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SPECIAL NOTICE.

We must apologize to our readers for the omission of a large amount of valuable information from the present number, in our RELIGIOUS and LITERARY REVIEWS, NOTES ON PASSING EVENTS, and CORRESPONDENCE. Our pages had become crowded, and several excellent articles in type must stand over in addition to the above. The truth is our space is too limited. We want the addition of 16 pages. This is now in contemplation, as soon as we secure 500 additional subscribers. We shall then publish one of the cheapest and best conducted Magazines in Canada, or America, or Great Britain. This is our aim.

Brother Churchmen help! Subscribe! Recommend!! Write!!! We must have 5000 *bona fide* subscribers.

TO CORRESPONDENTS.

Communications for the Magazine have been received from the Revs. J. Curry, C. P. Mulvany, R. Harrison, N. Smith, M. Burnham, W. E. Cooper, Captain Aylmer Somerset, and Messrs. J. Hague and W. Jones. All communications for the next number should be to hand by the 15th of the month. We still ask for help;—short, pithy, interesting articles preferred.

TO SUBSCRIBERS.

Subscriptions have been received from the following subscribers to the first volume of the Magazine:—Dr. McMurray, J. Cayley, W. Logan, J. Torrance, M. Neale, N. A. McAgy, W. White, H. Morson, A. Douglass, A. Steward, J. G. Ridout, R. V. Rogers, R. Hindes, 60th Rifles, Mrs. Tovegrove, Mr. McDonough, Mr. Wilson, E. Jarvis, W. Ellis, W. Comp, W. B. Bailey, J. Tydd, J. Manser, W. W. Boswell, W. A. Cooley, T. Garrott, J. McQuestion, J. Winer, J. H. Wilson, Dean Hellmuth, Dr. Cameron, Mrs. Fraser.

SUBSCRIPTIONS have been received for the 2nd volume of the Magazine from the following:—G. T. Mason, M. Burnham, W. A. Read, M. J. Halson, T. J. Williams, C. P. Abbott.

We shall feel obliged if other subscribers will remit their subscriptions without delay. We need those for the past year to pay standing accounts; and those for the present year to meet current expenses. Will our friends oblige us? Each individual subscription will help.

And will our present subscribers favor us by each one securing an additional name? We must have 5000 subscribers. It can be done. We intend the Magazine to be indispensable for every Church family in the Dominion. Now is the time to subscribe. If our circulation increase as we hope, we shall enlarge the Magazine by the addition of 16 pages.

Note that:—64 pages! 5000 circulation!! Help!!!

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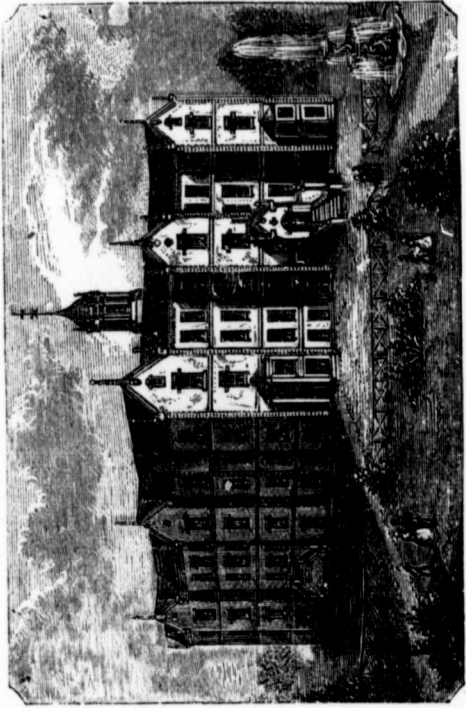
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TALES, ESSAYS, AND REVIEWS.

"OUR DAILY BREAD."

BY MRS. A. CAMPBELL,

CHAPTER II.

"Please mam do you want a girl to help sew, or do any kind of work?" timidly asked Jenny as she stood at the counter of a fashionable baby-linen warehouse, late in the day.

"No we do not" stiffly replied the well dressed shop-woman, "what with sewing machines we employ very few hands now, and they are only well recommended ones."

