the meaning of our own life. And when we have learned that in Christ is our perfection, in Him our life, and all blessedness

which our nature is capable of receiving; when we have drunk deeply of His Spirit, which he has promised to all who thirst—then we shall have within us that divine Illuminator and Guide, who shall lead us into all truth; we shall be safe from all error that is transient, and from all danger of building upon the transitory forms of truths; and our confidence will be such as the Psalmist's when he sang: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; they all shall wax old as doth a garment; and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail."

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## GERMS OF THOUGHT.

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### THE CROSS OF CHRIST.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ."—GAL. vi, 14.

I.—1. The great doctrine of the Christian Revelation is that of the *Atonement* of Jesus Christ for the sins of humanity; it is, indeed, the *peculiarity* of Christianity as a revelation (Eph. ii, 16): the system of sacrifice in Judaism was the constituted *Preface* or Introduction to Christianity as the Revealer of the Doctrine of Reconciliation. 2.—Our Lord's death upon the cross was an act of *obedience* as man, capable of being set off against the ways of disobedience in the human disposition: the purity and justice of the Deity were *alienated* from mankind, and indignant with them. *Vicarious suffering* is one of the commonest occurrences under Providence: thus, for instance, the principle contained in a *parent's* sufferings for his children's benefit. 3.—*Jewish* pride revolted against such a shameful and ignominious death as the termination of the earthly career of one who assumed to be their Leader and Prince; the idea was to them, in practical reality, a *stumbling-block*, an offence: it was as if the eldest son of a noble family should be hung from the scaffold in modern days. 4.—On the other hand, the *Greek* Eltines, or cultivated and philosophic Gentiles, looked upon the whole affair as *foolishness*; they were so learned, accomplished, and self-sufficient, that they could not realize their deep sinfulness and degradation as incurable by human means: hence, the intervention personally of the Divine Being to bear, out of love, the punishment due to their sins in the way of ransom or redemption, was not appreciated by them; it seemed like an importunate interference with their religious status: they recoiled from the Doctrine of the Cross.

II.—1. *Christians* were, therefore, despised both by Jews and Greeks: were hated by the former bitterly, and scorned by the latter; the followers of the 'Crucified Malefactor' became a standing scoff amongst both sets of "*enemies of the Cross.*" This hatred and scorn led to cruel *persecution* of the Christians. 2.—Under these trying circumstances, the Christians, as a class, deported themselves bravely and boldly; following St. Paul, they "*gloried*" in "nothing else so much as in the Cross of Christ Jesus, by which the world was crucified unto them, and they unto the world." Of course there were some who, by careless and worldly living, practically *denied* their profession of Christianity, and brought disgrace upon the name, going with the "*enemies of the Cross.*"

of Christ." (1 Phil. iii, 18, 19.) 2.—Christians, however, in general defied the rebukes and persecutions of the world with stern and unyielding determination; they disciplined their minds to the task, and kept themselves in memory of the nature of their profession by the use of the *sign of the Cross* in picture and gesture. The story of the *Catacombs* on this point,—Matt. x, 38 and Luke xiv, 27, seemed to foreshadow the custom, and argue its propriety and utility. 3. Of course the main point was to have the thought of the crucifixion in the *heart* rather than on the body or before the eye; but there was a propriety in the use of a symbol which would declare their feelings, while it had a *reflex influence* in nourishing those feelings as a *reminder* of their principles. Such passages as Ezek. ix, 4, Rev. xix, 1, and Matt. xxiv, 30, seem clearly to lead up to the adoption of the "sign of the Son of Man," to distinguish in the manner of a *badge* or ensign.

III.—1. In the Ancient Church, the cross as a sign was usually "*vacant*" in reference to the fact of the ascension and completion of the work when Christ cried "It is finished:" and nothing can be more appropriate to convey the idea. 2.—In the *Roman* Communion, it became the custom to fill the vacant cross of the Primitive Church with the form of the crucified One, and so the crucifix came into vogue: this does not appear nearly so appropriate and expressive of the true state of the case, for it gives the idea of *unfinished* work, and seems to suggest the 'crucifixion of the Son of God afresh.'—3. The *English* communion has been steadfast in her retention of the primitive custom of the Vacant Cross; in the initial rite of *Baptism* she exalts it to the very highest point of honour, and by implication sanctions its use in general: in Canon 30 she points out as directions and operations.—1. "That the Holy Ghost by the mouths of the Apostles did honour the name of the Cross so far that under it He comprehended not only Christ Crucified, but the force, effects, and merits of His death, and passion with all the comfort, fruits and promises which we receive or expect thereby."—2. "The continued and *general use* of the sign of the Cross is evident by many testimonies of the ancient Fathers."—3. Although abused by the corrupt Church of Rome, "the abuse of a thing doth not take away the lawful use of it," and therefore it is retained by us.—4. "it is the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority;" in accordance with such principles of thought and action, its general use has been retained in the Church, as for instance in Church *architecture* and *decoration*.—4. Among *Dissenters* it is usually found that respect for and use of the sign of the Cross is in direct proportion to the estimation in which the doctrine of the *atonement* is held: recent tendencies to infidelity, and denial of the doctrine, have led naturally to the *revival* of the use of the Sign among them as the badge of the Orthodox or evangelical party as distinguished from rationalists and infidels.—5. We would do well to remember that we cannot despise a name while we continue to respect that to which the name belongs; we cannot reject the *Symbol* or Sign, if we really retain the thing signified; for instance, we cannot be careless about the handling of the *Baptismal Water* or the *Communion Bread*, if we have proper respect for the *Sacrament*, and we cannot treat irreverently the *Holy Book* or *Holy Place* as long as we reverence fully and heartily HIM whose will and honour dwell respectfully therein.

R. H.

## THE SCHOOL AND THE MISSION.

### "THE LESSON."

The choicest gem in a well-conducted Sabbath-school is "The Lesson." All else should be but the *casket* to make the fittest setting for the *jewel*. The school that gives the lesson most clearly to the minds, and most impressively to the hearts of all the pupils, is the best school.

It is the one great work of the *teachers* thus to give the lesson. How shall they do it? They evidently must first have it in their own minds and hearts to give. They can give no more of its divine meaning; they can breathe no more of its celestial love, than they have received from it. How then shall they gain the fullest possession of the lesson they wish to give? Clearly by the study of it. But *how* shall they study it?

I wish to *emphasize* two ways which are superior to all others; for which no others can be substituted; and yet which I fear are very much neglected, and by many not used at all. They are the ways employed with such marvellous success by "the sweet singer of Israel," the royal psalmist of the church universal of all generations.

So studying, he read the very heart of the Pentateuch, and translated its divine pulsations into songs sweet as angels sing, and set them to the music of the harp. So studying, he found in many a passage treasure more priceless than gold; bread from heaven, sweeter than the droppings of the honey-comb; visions of glory that filled his soul with wonder.

One of these ways of study was by *meditation*. See Ps. cxix, 15, 23, 48, 78, 97, 99, 148.

The other was by *prayer*. See Ps. cxix, 12, 18, 26, 33, 64, 66, 68, 108, 124, 135. These are quotations from only a single Psalm.

All the profoundest Bible-scholars, inspired and uninspired, have depended mainly on these two methods of study. And they have this further recommendation, that they are equally open to all. Used rightly, they often lead the soul where a door seems "opened in heaven," and the soul is enraptured with the visions that were seen in the isle of Patmos.

But why are these two ways of such paramount importance? I answer, the Book of Revelation, like the Book of Nature, is full of the mind of God. The Sabbath-school lessons, which are selected passages from the Book of Revelation, are like the nebulae and the sections of the milky way, which are passages from the Book of Nature. In

studying these, we fully understand that the two things wanted are a steady gaze and a clear vision. And the steadier the gaze and the clearer the vision, the further do the heavens open with their sparkling suns, and the grander are the meanings that roll themselves back on the soul, bewildering the student with their incomprehensible vastness, and overwhelming him with wonder. Nor can he sound the depth of these meanings, till he can fathom the whole mind of God. The more earnestly he gazes and the more powerful his telescope, the more they grow upon him.