"Do you know anybody who might employ me?" again urged the girl, "I have'nt much of recommendation, as I only worked out six months, and that in the fur trade, but I think I could give satisfaction for any work done, and I need it so badly?"

"No," said the woman carelessly as she moved her box of lace out of Jenny's reach, as if she feared her being tempted by them. "I don't know any. People call every day, asking for work. They're as troublesome as beggars."

With a sad sigh, and a polite "Excuse me," Jenny turned to leave the shop.

"Stop a bit, young woman!" said a lady, who had heard all the conversation, seemingly employed in choosing some flosses for embroidery. "I would like to speak to you. I am in want of a person to sew. How is it you are out of work?"

By skilful cross-questioning, the lady drew from our heroine her

story—where she had work; and finally, with much hesitation on the girl's part, why she had lost her place. Then in a prompt, business-like way, she said:

"Get into the sleigh there at the door—in front with the driver, my girl. I shall see about this."

While Jenny turned to obey, the shopwoman took the opportunity to whisper to the lady:

"Take care ma'am! you may be imposed upon. Her story may be all made up. You musn't take up with every stranger you see, because they tell you a pitiful story; you know she may be a bad character. You oughtn't, perhaps, be seen with her in your sleigh."

"Mrs. Sharp," said the lady, "I am not afraid. I am taking the very means to prevent the girl becoming a bad character. Pardon me if I say, that though obliged for your anxiety on my account, yet were a little more charity and womanly sympathy exercised towards poor, tempted, tried young girls, there would be a smaller number of lost ones, and less taxation for gaol support. We are, in a certain measure, each our brother's keeper. Good morning."

"Good morning. Please excuse me!" said the discomfited shopwoman, as she swallowed down the rebuke, and tried hard to give the shadow of a smile to the very good customer she would not have offended for a dozen young girls.

"Drive to Gimcrack's hat and fur establishment, Andrew," said his mistress, as she seated herself in the back seat of the sleigh. A respectful touch of the hat, and they drove off.

Now, Mr. Gimcrack, though a very fine gentleman in his own house, in his handsome sleigh, and in his front pew at church, nevertheless was a close man of business, and was always to be found in business hours at his post.

Walking very pompously up and down his shop, with his hands in his pockets, seemingly idle, but in reality looking closely after his clerks; or seated at his writing desk, busily balancing profit and loss bills, of which the profit was by far the greatest number; so when Mrs. Davidson Davis asked for him, he came forward with one of his blindest smiles, to greet one of his best customers.

"Had you a girl working for you, named Jenny Logan?" enquired the lady.

"I don't know, I'm sure, he replied, somewhat taken aback. "I never know the name of the hands, you know. I shall enquire from the foreman for you, Mrs. Davis. James, touch the foreman's bell."

"Had you a girl working here, named Jenny Logan?" repeated Mrs. Davis, addressing that individual, as he made his appearance.

"Jenny Logan! Let me see. Yes, ma'am, we had," was the reply.

"How long did she work for you?"

"As nearly as I can tell from memory, about six months, ma'am. But I can see by the books, if you wish."

"No, thank you," was the lady's answer; "that will do. Was she a well behaved girl—a girl of good character?"

"Excellent," was the man's reply. Quiet, industrious, honest, and very respectable indeed."

"Then—excuse the question—may I ask why she was turned away in the middle of your busy fur season?"

A frown from Mr. Gimcrack, and a little hesitation on the man's part, betrayed that something was wrong. Then came the answer:

"She was turned off because she refused to do some work required of her—that was why, ma'am," continued the man, in a more confident tone.

"Refusal to work!"

"You may say 'rebellion,'" interrupted Mr. Gimcrack; "for it assumes those proportions, and that could never be tolerated in a large establishment like this. You know," he went on, in a half fawning, half pompous manner, "there is a great difficulty, Mrs. Davis, in managing and satisfying this sort of people; they have their likes and dislikes; and were they all to be attended to, my foreman, Mr. Bence, there, would have little else to do."

"I understand," said Mrs. Davis, in a tone slightly tinged with sarcasm, "you have a difficult part to play sometimes to please everybody; but, Mr. Gimcrack, excuse me one more question: Was it, or was it not, for refusing to work on Sunday that this helpless young orphan girl was turned away? Please answer that question."

"Well, you see, ma'am," was the apologetic reply of the foreman, as his master turned on his heel and pretended to be busily examining some work just brought in, "it was an exceptional case. A press of work came in—caps for eight hundred soldiers—and had to be got roady at once for cold weather; unusual thing that, you see."

"Very unusual," replied Mrs. Davidson Davis; and her voice rose sweet and clear, so as to be heard all over the store; and so as to cause two gentlemen, busy choosing racoon skins, to turn and listen to her. "Very unusual thing, indeed, in a Christian country, for a friendless young orphan girl to be turned adrift upon the world, to starve or be lost, because she refuses to make caps on the Sabbath day. I trust in God it is very unusual indeed. Please," she continued, turning to Mr. Gimcrack, "to close my account, and strike my name from your books. Good morning, sir." And the practical energetic lady turned and left the store, followed in a moment after by the two gentlemen, who had suddenly found the racoon skins did not suit.

"Hang the girl," said the pompous furrier, as he strode up and down his shop in a rage. "I wouldn't have had this happen for £100. Who

would have supposed that a protege of Mrs. Davis' was sewing here? And it's not the loss of her custom alone, though she is one of our largest purchasers; but that I'll not hear the end of the business in a hurry. She's that sort of woman; she'll tell it round; she's always sticking up for the oppressed class, as she calls them; and is at the head of the Lord knows how many meetings for this, and meetings for that; and now she's got some capital out of me to work on, she'll make the most of it. Mr. Bence, see that you find out that girl to-night; give her five shillings, and tell her she can come back to work on Monday. Perhaps that will shut up her mouth."

"Yes, sir," said the man, as he turned away and smiled to himself; "but I'm much mistaken if that lady hasn't been first."

Mrs. Davidson Davis had been first; she was not the woman to do things by halves. "My good girl," she said, as she came out of Mr. Gimerack's shop, "I find your story is true, so far. Not that I doubted you, for I thought you had an honest face, and I am seldom deceived; but I get at the bottom of everything for my own satisfaction. Now I will go to your home and see the sick brother. Andrew, drive where this girl directs you."

* * * * *

"How soon you're back, Jenny," said Jack, in a joyful voice, as he saw her face appearing in at the door. "You've got work, I'm sure, thank God."

"Yes," answered Mrs. Davis, as she followed close behind the girl, "she has got work, and you may thank God for it, too."

The heart of the lady was more touched than she liked to show, by the evidences of suffering and poverty she saw around her; and the dark shades of an early Canada winter evening were beginning to steal over the town, before she was ready to leave Jenny's little room. Twice had her man-servant, with his horse and sleigh, been sent home; and twice had he returned with a full basket and large bundle. A warm pair of blankets were spread over Jack's bed; a good fire was burning in the stove; and the table stood covered with provisions—enough to last for a couple of days.

Jenny's haggard, drawn, pinched face had relaxed its lines, and sweet peace and happiness smiled upon it. Mrs. Davis had been like a good fairy, before whose wand the shadows of starvation, despair and sorrow had fled; and from whose own bosom the blessedness of giving had been reflected.

"I'll see about the Victoria Hospital for Jack early on Monday morning," she said, as she buttoned up her seal-skin cloak, "and if they'll take him, which I feel sure they will, I'll send Andrew with the sleigh and plenty of wraps to move him comfortably and easily. You'll do very well till then. Good night."

As Jenny, with brisk, grateful movement, stepped forward to open

the door for her benefactor, Mr. Gimerack's foreman stood before it. He checked himself when he saw the lady; then as if there was no help for it, he walked in, laid the five shillings upon the table, and told his errand.