So it is with the Sabbath-School lesson, which is a passage from the Book of Revelation. The two things wanted in the study of this also are a steady gaze and a clear vision. The one comes by meditation; the other by prayer. Meditation is the soul's gaze on all the words of the passage—as on a nebula or erection of the milky way—till it sees into it; and prayer is the telescope that converges the rays, or increases the light—"open thou mine eyes"—and then *this* too sparkles with celestial suns radiating light on each other, and filling the whole field of view, with dazzling glories. As truthfully as beautifully, said Sir Isaac Newton, "I keep a subject before me, and it gradually opens, and I see into it." He always gives "patient thought," which is only another name for meditation, as the special means of his wonderful success. Every Revelation of the Bible, every Sabbath-lesson, is, when you begin to study it, like a landscape painting by one of the great masters. While you stand and gaze upon it, how magnificent grows the view as it opens in perspective. Suppose now it hangs in the twilight of a darkened room, so that you can not trace distinctly the outlines of beauty, nor discern the delicate shadings that give fullest expression to the conception of the artist, and some one, as you are earnestly gazing, throws open the blinds of the windows. In an instant how does the whole landscape stand out in a flood of glory. That opening the blinds is God's answer to prayer.

Once more, suppose a German commentator is studying by the midnight lamp to settle the meaning of some much controverted line, till he is wearied and vexed and discouraged; and then supposing it were permitted him to invoke the spirit of Homer himself for one moment to be present, and open to him his own meaning when he wrote the line. Would not this be a privilege that would fill his heart with joy? This is the privilege of prayer in the study of any passage in the Bible. No one can open all its meaning like the Spirit who wrote it; and he most delights to open it to those who most delight to meditate on it.

Take such a passage as Rom. v, 1-11, and what a group of revelations are clustered in it. With the keys of meditation and prayer, unlock all the chambers of its spiritual wealth. Go with the apostle from door to door, beginning with "thus" in verse 1, and proceeding to "also" "and,"



v. 2, "and not only so," v. 3, "much more then," v. 9, "much more," v. 10, "and not only so" again v. 11, and what treasures of love and joy to carry to a Sabbath-school class on a single Sabbath. Or in the same way climb up that beautiful ladder so admirably sketched as a blackboard exercise—from Tribulation to where the rays from the celestial Dove, flood *hope* with a heavenly glory—and what a gift to a Sabbath-school class from the heart of a teacher. Fellow Teachers, beloved, for your work's sake *meditate* and *pray* as you study, and then having gained it give the class the wealth of the "Lesson." This is *God's* gift for the Sabbath-school.

REV. D. RICE, D. D.

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#### MISSIONS AMONG THE SIX NATIONS INDIANS.

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There is a part of the people of the Six Nations resident on the banks of the Grand River, in the County of Brant, nearly three thousand in number, consisting of Mohawks, Onondagas, Oneidas, Cayugas, Senecas and Tuscaroras. There is also a small tribe of the Delaware Nation, who occupy a portion of their land. It is said that the Indian reservation here contains about 55,000 acres. Another little community of the Mowhawk Tribe are settled on the Bay of Quinte. The Mohawks are Christians, and mostly members and adherents of the Church of England, to which they have belonged above a hundred years. Some of them are attached to other Denominations of Christians, and a majority of the Cayuga Tribe are, as yet, professed Pagans. The labors of their missionaries are not, however, lost even upon these last mentioned. They have much respect for the Church. Christianity has a beneficial, though indirect, influence over them. The conversion and baptism of individuals of them are not unfrequent, and occasionally whole families renounce Heathenism, receive the Gospel and attach themselves to the Church. The Reverend Canon Nelles has lived and labored very successfully among them over forty years, and the Reverend Adam Elliot, his "true yoke fellow" in the same field of toil, about thirty years. The Reverend Saltern Givins, a faithful friend of the Indians, was for many years missionary to the Mohawks at the Bay of Quinte, and their present highly esteemed incumbent is the Reverend Gustavus Anderson, the son of Captain Anderson, a well known friend of the Indians. It has been observed that when Pagans here embrace Christianity they seldom, if ever, attach themselves to any other Denomination than the Church of England, though, like too many of their white brethren, some of them afterwards leave the Church and unite with people of other persuasions. Yet in such cases those Indians who separate, seldom cease to respect and love the Ministers of the Church, by whose exertions it pleased God to convert them, and, as is frequently the case in England with dissenters, they often prefer having their children baptised, and their sons and daughters married by them. They are pleased to see them when under affliction, and even to receive the sacrament of the Lord's supper, for the last time, under their minis-

tration. The missionaries often prefer Indian youths to work for them on their little Parsonage lots, but they are usually treated as sons rather than servants, and thus opportunity is afforded, at times of relaxation, and rest, to give them useful lessons in English, and still more valuable instruction in the doctrines and duties of religion.

The prejudiced and the misinformed are apt to accuse the Indians of laziness; but, in the opinion of their Missionaries, though in many instances, like not a few of their white neighbors, they may justly be charged with idleness, they are far from being lazy, and are quite energetic at their work, and their youths are fond of athletic exercises. There is no truth in the assertion so often made that they are more addicted to intemperance than people of other nations; and those who reside and labor among them for their benefit, who certainly have the best means of information, have observed that there are not near so many habitual drunkards, in proportion to their number among them, as there are in many other communities in similar circumstances. Nor are the Indians more given to cruelty and bloodshed than others. In perusing their history it appears that those evils complained of and justly condemned, originate not with the Indians, but with their covetous and cruel oppressors. The vices, indeed, of the Indians may truly be said to be human rather than Satanic; and those who would improve them must employ justice, humanity and kindness, and not pretension, harshness and coercion. It is not surprising that some cases of craft and cruelty should be found where numerical strength is wanting; but under our happy Government, where all classes of persons are equally regarded and justly treated, we find that the Indians are not less loyal to the Crown, and obedient to the laws, than any other part of the population. It not unfrequently happens that those who seem to be little under the influence of sympathy and gratitude themselves are not backward in accusing the Indians of apathy and ungratefulness toward their friends and benefactors. There is often much latent goodness and supposed kindly feeling in quiet, staid, unpretending people. It is true that the Indians are not apt, usually, to impress their thankfulness on their white neighbors generally so, and it is desirable that they should be more ready to do justice to their feelings; but it does not follow that the feeling of gratitude itself is wanting because they are backward in showing it, and on some occasions of excitement they evince their feelings of sympathy and gratitude much in the same manner as people of other nations. There was an instance of this at the Grand River about six years ago, when the people of the six nations, generally church people, non-conformists, and even untutored Pagans, voluntarily and simultaneously, and unexpectedly, assembled at the Mohawk Institution, and presented a joint address to the late Mrs. Abraham Miller, expressive of their sense of her kindness, care and attention to the Indian children, who receive instruction there, accompanied by a valuable and handsome tea service of silver plate, as a token of their affection and appreciation of her beneficence. It was most pleasing to see their unanimity; and the warmth of the expression of their grateful feeling could scarcely be surpassed.

At the time of the war between England and the American Colonists, rather than turn against Great Britain the Mohawks left their Church, around which the bones of their forefathers rest, their pleasant homes and hunting grounds on the banks of the Mohawk River, and came to