"You may take back the money," said Mrs. Davis, very quietly. "Jenny and her brother are in no danger of starving now, though you see the state they have been brought to," pointing to their pale and half-starved faces, "by having more principle than those who employed them; and tell Mr. Gimerack that the girl cannot go back to him, as I have engaged her myself. Not," she added, laughing, "that I intend to open an opposition fur store, but because a place where the moral welfare of those beneath him is disregarded, is no place for a helpless orphan girl to be in."

"Well, ma'am," said the man, in a tone of respect, "'tis not my fault, this Sunday work, you see. I must obey my master."

"My good man," replied the lady, "you must also remember that you have a master in Heaven, and you must obey him first; and, depend upon it, He'll pay you best. He says: 'Whoso honoreth me, I will honor;' and He is as good as his word."

In a few days, there was a great change in the situation of our poor friends, Jenny and Jack—the former was acting as under nurse and sewing girl in Mrs. Davis' house, where she had already become a favorite with her young charges, and gained the respect of her fellow servants—her story, which Mrs. Davis took no pains to hide, no doubt having something to do with it.

Jack had a bed opposite the sunniest window of a ward in the Protestant Victoria Hospital, from which he could see a lot of school boys sliding down a hill close by; and their merry shouts and laughter, as they got tumble after tumble in the soft snow, seemed to amuse him very much; for in spite of his painful back and weakness, he had many a hearty laugh at their expense, watching them.

The kind doctor had chosen this place on purpose, knowing how great an effect surroundings had upon the mind of a patient; and thinking that the change of scene from the biting, anxious care which was making the lad prematurely old, to the sight of boyish fun and healthful play, might have the happiest effect upon him; and he was not mistaken.

"Jenny," he said, as she came to see him one day, "isn't our Father good? We asked for daily bread, and he gives us comforts, happiness, everything, just as if he had taken His two hands and filled them as full as they could cram. We thought it a bad thing you losing Mr. Gimerack's place; I now see how much better you are off, and me too. If it hadn't been for that, I shouldn't have been here, and the doctor says I came just in the nick of time, too; and that after a couple of months more, I shall get well. Think of that!"

"Yes," said Jenny, "as Mrs. Davis said to the foreman that night, God, hallowed be his name, is a good master, and pays well for serving Him. He pays here, as well as hereafter; for His is the kingdom and the power and the glory, for ever and ever, amen. Oh, Jack, may the thought of all His goodness, in giving His own son to die for us, keep us very humble and faithful."

Mr. Gimerack did not hear the last of the story in a hurry. The Colonel of the Regiment called and expressed disapprobation, that he should have been mixed up in such a disagreeable story, as in carrying out the order, Mr. Gimerack should have increased the number of his hands, not make those he had work unlawfully; and the furrier, who had laid in some expensive sleigh robes on purpose to tempt the wealthy regiment, saw no more of him, or his officers either, and saw also to his great disappointment, that they had provided themselves elsewhere.

But the crowning blow of all was to come. If there was a Mordecai at Mr. Gimerack's gate, it was the coveted Mayorship of the town. What was his fine turn out, his handsome house and everything, as long as that much desired position was not his—more particularly as during the ensuing summer, there was a visit to be expected from two or three crack United States Generals, and no less a personage than a Royal Prince himself; and so Mr. Gimerack set his heart upon the election, and had so good a prospect of success, that he puffed along prouder than ever.

His hopes, however, were destined to be dashed to the ground in rather a humiliating manner. Meeting a fellow Alderman one day, he addressed him in his usual semi patronizing style, "Well Sturdy, my dear fellow, how are you, how goes the mayor question?"

"Well enough," was the curt reply, "except that you have no chance for it, as far as I see."

"How's that," said Mr. Gimerack, as he turned visibly pale, "what's up now?"

"Why this is up," was the straight forward answer, "It's got abroad that you work your hands on Sunday, and so you'r not the man for Mayor of this City—Alderman Steel and several others are dead against you. There is a bill now on the table to stop horse cars, to shut up the post office and to close cab stands on Sabbath, and in the face of that, it won't do you see to put in a Mayor, who works his hands on that day."

"But I don't!" was the crestfallen reply.

"But you did," was the answering remark, "and it's got wind I say, and won't do you any good."

"My dear," said his wife, as he told her all his disappointments and troubles, sure of ready womanly sympathy, "Perhaps 'tis for the best—for my own part, since I heard *that* sermon, I'd rather have less, with the fear of God, than great riches or positions without it. Depend

upon it 'a sabbath profaned, whatso'er may be gained, brings naught but a season of sorrow.' Let it be seen in your establishment, your home, and above all in your heart, that the fear of God is before your eyes, and the blessing of the Lord that maketh rich, and addeth no sorrow therewith will be yours."

Mr. Gimerack took her advice—made many changes. And like the wise woman that saved the city—she not only saved his business, but was the means of saving him also. And Mrs. Davidson Davis herself signed the indentures which bound Jack Logan as an apprentice to him—whom she was proud now to style 'The father of the work people.'

THE CHURCH IN BRITAIN TO THE TIME OF AUGUSTIN.

IN TWO PARTS.

PART II.

THE general impression left by a review of the history of the English Church to the time of Augustin's mission, is that its growth was vigorous but untutored. We find but little culture, and consequently but little power of dealing with theological subtleties: and hence the disproportion evident between the Church's efficiency as a self-governing body and her slender resources in dealing with heresy. At the period we have now reached, this deficiency, if it may be so called, was supplied; but the simplicity of the truth was therewith to some extent sacrificed, when the Church of England first entered into those relations with the Church of Rome which have supplied the chief material for her subsequent history. It was towards the end of the sixth century that Pope Gregory formed the design of having the Gospel preached to the fair-haired Angles, whose beauty had attracted his notice in the Roman slave mart. The mission was readily undertaken by the Monk Augustin and a few zealous followers; and it was not until they were embarked in the undertaking that its difficulties and dangers presented themselves in their true colors. Augustin was daunted by the prospect of the journey before him, and by the character of the people amongst whom he was to labor; and at length became so thoroughly disheartened with the project that he besought the Pope for his recall. Reassured, however, by the advice, and encouraged by the hospitality of the Bishop of Arles, to whom Gregory had given them credentials, the missionaries continued their journey, accompanied by interpreters from Gaul; and landed on the Island of Thanet, whence they sent to inform Ethelbert of their arrival. The pagan king, influenced no doubt by his Christian Queen, after first holding an interview with the missionaries in the open air, where the magic and spells of these possible sorcerers would be innocuous, assigned a house for their use, with a free toleration of their worship, at Canterbury. The king and his household being shortly converted and a public sanction thus given to the mission, Augustin crossed over again into France, and having received consecration from the hands of the Bishop of Arles, was ready on his return to England for the more arduous duties which awaited him. His first endeavor was to form an union between the British Christians and the new Anglican branch of the Catholic Church. Such an union would

obviously be a great furtherance to the acceptance of Christianity by the Angles, inasmuch as the British Church was of ancient foundation, and unity in religion would tend to allay the deep-seated animosity existing between the British and those who had dispossessed them of so large a portion of their territory. Here, however, difficulties presented themselves, arising naturally from the relations of the parties concerned, whose conflicting interests caused so many complications as to delay considerably the union proposed by Augustin: nor, indeed, was it found practicable afterwards to reconstitute the Church upon the exact basis designed by Gregory. The parties to be conciliated by Augustin were, 1st the Gallic, 2nd the British Church, and 3rd the Pagans, whether British or Angles, whose conversion he designed to effect.