the Grand River where an extensive tract of land was allotted to them by the Ogitwa Tribe and the British Government, along the whole course of the river. It was indeed even then a highly enterprising region to the admirer of the grand simplicity of nature, but doubtless it was looked upon by most people as a barren wild, though in the estimate of the Indians it was an eligible spot—a delightful solitude. But the celebrated Joseph Brant, (Tayeandanegea) his brave brother chiefs, and his no less brave bands of warriors, had enlisted themselves under Christ's banner, and were attached members of the Church of England. For their love to England, they left all behind them, with the exception of a few things which they held sacred, such, for instance, as the large Bible and the silver set of communion plate, presented by "the good Queen Anne," to her Mohawk Chapel, which they carefully carried with them to the Canadian wilds. The foot prints of the white man were then scarcely to be seen where the prosperous City of Hamilton, and the thriving town of Brantford now stand. On the arrival of the Mohawks in this delightful region, they sadly felt the want of an hour of worship. It was with scanty means, little assistance and much difficulty, that a Church was erected for the service of the Almighty, and the accommodation of his Indian worshippers. It was long before a Minister of the Church was sent to reside among them, but they forgot not the religious lessons which they had learned from their spiritual pastors out of the Holy Scriptures in the land which they left for their loyalty, and never ceased to meet together on the Lord's day, and on other Holy days for Divine service, according to the Book of Common Prayer, a translation of which they happily had in their own language. It was delightful to them and most encouraging to receive occasional visits from the late Reverend Dr. Addison, of Niagara, and the Reverend Mr. Leeming, of Dundas. Numerous marriages were solemnized, and many children given to Christ in holy baptism on such occasions; and doubtless it was no unusual thing at such time for the Indians, and also their white neighbors, to say to each other, in the language of the Psalmist, "I was glad when they said unto me let us go into the House of the Lord." At length by the beneficence of the new England Company they were favoured with the regular services of a resident Minister, the Reverend Robert Luggar, a zealous and faithful servant of God, who remained but a few years, being obliged to return to England for the benefit of his health, where he died, much regretted. He was succeeded by the Reverend Abraham Nelles, who, with the assistance of the Reverend Adam Elliot, of Tuscarora, has happily, by God's assistance, been the means of adding hundreds of the Pagan Indians to the Church. Not long ago the Indians here were obliged, by the strong pressure of the tide of emigration, again to leave their comfortable homes and recede to the southern side of the Grand River, and make a new settlement in the woods. There, it is gratifying to know, a handsome little Church, built of white brick and stone, according to a good plan, has been erected for their accommodation, by the joint contributions of their friends here and in England. Yet their ancient and first house of prayer at the Mohawk Village, where their forefathers are buried, which is said to be the oldest Church in the Province of Ontario, ought not to be neglected and come to ruin. It is pleasing to observe that an effort is now made by the Reverend Canon Nelles, the new England Company's chief missionary, and other friends of the Indians for its restoration and improvement, and it is to be hoped

that the white population will be liberal in their contributions towards this good work; for they are, on many accounts, under strong obligations to the people of the Six Nations. Their loyalty and their attachment to us are undiminished, and we owe them a debt of gratitude for their valuable services in times of trouble when the inhabitants of this Country were few in number. It is very necessary to keep this Church open for divine service, because the regular ministrations of religion are required for the benefit of the Indian children in attendance at the Mohawk Institution, for which we are indebted to the liberality of the New England Company.

A very interesting service was held in this church on the 29th day of July last. It was filled to overflowing with the Indians and their white neighbours intermixed. A goodly number of the neighbouring clergy also attended: among whom were noticed the chief Missionary, the Rev. Canon Nelles; the Rev. Dr. Townley, of Paris; the Rev. Mr. Trew, of Toronto; the Rev. Mr. Duane, of Onondaga; the Rev. Mr. Roberts, of Ranyeake—who has for a number of years been the energetic and laborious assistant to the Rev. Canon Nelles, in the work of his mission—the Rev. Mr. Bull, of Barton; and the Rev. Mr. Clotworthy, of Mount Pleasant, were also present. Most of them appeared in surplices, and took part in the service. Some parts of the prayers were read in the Indian language, by the Rev. Mr. Elliot, of Tuscarora. The Rev. J. G. Geddes, Rector of Hamilton, preached a very appropriate sermon, interpreted into Mohawk by Mr. Joseph Carpenter, from 1 Cor. ix, 24. His impressive remarks upon St. Paul's allusion to the Grecian games, must have been well understood and appreciated by many of his youthful Indian hearers, who are delighted with athletic amusements. Towards the close of his excellent discourse, Mr. Geddes alluded in a very graceful and handsome manner to his long acquaintance with the Rev. Messrs. Nelles and Elliot, Missionaries to the Six Nations; and said that it afforded him much pleasure to observe their successful exertions for the benefit of the Indians for many years, and the quiet unobtrusiveness for which they are distinguished. Immediately after Divine Service, a pic-nic and sale of Indian fancy articles was held, and refreshments were furnished for all who wished to partake of them at the Mohawk Institution. The Indian youths played at Lacrosse in an adjacent field, with which a vast assemblage of spectators seemed much amused. It is said that a considerable sum of money was raised on the occasion, to be applied towards the restoration and improvement of the church.

Any of the friends of the Six Nations disposed to aid in this good work, may send their contributions to the Rev. Canon Nelles, or to Allen Cleghorn, Esq., Brantford, Ontario.

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TEMPTATION.—One end that God has in permitting His people to be tempted is, for the prevention of greater evils, that they may not grow proud or careless, or be ensnared by the corrupt customs of the world. The light carriage, vain confidence, and inconsistent conduct of many professed Christians, might have been, in some measure, prevented, had they been more acquainted with this spiritual warfare, and had they drunk of the cup of temptation, which but few of those who walk humbly and uprightly are exempt from tasting of, though not all in the same degree.—*Rev. John Newton.*

## POETRY AND MISCELLANEOUS.

"BE STILL, AND KNOW THAT I AM GOD."

PSALM xlv. 10.

'Tis night, 't was day ; the Sun shall rise again.  
 Drear Winter flees, and Spring with happy train  
 Of birds and flowers gay returns once more :  
 So heavenly calm succeeds the tempest's roar.  
 Thus nature's God, by these perpetual turns,  
 Feeds with undying fire Hope's torch that burns  
 Deep in the being of each Son of earth,—  
 The child alas ! of sorrow from the birth.  
 Be still then, O my soul ! be still and trust  
 That to thy needs the Father doth adjust  
 All that betides thee, grief and joy the same.  
 Think'st thou He's pleased to give his children pain ?  
 The gloom that shades thee suits thy feeble spirit ;  
 When thou canst bear it thou shalt have more light.  
 The fires that search thy heart refine thy soul ;  
 The sickness that affects thee makes thee whole ;  
 The waves that toss beneath thee bear thee home  
 Where are no clouds or storms, no grief or groan.

I know it, O I know it ! and I try  
 To pierce the night with tear bedimmed eye,  
 To read in every trial words of grace,  
 To see through every cloud the smiling face ;  
 Nor vainly all I search through years of woe,  
 I feel 'tis good for me that it was so.  
 By thoughtlessness rebuked, by pride subdued,  
 By sin discovered, by yearning for the good,  
 By rest in Christ, by strength in weakness given,  
 By all my comfort here, my hopes of heaven,  
 Yea, by God's truth—though feebly grasped—I know  
 That what is best for me I undergo.  
 So taught, I cry not, "Save me from this hour !"  
 No, though yet darkened clouds should on me lower.  
 But, Lord, I pray with thine Eternal Son,  
 "Thy name be glorified, Thy will be done."

R. S. F.

CHARITY.—I will tell you why charity seems to be signified by the oil. The Apostle says, "I show unto you a way above the rest. Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." This, *i. e.* charity, is that above the rest, which is with good reason signified by the oil. For oil swims above all liquids. Pour in water, and pour in oil upon it, and the oil will swim above. If you keep the usual order, it will be uppermost ; charity never faileth.—*St. Augustine.*

**COSTLY SACRIFICES.**—The costliness of heathen religions is almost incredible. Four hundred millions of dollars are expended annually in China to sustain idol worship. In the city of Bangkok (Siam) there are one hundred temples and ten thousand priests, whom, aside from sacrifices, cost five hundred and forty-seven thousand dollars annually. In the whole kingdom of Siam it costs two millions seven hundred and thirty-seven thousand five hundred dollars annually, to support the priests alone. For the due celebration of a heathen festival in India, it is common for a wealthy native to send the following contribution, viz: eight thousand pounds of sweet meats, eight thousand pounds of sugar, one thousand suits of cloth, one thousand suits of silk, one thousand boxes of rice, plantains and other fruits. At one festival, one native gave an offering of thirty thousand pounds, equal to about \$150,000 dollars! Besides this special gift, he made an annual contribution of ten thousand pounds, about fifty thousand dollars; near two hundred thousand dollars in one year! Where is the Christian who makes an annual contribution of \$50,000 for the maintenance and spread of his religion? A short time since, a Hindoo entered the city of Benares, at the end of a pilgrimage, and presented fifty thousand pounds to the Brahams while in it—about two hundred and fifty thousand dollars! This, too, for a miserable system of superstition, which degrades and enslaves its votaries.

**SCIENTIFIC DISCOVERY.**—Scientific discovery has destroyed another of our most popular theories. Hemlock, to which Socrates and Phocion were said to owe their death, is pronounced by Mr. Harley and other eminent toxicologists to be no poison at all. Sixty grains of tincture of hemlock were administered to a young woman without any apparent effects; and Mr. Harley, after a doze of 24 grains of the pure juice of the leaves of the hemlock, only experienced a slight muscular numbness, which passed off after an hour. From further experiments, it appears that the common hemlock is neither a poison, nor even a medicinal remedy. The facts relating to Socrates and Phocion may, however, be reasonably explained in another way. Hitherto dictionaries have always translated the Greek *koneion* and the Latin *cicuta* by our word hemlock. Some change of classification has, no doubt, taken place. What the ancients called hemlock was perhaps the *cicuta vivosa*, L., which is, in fact, a most poisonous plant.

**ON THE EXERCISE OF BENEVOLENCE.**—With the most engaging objects of benevolence around them, men consume the largest part of their existence in the acquisition of money, or of knowledge; or in sighing for the opportunities of advancement; or in doting over some unavailing sorrow. Or, as it often happens, they are outwardly engaged in slaving over the forms and follies of the world, while their minds are given up to dreams of vanity or to long-drawn reveries—a mere indulgence of their fancy. And yet hard by them are groans, and horrors, and sufferings of all kinds, which seem to penetrate no deeper than their senses.—*Fruits of Leisure.*

THERE is not a poor man whom the sun wakes to go forth to toil for his bread, who may not as distinctively assure himself of his carrying with him to his wearisome task the ever-watchful guardianship of the Almighty Maker of the heavens and earth, as though he were the leader of armies, or the ruler of nations.—*Melville.*

## RELIGIOUS REVIEW.

The review of the month is on the whole encouraging to the Church. A few things may excite regret; many more afford ground for thankfulness and hope. In England, the Church is still torn by the ritualistic controversy; and yet wonderful exertions are made in repairing old and building new churches, and in establishing the ordinances of religion among the spiritually destitute. News from the mission field betokens progress; while throughout the European Continent there is a wider circulation of the Bible than was ever before known. In Canada we make some advancement in building churches, &c.; yet it is questionable whether it is equal to either our means or opportunity. We want more unity, more generosity, more enterprise. In a special manner we call attention to the necessity for a large increase of missionary contributions; to the desirability of creating a Missionary See, which shall embrace the north-west portion of the Continent; to the importance of supporting the appeal now being made in aid of the Bishop Strachan School; and to the duty of erecting a suitable memorial to the late Bishop of Toronto. Here are objects in which all may unite without compromise of principle: and are we not prepared, for the Church's good, to lay aside the mean, unworthy suspicions and jealousies in which we are too prone to indulge, and to work together with "one accord" as men in earnest? Shame upon us if we are not. Who is on the Lord's side? Men of Israel, help!

## CANADA.

OUR METROPOLITAN.—We are thankful to be able to announce the safe arrival amongst us of our new Metropolitan. It is now close upon twelve months since the Church in Canada was unexpectedly bereaved of its official head by the death of Bishop Fulford. The period which elapsed up to the election of his successor was full of anxiety and fear. We will not recount the sorrows of the Church. It was a crisis we had better forget, and which we hope never to see repeated. In the election of Bishop Oxenden, there was a termination of the suspense, and we hope the dawning of a happier day. It is seldom that an episcopal election is so universally approved as this has been. In the Montreal Synod it was made unanimous, and throughout the Church at Home it has given general satisfaction and joy. All parties in the Church have expressed their approbation; and all have united to do our Metropolitan honor. Before his departure from England a handsome testimonial was presented to him, the product of the general affection and confidence of persons of all shades of opinion, upon certain controversial points. This indeed is a strong recommendation of the man God has sent to

preside over us; and than this a greater proof we could not have that he possesses, that moderation of view, and forbearance of spirit which are so essential to an overseer in the Church, and which are specially needed in the Metropolitan of Canada.

The consecration of the Bishop took place in Westminster Abbey, on Sunday, August 1st. It was an occasion of great interest, and a ceremony of imposing grandeur. The Archbishop of Canterbury, with the Bishops of London, Ely, Rochester, and several Colonial Bishops, took part in the service. Morning prayer having been said at 8 a. m., the Archbishop commenced the ante-Communion service, the Epistle being read by the Bishop of Ely, and the Gospel by the Bishop of London. The responses were sung by the choir, as was also the Nicene Creed. The sermon was preached by the Rev. George H. Sumner, M. A., who took his text from the Gospel (part of St. John xx)—“Peace be unto you; as my Father has sent me, even so send I you.” The preacher said that the new Bishop, now to be sent forth across the seas, would go to his distant diocese as an apostle of peace, and that while fighting the good fight of faith, he would never forget that the weapons by which the faith is to be spread and defended are not carnal; and that he trusted that he would leave the mantle of peace behind him here. The preacher then paid a high tribute to the Bishop-elect as a Christian and as a scholar, and particularly as the advocate of peace and love. The difficulty of choice on the part of Churchmen in Canada had been solved at the very mention of the name of Ashton Oxenden. What might have led to disputing, to alienation of some, perhaps, was accomplished, not by any compromise of principle, or any sacrifice of position, but by the selection of one who with no faltering hand had led many to the pathway of truth, and who had never made an enemy, because his words of truth were always spoken in love and charity, never imputing evil to those who differed from him, but in kindness and in faith simply did his Master's work. The present were days when the Church could not afford to show to the world the sad spectacle of a house divided against itself. There were many eager for the downfall of the Established Church, and it was important that a firm and undivided front should be displayed to its foes, infidelity and irreligion alike. Some difference of opinion was, no doubt, essential to the Church's well-being. A dull level of uniformity would be no sign of health, but of stagnation. The dogmas of the Church must be maintained, as they were God's heritage, but they should be upheld in the spirit of true Christian charity, and ever in the view of maintaining peace, love, and good order. The sermon ended, the Bishop-elect was conducted by the vergers into the Islip Chapel, where he put on his rochet, and during this pause was sung the anthem (Ouseley) “How goodly are thy tents, O Israel,” Numbers xxiv. 5, 6. The Bishop-elect was next presented in due form to the Archbishop (who was seated in his chair in front of the table) by the Bishops of London and Ely; and the consecration service proceeded. The Litany was chanted by two of the Minor Canons, Messrs. Hartford and Flood Jones, at a foot-stool to the west of the lantern. This finished, the Archbishop, sitting in his chair in front of the table, put the appointed questions to the Bishop-elect; and an anthem, “How lovely are the messengers” (Mendelssohn), having been sung, the Bishop-elect knelt at the altar rails, while by the imposition of the Archbishop's and other prelates' hands he was for-



mally consecrated to his sacred office. The *Veni Creator* having been sung by the choir, the newly consecrated Bishop took his seat within the rails, and the Communion Service was proceeded with, the Archbishop, who stood at the north side of the table, acting as celebrant. The Offertory was collected from the congregation, and the money gathered into two basins, which the Dean placed reverently on the table; and at the end of the Prayer for the Church Militant, which was read by the Archbishop, a pause was made, to enable those of the congregation who did not communicate to retire. A very large number, however, of the laity present, as well as the whole of the clergy, remained to communicate; the Archbishop, the Dean, and the eight Bishops present taking part in the distribution of the consecrated elements. At the end of the service the procession was reformed and the clergy returned two and two into the Jerusalem Chamber, and a luncheon was afterwards served at the Deanery to the Bishops and a number of their friends. The proceeds of the Offertory, we understand, were handed over to the Secretary of the "Westminster Spiritual Aid Fund."