1. Gregory's object was to establish a Church among the Angles in union with Rome and subject to its supremacy, as will be seen in noticing Augustin's conference with the British Bishops. Augustin, therefore, was to be made the instrument for reconstituting the Church in Britain on a new basis, in subjection to a foreign Church separated by a long distance from its British dependency. This was in itself a sufficiently difficult task, and the more so inasmuch as the Church of Rome was just beginning to put forth claims to supremacy, which were the fruitful source of so many evils. The Gallic Churches seem about this time to have become aware of this tendency, so far, at least, as to watch with caution, though possibly not yet with actual suspicion, the movements of their Italian sister. It is probable, therefore, that the Gallic Churches would have regarded with some degree of anxiety the projected establishment of an Anglo-Roman Church in Britain, had the Church of Rome at this time been in a position to mature and carry into effect her subsequent policy. But such was not the case. The Bishop of Rome, looked up to naturally as the spiritual head of one of the most ancient apostolic churches, was at the most no more than *primus inter pares* amongst his brethren. To evangelize the heathen Angles was a missionary work in which Gaul might well co-operate, and in which she did render important aid which contributed largely to Augustin's success. His instructions received from Gregory were comprehensive; to establish among his new converts whatever rites or ceremonies he might deem most conducive to the glory of God, whether imported from Rome, Gaul, or any other Church, assigning as his reason, *Non enim pro locis res sed pro bonis rebus loca amanda sunt*.* The same moderate and conciliatory spirit pervades Gregory's answer to Augustin's enquiry with respect to the position he was to assume towards the British and Gallic Bishops. All assertion of authority over them was to be avoided, intercourse was to be kept up on equal and friendly terms, and mutual aid to be rendered in supplying deficiencies or reforming abuses which might have crept into either Church. The effect of this infusion into the English Church of what was best as regards doctrine or discipline in foreign churches, was highly beneficial; an assurance of stability which would otherwise have been wanting being thus given to her institutions, whilst the recognition and friendship of two powerful allies secured for her consideration from the rest of Christendom.

2. Greater difficulties awaited Augustin in dealing with the native British Church. The British, oppressed and circumscribed in territory

* Bede Eccl. Hist. i. 27.

by their conquerors, would naturally look with distrust upon any movement in which they might take part, or regard with little favor anything undertaken by others for their benefit. That religion, they might argue, could not be genuine Christianity which might serve only to rivet their bondage to the Saxon race; whether genuine or not, what claim had the oppressor upon their kind offices? The above are not of course advanced as Christian arguments, but such as in a rude age, if then only, the bulk of a professedly Christian nation might use when called upon to assist in evangelizing their conquerors. But apart from such reasons for refusing to take part in the mission, there were some real differences in matters of discipline between foreign and native observances sufficient to ensure opposition between the advocates of either, and prevent their uniting readily for the furtherance of a common object. On these disputed points the British Christians believed the testimony of antiquity to be in their favor. From the account given by Bede of these transactions, we learn that at the first conference which took place between Augustin and the Bishops and Doctors of the British Church, the latter were convinced, in consequence of a miracle wrought by Augustin, that their usages on the controverted points ought to be made to conform with those of the Church of Rome: but that, nevertheless, they could not authorize the introduction of any changes without the formal consent of the people. The discussion was accordingly adjourned to a later day, when seven British Bishops, and many learned men from the Monastery at Bangor, attended, being first advised by a holy man whom they looked up to as an oracle, to take notice of Augustin's mode of receiving them, and hence to gather whether he were, in truth, a man of God or no, and to embrace or reject his proposals accordingly. Augustin did not rise from his seat in receiving them, as they had been warned he should have done, and this of course prejudiced their minds against him. His demands were that the British Christians should conform to the practice of the Church of Rome as to the time of celebrating Easter, and the mode of administering the sacrament of Baptism, and should also join the mission in preaching the Gospel to the English. The British having, as it would seem, prejudged the case, answered briefly that they would neither conform to the Roman practice in any of these particulars, nor admit the authority of Augustin as their Archbishop. At this Augustin is said to have denounced vengeance upon them, to be inflicted by the hands of the English, for having refused to join in preaching to that nation the word of life. This prophecy, we are told, was literally fulfilled some years later, when Ethelfrid, King of Northumbria, made war upon the Welsh. The foregoing account of the venerable Monk of Jarrow, a zealous Romanist in all his views, must be received with the allowance due to his known prejudices and predilections. Throughout his history, miracles, and especially miraculous cures, abound; and the one attributed to Augustine, on the occasion of his conference with the divines of Bangor, was of that class. Such miracles are of such frequent occurrences that, however sincere we may allow Bede to have been, we can hardly acquit him of credulity. If we deduct the marvellous part of the account, it would seem that at the first conference no positive reply was given, for the reason stated, viz.: That the consent of the nation was a necessary preliminary to any alteration in church discipline. But the conviction said to have been wrought in the minds of