On Thursday afternoon, July 29th, the members of the Society for the Propagation of the Gospel assembled by invitation at the Society's house for the purpose of taking farewell of the Rev. Ashton Oxenden, Metropolitan-elect of Canada. The chair was taken by the Archbishop of Canterbury, supported by the Bishops of London, Gloucester and Columbia, Bishop Smith, Bishop Ryan, Canons Gregory and Harvey, Dean Grassett, &c. The Archbishop stated that they had met together to give expression to the Christian sympathy and hearty good wishes which they all held for their friend about to depart for his arduous sphere of labour abroad. He regarded the event as a happy moment for the Colonial Church, the Church at Home, and for the universal Church. The office had been not only unsought by Mr. Oxenden, but he had expressed a desire not to undertake its duties; but in the providence of Almighty God a great difficulty had been solved by his unanimous call to the position, and he had then laid aside all personal considerations, and agreed to enter on the work. The fame of the bishop elect had already spread far beyond the limits of the Diocese of Canterbury. His writings were known and respected as far as the Church extends, wherever the English language was spoken; in fact, nothing else could have led to his appointment. It was the earnest desire of the society to co-operate with the new bishop. It already maintained, wholly or in part, twenty-eight clergy in the diocese, and, altogether, ninety in the colony—an important bond of unity between the Church at home and the Church in Canada. His Grace concluded by paying a high tribute to the memory of the late Bishop Fulford, and expressing the best wishes of all present for the success, health and happiness of the new bishop. The Bishops of London, Bristol and Gloucester, and Columbia also expressed similar sentiments, and the Metropolitan-elect having replied, the proceedings terminated. The Bishop sailed from England on Thursday, 19th, and has now just arrived in Canada. His arrival is most welcome. There is no true Church heart throughout the Dominion that does not greet him with joy. We believe he has come in the name, and inspired by the spirit of the Lord; and acting upon the same principles which have hitherto regulated his life, we cannot for a moment doubt that he will be rendered eminently

useful in the high position he has been called to fill. We must pray for him, that he may have Divine guidance; we must work with him, that he may be stimulated and encouraged.

**CORNER STONE AT GORRIE.**—The corner stone of a new church at Gorrie was laid by the Very Rev. Dean Hellmuth, on Monday, August 2nd. A flourishing congregation is being raised there by the Rev. Mr. Miller, and this new church is evidence of success. The ground on which the church is being erected was presented to the congregation by James Perkins Esq., Reeve of the township. The church itself is to be built of red brick, and in the gothic style; a grand memento of the liberality of the congregation. It had been intended to lay the corner stone with Masonic and Orange ceremonies; but as a dispensation from the Grand Lodge of A. F. & A. M. could not be obtained in time, their ceremony had to be dispensed with—greatly to the disappointment of a large number who attended to see it. The corner stone was laid by the Dean, assisted by the County Masters of the Orange Society, with the usual ceremonies. A bottle was deposited under the stone, containing copies of the "Toronto Globe," "London Advertiser," "Church Herald," "Church Observer," and "Goderich Star;" and also the following document:

"In the name of God—Amen. This stone was laid to the memory of St. Stephen, by the Rev. J. Hellmuth, D. D., Dean of Huron, and Rector of St. Paul's Church, London, Ont., this, the 2nd day of August, A. D. 1869; Victoria being Queen of the British Empire; Sir John Young, Governor of the Dominion of Canada; Hon. W. P. Howland, Lieut. Governor of Ontario; Ashton Oxenden, Metropolitan (Elect) of Canada; Benjamin Cronyn, D. D., Bishop; and J. Hellmuth, D. D., Dean of the Diocese of Huron; C. C. Brough, A. M., Archdeacon of London; F. W. Sandys, D. D., Archdeacon of Huron; E. L. Elmwood, Rural Dean; Andrew Elias Miller, Incumbent of Mission; Dr. Addison Worthington, Representative in Synod of Congregation; Jas. Perkins, Jas. Young, Richard Gilhuly and Jos. Wilderidge, Churchwardens; Wm. Robinson, of London, Architect; Robt. Young, of Howick, Contractor; Rev. A. E. Miller, Dr. Worthington, Jas. Perkins, Richard James, Jno. Stinson and Jno. Waters, Building Committee.

After the ceremony, the Dean delivered a short but appropriate address, complimenting the clergyman on his success and prosperity. The assemblage repaired to the Drill Shed, where a bountiful supply of viands were placed at their disposal by the ladies of the congregation. The Venerable Arch-deacon Brough, the Rev. Mr. Murphy of Kingham and others, gave short addresses, when a collection was taken up amounting to \$20.50, this with the collecton on Friday, \$18.57, making \$49.07 of an addition to the building fund, was a fair specimen of liberality for a comparatively small congregation.

**PROCESSIONAL HYMNS.**—An interesting discussion has been raised on the subject of "Processional Hymns," by a letter from the Provost of Trinity College, and a reply thereto by the Rev. Mr. Darling, of Holy Trinity, Toronto. Admitting the scriptural character, and abstract propriety of such hymns, and allowing, too, that they may be used with great effect on special occasions, the learned Provost contends that their regular use is incongruous with the appointed form of Morning and Evening Prayer, which has a penitential rather than jubilant character. There is great force in the argument, and such a letter from such a man we hope will have a tendency to check unauthorised deviations from the established order of our service, and the recognized customs of the Church. The reply of Mr. Darling is courteous in tone,

but inclusive in argument. He fails to invalidate the main position of the Provost, and commits the grand mistake of making a personal application of the subject, and then defiantly proclaiming his determination to persist in the practice which has been begun at Holy Trinity. We do not think it wise to consider such a subject only in the light of an individual or a Church; still less can we approve of the suggestion that in order to adapt the services of the Church to a novel custom, a discretionary power should be left with any Clergyman, or even Bishop, to omit at pleasure the introductory part of either Morning or Evening Prayer. Instead of venturing upon such an unwise and dangerous course, it will be far more advantageous to the Church to separate the Litany from the Morning Service, and to hold them as they were originally intended as separate services. We all feel and admit the inordinate length of our Morning Service. Here is a remedy for the evil, and a remedy which will allow of the introduction of processional hymns, if they are permitted by the proper authority.

MEMORIAL TO BISHOP STRACHAN.—The question of erecting some memorial in the Toronto Diocese to its late beloved Diocesan, is again raised. A strong editorial article in a recent number of the "Church Herald" appears calculated to induce some definite action. It will be a lasting reproach to the Diocese for the matter to remain asleep any longer. There surely should be no difficulty in determining upon a suitable plan, and in raising the necessary funds. We shall go in strongly for a "free Church"; and if not in Toronto, why not in Hamilton? The Trinity College movement has virtually failed; a Missionary See is hardly the kind of thing. Either the Bishop's Strachan School, or a Free Memorial Church, is the thing required. Who will take it up? Pray let us wait no longer!

ST. JOHN'S SCHOOL, HAMILTON.—An effort is being made to raise funds for building a new School for the West end of the city. In furtherance of this object, a musical and literary entertainment, got up solely by the teachers of the School, under the superintendence of the clergy, was held in the Crystal Palace on Wednesday evening, Aug. 25th. It was eminently successful, more than 1000 persons being present, and everything passing off with satisfaction. About \$150.00 were realized. The success of the effort affords striking evidence of the advantage of interesting the poor people in Church movements, and of making on such occasions only a low charge for admission.

THE CLERICAL ASSOCIATION of the counties of Grey and Bruce, in the Diocese of Huron, met on 21st July, at Clarksburg. There were four members present, from Owen Sound, Durham, Meaford and Clarksburg respectively. After the litany and celebration of the Holy Communion, there was a discussion on Heb. iv 1-8: in the afternoon there was an interesting consultation upon matters of parochial and Church interest, and in the evening a sermon by Mr. Evans of Durham, on Phil. ii, 12, 13. The subject of discussion for the next meeting is "The vast importance of uniformity in conducting divine service."

CHURCH AT SHARON.—The friends of Rev. W. Carry, of Holland Landing, will gladly note the opening of a "gem of a Church" at this point in his mission. There is a peculiarly interesting history connected with Mr. Carry's dealings with the "Davidites," a local sect of the region who are being gradually absorbed into the Church.

**MONTREAL MISSION FUND DEBT.**—By means of extra exertions this incubus has been liquidated to the amount of about \$5000. The annual income of the Fund is from \$16000 to \$18000 per annum: but only \$4000 to \$6000 come from the parishes, the rest being from the English Society for the propagation of the Gospel, which gives about \$13000 per annum to aid in the work of the Diocese. This grant is continually decreasing, while the requirements of the Diocese are rapidly increasing; to prevent further debt, therefore, it is necessary for the people of the Diocese greatly to increase their contributions.

**A CHURCH SCHOOL FOR GIRLS AT OTTAWA** has been started recently. The work goes bravely on! We observe in the *Gospel Messenger* notice of a book recently published entitled "The American Convent as a school for Protestant children," (P. E. Society of Evangelical Knowledge, 3 Bible House, New York). The circulation of such a publication would be a wise step on the part of the promoters of these Church Institutions.

**ONTARIO v. TORONTO DIOCESE.**—This case seems likely to go into the Civil Court after all, in consequence of neglect of duty on the part of some of the Diocesan agents. It is a matter to be very deeply deplored; and whoever may have the responsibility of it is seriously to blame. There is something perfectly outrageous in the Church thus going to law against itself. Where is the example to the world? Is it not possible even now to arrange the matter by mutual accommodation? If not, it is simply a disgrace.

**RE-OPENING OF THE SIX NATIONS CHURCH NEAR BRANTFORD.**—This ceremony took place on 29th July. There was a large attendance, and very interesting proceedings. A sermon was preached by Rev. J. G. Geddes, of Hamilton; the Silver Service and Bible presented by Queen Anne 150 years ago, were exhibited; and subsequently a pic-nic, with Lacrosse and other games, wound up the proceedings of a pleasant day.

**REMOVAL.**—We observe that Rev. W. H. Swythe, lately numbered amongst our most energetic Canadian Clergymen, has removed to Trinity Parish, Hudson, in the Diocese of Michigan, and recently presided as Dean at the Convocation of Southern Michigan.

**BISHOP OF WINCHESTER.**—The resignation of the Bishop of Winchester has been announced. His Lordship is very advanced in life, and for a long time has been in infirm health. It is rumoured that he will be succeeded by the Bishop of Oxford.

**NEW CHURCHES** are in course of erection at Leechville and Carronbrook, in the Diocese of Huron; and at Mitchell, considerable improvements are being made in the existing Church.

**THE SUNDAY-SCHOOL AND PARISH FESTIVAL AT ANCASTER** on the 21st July, appears to have been an entire success, very creditable to Rev. W. B. Carey, (Curate,) and all concerned.

**PRESENTATION TO REV. R. H. STARR.**—This popular Curate of the London Cathedral, Huron Diocese, was recently made the recipient of a princely donation on the eve of his departure for England.

**A PRESENTATION TO REV. M. JONES, OF OMEMEE** took place lately, although Mr. Jones has but very recently entered upon his new sphere of duty.

ST. JOHN'S, PORT DALHOUSIE was opened for Divine Service a few days ago. It is described as a very tasteful structure, and very complete.

CHRIST CHURCH, WATERLOO.—The corner stone of this Church was recently laid by the Bishop of Ontario.

#### GREAT BRITAIN.

REFORM OF CHURCH OF ENGLAND REGULATIONS.—At a clerical and lay conference of the "Evangelical" party, held at Ipswich, Rev. Mr. Ryle suggested; 1st, that there should be a Bishop to every county at least; 2nd, that the power of Bishops should be less autocratic, being limited by a standing council; 3rd, that the Chapters of Cathedrals should be reconstructed and residence required; 4th, union of the convocation of the two provinces, increase in the number of Proctors for the parochial clergy, and admission of representatives of the Laity; 5th, introduction of the order of sub-deacons; 7th, liberty to divide the services, and have occasionally a simpler service. There is something very practical in these suggestions, and it is remarkable that they are hailed by the Ritualists with a warm welcome. Indeed, although proceeding now from the Evangelical party, they have been the pet projects of the High Churchmen for many years past. The earnest men of all parties seem to be growing unanimous upon practical questions.

THE IRISH CHURCH BILL, notwithstanding all the protests, lodged against it on all sides, and the powerful opposition of the House of Lords has carried the day; the only important modification effected being the reservation of the Surplus Fund for the present without appropriation to any specific object for the time being. The Church gets her eight and-a-half millions compensation, and the balance stands over. When all things are taken into account, we cannot, after all, think that the Irish Church is very badly used. It may have some cause of complaint; but eventually, it will have more cause for gratitude and joy. As thus freed from its servile bondage to the State, it will begin to develop an elasticity and vigour unknown in its former history. The results will be an increase of spiritual success. Already preliminary arrangements are being made for the future organization of the Church into Synods, &c. The Bishops are moving wisely in admitting the laity to their counsels. We still hope for glorious things from the Irish Church.

BISHOP OF SALISBURY.—We have to announce the death of the Right Rev. H. Hamilton, Bishop of Salisbury. The learned prelate has for some time been in very infirm health, and unable to attend to the duties of his diocese. His death is much regretted: for although in some things his views were extreme, he was a most able scholar, a most genial man, and a most exemplary and efficient bishop. The vacant See, has been conferred by Mr. Gladstone upon Dr. Moberley, for some years past, head master of the school at Winchester. We believe the Church may be congratulated upon a valuable acquisition to the Episcopal bench. Dr. Moberley is eminent for his scholastic attainments and administrative ability; while his views upon theological and ecclesiastical subjects are moderate and sound. If he conduct his diocese with the same energy and success with which he has managed the Winchester school, his appointment will prove a blessing to the Church.

**INTERCOMMUNION WITH THE EASTERN CHURCH.**—The recent report of the Lower House of Convocation upon this subject is very interesting. In view of the spiritual necessities of sailors, traders, and travellers in the East, being members of the Church of England, the Report advises that direct communication with the Eastern Church authorities should be opened, and measures forthwith taken for the purpose of securing Catholic Baptism, Communion, Marriage and Burial for the class of persons referred to above, at the hands of the Clergy of the Eastern Church. Reciprocity in this matter is, of course, the mode of carrying out their object; and negotiations are to be opened expressly "with a view to establish such relations between the Communions as shall enable the Laity and Clergy of either to join in the Sacrament and Offices of the other without forfeiting the Communion of their own Church." The prospects of success are excellent.

**THE ANGLO-CONTINENTAL SOCIETY** is organized for the purpose of making known to Foreign Churches, the principles of the Church of England, and persuading them to return to the same basis of Primitive Truth and Purity. It appears to be effecting a vast amount of good, and leavening the Foreign Communion with sound Reformed principles. Its publications during the past year have been in Greek, Latin, French, Italian, Spanish, Danish, Swedish, Bohemian, Russian, American and Arabic. They consist of authoritative documents of the Church, and celebrated treatises by our most eminent Theologians. In Spain, Italy, and the Eastern Church, its influence is marked. The celebrated "Responso Anglicana," or "English Answer" to the Pope's Encyclical has, through this Society, received a wide circulation and attracted a great deal of attention.

**THE NATAL CATHEDRAL.**—The Judicial Committee of the Privy Council has recently decided that, in consequence of a clause in the Royal Letters Patent to Bishop Colenso in 1853, the Church at Pietermaritzburg used as a Cathedral of the Diocese of Natal, remains still vested in Colenso; and that the Metropolitan of Capetown cannot hinder him from using it as his Cathedral. This is only another instance of the way in which the Church even in the Colonies may be entangled in the red tape of State Connexion. The decision, however, does not affect the arrangements made with and by the new Bishop, and it is gratifying to know that he is prosecuting his labors with encouraging success.

**DEAN OF DURHAM.**—The Very Rev. Dr. Waddington, Dean of Durham, is dead. He had attained a venerable age, and has gone to the grave full of years and of honours. In his days, Dr. Waddington has been a man of influence and note. His "History of the Church" is a monument of his piety and learning. The vacant deanery was first offered by Mr. Gladstone to Dr. Temple, head master of Harrow; but being refused by him, it has been conferred upon Rev. W. C. Lake, with a view, it is said, to the reconstruction of the University.

**FREE SEATS.**—The movement to abolish pews has now a recognized organ in the "Church of the People." It is found in England that wherever the pews are abolished in Churches, a large access of Church attendants takes place forthwith—a fact which shows that vast numbers of people are excluded from public worship by the unchristian institution of Pews. In all such cases, too, the revenue of the Church is largely augmented by the offertory.

**LAY CO-OPERATION.**—An important movement has been begun by the new Bishop of Lincoln. He has invited to a friendly conference all the principal laity of his diocese, with a view to enlisting more fully their co-operation in church matters. It was very numerous, and resulted, after the most friendly conversation, in a series of resolutions, appointing a Lay Council to work with the Bishop and Clergy, and pledging them to give all the aid in their power in supporting and extending the various institutions and enterprises of the church. The happiest effects are likely to follow. We commend the adoption of a similar plan here. If we would secure the co-operation of the laity of the Church, we must interest them in church matters; and we must attempt this, not by dictation, but by friendly consultation.

**LICHFIELD DIOCESE.**—The Bishop of Lichfield, Dr. Selwyn, has taken a very practical method of obviating the inconveniences of his large and unwieldy diocese. His Lordship has availed himself of the services of Bishop Hobhouse, an ex-colonial bishop; and taking charge of one part of the diocese himself, and placing the other under the care of Bishop Hobhouse, he has practically divided his diocese into two. Some such arrangement has long been needed; it will doubtless work well. The same plan may be adopted with advantage in other dioceses. It is an admirable way of solving the difficulty involved in an increase of the Episcopate. If the Church is to be efficient, we must have small dioceses, and small parishes. The same rule applies to Canada, equally with Great Britain.

**BOUQUET AND RITUALISM.**—At St. Peter's, London Docks, on July 4th, Rev. A. H. Machonochie, of St. Alban's, Holborn, was the Preacher at evening service, and carried a bouquet of flowers to and from the pulpit: the Incumbent of the Church also carrying one when he went to receive the Offertory, and present it on the Altar Table. Are these men following the bright example of Henry Ward Beecher, whose Pulpit Bouquet costs about \$800 per annum? Surely we have something more serious to engage attention in divine worship than this ridiculous dandyism! If "ritualism" is degenerating into this, it can do nothing more than excite contempt.

**SUPERANUATED BISHOPS.**—A Bill introduced by the Archbishop of Canterbury in the House of Lords, makes regulations for providing Bishops retiring from active duty with a pension, and appointing co-adjutors to those who may become mentally incapacitated. It is a very judicious measure, and has long been needed. No consideration can justify a Bishop retaining office when physically or mentally disqualified for the due discharge of its duty. The Church has suffered much from this; and the arrangement proposed by the Primate, although not perfect, is certainly a right step.

**RETURN OF PERVERTS.**—Many of those persons who in past years had been driven, or bullied or coaxed out of the English Communion into that of Rome, are returning to their Mother Church again, tired of their self-chosen step-mother, and disgusted with the superstition and bondage they had found in place of purity and freedom. The example is instructive, and should not be lost upon those who too often evince an inordinate attachment to the discipline and worship of the Romish Church. Our own Church may not be perfect in many practical matters; but better a thousands times it is than the apostate Church of Rome.

THE RITUAL COMMISSION.—A change long desired by many Churchmen is in the report of this Commission, viz: The removal of the lessons from the Apocrypha, with few exceptions, from orders of lessons to be read in Church. Other points in the Report are, an extra table of lessons for Even-Song on Sundays, shortening of some of the lessons, occasional disregard of the division into chapters as the boundary of the lessons, reading of Gospels and the Acts at Evening Prayer upon occasion, and reading of the Book of Revelation in Advent Season.

#### THE COLONIES.

BISHOP JENNER'S DIFFICULTY.—The secret is at last revealed; and people may now cease to wonder at the strange conduct of the Synod of Dunedin. At the meeting of the Synod on 7th April, the Primitive, Bishop Harper, strongly urged the recognition of Bishop Jenner. In the course of his remarks he stated, that "The Church, as the case is here, is represented by a body, elected by persons who were unscrupulous enough to say, that they were Churchmen while attending no church or chapel. Even the Rural Dean said that the whole election had been a ludicrous sham and farce. The Synod as constituted, could not properly represent the mind of the Church." Under such circumstances it is not surprising that motions to recognize Bishop Jenner, and to refer the question to the Archbishop of Canterbury, were successively lost. A correspondent of the *Victorian Churchman*, states, that the adverse majority is as follows: "one customarily attends the Presbyterian church, a second goes to a Baptist chapel of an evening, three at least have not been communicants for two years or more, one represented a district containing seventeen churchmen, and several represent the extreme violent "evangelical party." Of the seven clerical representatives a majority was in favour of the motions for recognition. Is it not disgraceful that unprincipled Presbyterians and Baptists, or practically excommunicated Churchmen, should be able to obstruct church work by their interference? Let us beware in time, here in Canada, lest any loophole be left open in our Synod constitution for the entrance of such alien matter to obstruct our course, and falsify the mind of the Church.

THE MADAGASCAR MISSION is in a very prosperous state. It was begun in 1864, and is in the charge of 304 clergy, and under the episcopal supervision of the Bishop of Mauritius. It is now proposed to send out some more clergymen under a "Bishop of Madagascar," who can devote himself altogether to the interest of the island, as the Bishop of Mauritius has not been able to do.

A WHOLESALE CONVERSION TO THE ENGLISH COMMUNION, has taken place at Nagpore in India. About 7000 persons with their ministers, originally missionaries of a German society, had applied for admission into the English Communion to the Bishop of Calcutta, and were accordingly admitted in due form.

DISESTABLISHMENT IN JAMAICA. There is a movement on foot, which will doubtless be successful, to disestablish the English communion in this island. It costs the island by taxation, \$30,000 per annum for the support of two bishops and about 100 clergy.

(Our American and Miscellaneous Church Items are crowded out.)



## LITERARY REVIEW.

**THE MALAY ARCHIPELAGO.**—A very interesting and valuable work has been published by Harper and Brothers, New York, on "The MALAY ARCHIPELAGO;" the land of the Orang-Utan, and the Bird of Paradise; by Alfred Russel Wallace. The author has distinguished himself by several previous books of travel; and this will certainly add to the reputation he has gained. It narrates in a graphic manner the observations made by Mr. Wallace during a tour of exploration through the Malay Archipelago, accompanied with valuable dissertations on, and illustrations of, the geography, ornithology, &c., of the whole territory through which he passed. The work is divided into about 40 chapters, with valuable appendix and index. In these we have descriptions of the following groups:—*Indo-Malay Islands; The Tinour Group; The Celebes Group; The Moluccas; and the Papuan Group.* In addition, we have 10 maps, and 51 illustrations of different insects, flowers, &c. Mr. Wallace is a most careful observer of natural scenery, and a most graphic describer of what he has seen. Apart, therefore, from its artistic excellence, the volume possesses remarkable interest. It supplies a large amount of information respecting a country we have hitherto known very little about, and it cannot do other than stimulate further inquiry. The illustrations and maps are beautifully drawn, and add much to the value of the volume. Altogether, indeed, THE MALAY ARCHIPELAGO is worthy to rank with any similar production which of late years has issued from the press. The Messrs. Harper have rendered good service to science and literature in its publication. We wish for the volume a wide circulation; and we heartily commend it as a present for young people, and as a book for school libraries. The more such works are sought after and read, the more widely information of a right kind will be diffused, and the more effectually a pernicious literature will be counteracted.

**FAMOUS LONDON MERCHANTS.**—This is a book for Boys, written by H. R. Fox Bourne, and published by Harper and Brothers, of New York. It is intended to furnish some account of the growth and influence of trade, and the character and work of its heroes. There are in all thirteen sketches of the most notable merchants of London. These are Whittington, Gresham, Osborne, Herrick, Smythe, Garway, North, Guy, Beckford, Thornton, Rothschild, Gurney, and Peabody. The book is also adorned with numerous illustrations, of some of the characters and scenes. It is admirably suited for the class of persons for whom it is intended. The sketches are very pleasantly written, and the practical influence of their perusal must be good. Parents will do well to place such a book in the hands of their children; it may also appropriately find a place in the libraries of both Day and Sunday Schools. It will give a stimulus to noble aims and active efforts.

**MY DAUGHTER ELINOR.**—This is another of the NOVELS issued by Messrs. Harper and Brothers, and is well worthy of the reputation of their firm. It is admirably written, and abounds with graphic and entertaining scenes. We cannot conscientiously recommend every Novel which is placed in our hands; but MY DAUGHTER ELINOR may be read with interest and profit. The style is good, and equally so the moral.

Mr. Charles L. Hemans, the son of the poetess, has just published "A History of the Mediaeval Christianity and Sacred Art in Italy, (A. D. 900-1350)." It is a continuation of his previous work on "Ancient Christianity and Sacred Art," and the series will probably be completed by one more volume, reaching down to the sixteenth century.

Mr. Froude has written his eleventh and twelfth volumes of his "History of England, from the fall of Cardinal Wolsey to the Death of Elizabeth." They will be published very soon, and it is expected that they will complete the work.

A curious letter from Sir Walter Scott to Mr. Slade, disclaiming the authorship of the Waverley novels, and dated 1821, has lately been bequeathed to the British Museum.

A selection of the correspondence of the late Earl of Elgin, edited by Mr. Theodore Walrond, is about to be published by Mr. Murray.

## CORRESPONDENCE.

THE UNPARDONABLE SIN.—The following letter on the Unpardonable Sin was unavoidably postponed from our last.

There have been many expositions offered by modern writers on the texts, St. Matthew xii, 31-32, and Hebrews vi, 4-5. It would be too tedious to our readers to quote them; suffice it to say that such writers as Grotius and Dr. Hammond strive to qualify the severity which is pronounced upon the sin mentioned. The latter learned writer thinks that pardon will be vouchsafed upon a particular repentance; but this may be said of every wilful sin, yet our Lord plainly mentioned that a difference exists between the sin against the Holy Ghost and other sins. From our Saviour's words we observe that He distinctly refers to *blaspheming*, i. e., in thinking or in speaking against the Holy Ghost. We may further observe that this blasphemy was not so much against the miraculous operations by the Holy Ghost, as in casting out devils or in healing diseases; for this blasphemy was spoken against the Son of Man, and might be forgiven, but it was especially blasphemy against the Holy Ghost, which sin seems therefore to consist of a total denial of the gifts or distributions of the Holy Ghost, and the inward effects upon the heart or soul of man, as for example the gifts of wisdom, knowledge, faith, prophecy, discerning of spirits, the gift of tongues, and the interpretation of them. Why the sin against the Holy Ghost is unto death, or unpardonable, rather than any sin against Christ while on earth, thus appears: Because these gifts or distributions of the Holy Ghost were the last and strongest evidence which Divine Wisdom designed in order to win men from hardness of heart and unbelief. It was a sin to be committed after Christ had ascended, and the Holy Ghost had been poured down on the day of Pentecost. If the life and teaching of our Lord and His chosen ministers; if their signs and wonders of power failed among men—still Divine forbearance would send and offer the Holy Ghost. "And when He is come," said our Lord, "He will reprove the world of sin (in rejecting Me), and of (my) righteousness, and of (a future) judgment; of sin because they believed not on me, (of whose mission and resurrection He will convince them by His wondrous gifts conferred on them that believe in Me); of (my) righteousness, because I go to my Father, (to whom I could not ascend were I not a righteous person) and ye see Me no more on earth; of judgment, because the Prince of this world is judged," i. e., condemned, John xvi. The sin against the Holy Ghost may be expressed in one word—unbelief, such as proceeds from perverse and stubborn minds; and that it is unpardonable may be considered in respect of the efficacy of any other gifts, powers, and motives than those offered in the Gospel. To be in the fellowship of the Holy Ghost, to have the offer of grace now and of a life to come—what other gifts and motives can avail to turn the hearts to God and Heaven, if they do not avail? "How shall we escape if we (Christians) neglect so great salvation, which at the first began to be spoken by the Lord, and (after) was confirmed unto us by them that heard (Him); God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts (or distributions) of the Holy Ghost, according to His own will?" Hebrews ii, 3-4. And again in Hebrews vi, 4-7: "It is impossible for those who were once enlightened (in baptism) and have tasted of the heavenly gift, and were made partakers of the Holy Ghost (sent down from Heaven), and have tasted the good word of God (preached in divers tongues and confirmed by many miracles), and (have seen and felt) the powers of the world to come; if they shall fall away (from Christianity), to renew them again unto repentance: seeing they (by so doing) crucify to themselves the Son of God afresh, and put Him to an open shame." B.

## THE EUCHARIST.

An answer to the Query on this subject has been supplied by X. Y. Z., but is unavoidably crowded out.

## NEW QUERIES.

1st. "Sigma" asks for a correct definition of the word HELL as uses in the *Apostles' Creed*, "He descended into Hell."

2nd. "A Sunday School Teacher" wants to know the difference between the *first* and *second* Prayer Books of Edward VI, of which he sees such frequent mention; and also which is now binding upon the Church.

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

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

It is neatly printed and ably edited, and while devoted generally to the dissemination of religious truth, and therefore to the interest of all denominations of Christians, the Church is especially intended for those who are connected by membership sympathies of sentiment with the Anglican Church; hence to them it must be an ever-welcome visitor.—*Hamilton Times*.

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

The various departments present a great variety of contents, systematically arranged, and eminently calculated to every churchman's family. We wish this new enterprise abundant success.—*Ottawa Times*.

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

It is just the book that the churchmen of Canada need, and we sincerely hope it will be well supported. Amongst its contributors we have found the names of many of the most learned writers in the country and Europe; and its price is so low as to place it within the reach of every one.—*Windsor Record*.

This magazine is intended more particularly for members of the Church of England, and will, as we have said, occupy neutral ground as between High and Low Church men. The magazine is well printed, and contains 48 pages of excellent reading matter.—*Brookville Recorder*.

It is well printed upon good paper, and the contents seem to be of an interesting and appropriate character. We commend this work to the notice of every member of the Church of England in Canada, who will certainly be pleased with it; and we will not think it too much to say that the Magazine, which can be obtained objectionably; for while the Magazine upholds the doctrine of the Church of England free from all innovations, there is a liberal spirit displayed in its mode of dealing with religious subjects, which we most heartily commend.—*Montreal Daily News*.

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

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

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

The number before us exhibits a degree of talent, freshness, and literary merit generally, which must secure for it a very large circulation. We feel warranted in commending it to all members of the Church of England, but to the public generally, and wish it abundant success.—*St. Catharines Times*.

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

We certainly prefer Monthly Magazines to Weekly News-papers as organs of religious bodies, and hope that the present offer to improve the taste in this respect may prove successful.—*Etoria Observer*.

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

A review of its contents attests that it is well worthy of the patronage of those who view it as representing. The Magazine embraces a variety of topics, which are presented in a manner that cannot fail to command attention. The publication will fill a want that has been felt in the religious literature of the country.—*Simcoe Canadian*.

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

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

Of course it is designed more particularly for the members and adherents of the Church of England, but it contains ever so much that may be read with advantage by Christians of every name. Thinking into consideration the large number of persons identified with the Episcopal Church in the Dominion, it ought to have a very large circulation.—*Christiana Advocate*.

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

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

It is a neat, well-printed pamphlet of forty-eight pages. The contents are varied and highly interesting. The original articles appear to be the work of Englishmen. The tone of the Magazine is undoubtedly English, judging from the first number. It is firm, unflinching, and just, and at the same time, evangelical and courteous. As a clear exponent of the doctrines and ritual of the Church of England, SUCH CHURCHMAN'S MAGAZINE bids fair to be very useful. Such CHURCHMAN'S MAGAZINE has long been wanted in this country.—*Brampton Courier*.

To judge by the sterling worth of the articles it contains the Churchman's aid it will receive from celebrated writers in the Dominion—that it will command a large circulation.—*Brampton Times*.

It is an octavo volume of 48 pages, neatly printed on superior paper, with a cover. The style and arrangement of original as well as selected articles, and are from the pens of able and distinguished writers. With the advantages which the publishers possess, and taking the present number as a sample of its character, we have no doubt the Magazine will have an extensive circulation throughout the Dominion.—*Bellefleur Intelligence*.

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

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

It is a very neatly printed pamphlet of forty-eight pages, and issued to the members of the Church of England as an organ of public sentiment in the Dominion. Whether or not there is any pecuniary interest in the Magazine, generally acceptable to the different classes of Churchmen is more than we can say. The journal before us is an effort in that direction. All the articles are more or less interesting.—*St. John's, (N. B.) Globe*.

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

CLERGY OF CANADA.

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Age.	WITH PARTICIPATION IN PROFITS.			WITHOUT PARTICIPATION IN PROFITS.			Age.
	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly.	Quarterly.	
25	\$18 10	\$9 40	\$4 80	\$16 50	\$ 8 50	\$ 4 30	25
30	21 20	11 00	5 70	19 10	9 80	5 10	30
35	24 50	12 60	6 50	22 10	11 40	5 80	35
40	29 00	14 90	7 60	26 10	13 30	6 90	40
45	34 20	17 50	9 00	30 40	15 60	8 00	45
50	40 50	20 80	10 60	37 10	19 00	9 70	50
55	51 30	26 20	13 30	47 50	24 30	12 40	55

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

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

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Hamilton, July, 1869.

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**A. G. RAMSAY,**

Manager.