† *Ecl. Hist.* ii. 2.

the British by Augustin's miracle is scarcely consistent with their apparently unanimous rejection of his proposals at the second meeting. And in this it is observable that the reply of the British representatives, in Bede's account, does not tally exactly with his own relation just before given of Augustin's demand. For the refusal of the British was summed up in the words, "*nil horum se facturos, neque illum pro archiepiscopo habituros esse,*" whereas the demand to be their archbishop is nowhere contained in the terms proposed to them by Augustin. So far from this, there is no authority about them: conformity in certain points of discipline was required, as well as co-operation in the general work of the mission; but minor differences in other non-essential matters would, he told them, be tolerated. Hence it appears that if both accounts, that of the conditions proposed by Augustin and that of their rejection by the British, be true, they do not both represent the whole truth, either of the statements actually made on either side, or of the attendant circumstances. And this may well be without any disparagement of the historian's veracity; for allowing that no demand for submission on the part of the British Church to the See of Rome was made by Augustin, still the fact remained, from which the British Church might, rightly or wrongly, draw unfavorable inferences, that a Romish hierarchy had been already set up in the Kentish capital. Religious animosities are always most bitter, and when sustained by national antipathies become inveterate, and this seems to have been the case in the present instance. The Paschal controversy appears to have been carried on as warmly between the English and British as it had been already in the wider fields of the Eastern and Western Churches; and the eighth century* was far advanced before the British and Irish Christians conformed, as a body, to the Roman practice in this respect. The importance of unanimity on this subject was strongly felt, but each party claimed antiquity in its favor; and apart from other considerations, the British refused to sink their nationality in their religion by joining the Roman mission in the work of evangelizing their bitterest enemies.

3. The heathen portion of the British nation could not be expected to embrace the Gospel very readily, offered to them under such unfavorable circumstances. With the same national feelings as their Christian brethren, Augustin found in dealing with them the further obstacle of pagan ignorance and superstition, fostered probably by the influence of the more enlightened and nominally Christian portion of the nation. This statement may be thought almost uncharitable, but seems warranted by the fact that about a quarter of a century after Augustin's death† we find a Christian combining with a heathen king for the extirpation of the Angles, whose religion he held in no honor, inasmuch that he would as readily have held communion with a pagan as with an Angle. The foregoing instance shows, at all events, how far, in some cases, national could outweigh religious feelings, and the slow progress made in the work of conversion during Augustin's lifetime, and that of his successor, is in part due to this cause. The methods adopted to conciliate pagan opposition, whether British or English, are noticeable as exhibiting a spirit of compromise with the enemy which would seem to annul opposition by yielding the points contended for,

* Bingham fixes the date at 800 A. D., *Antiq. Bk. xx, chap. v, sec. 4*; Churton at 755.—*Early English Church, chap. iii, p. 34.*

† Bede, *Ecl. Hist. ii. 20.*

rather than quell it by the force of conviction. For in his epistle to Mellitus, Gregory not only directed † that the heathen temples should not immediately be destroyed but converted to Christian uses, but he also sanctioned the continuance, for a time, of heathen sacrifices amongst the English converts, changing only the object of adoration from idols to the true God. The former concession would, in an age so little capable of separating the spiritual from the material, be very likely to cause great offence to the Christian portion of the community; whilst the evil effects of the latter are seen in the abuses to which it consequently gave rise. For pagan practices in the Church became so rife that it was considered necessary to suppress them by royal edict in the reign of Erconbert of Kent, A.D. 640*. This king carried his zeal so far as to include in the same edict a clause rendering compulsory the observance of the forty days of Lent, and however unlikely it was that Church discipline could be really furthered by such means, yet the application of so violent a remedy is at least an index of the laxity which had crept into the Church, either through a desire to conciliate the heathen or in way of concession to the self-indulgent members of her own body.

Such, roughly stated, were the discordant elements which Augustin had taken upon himself to harmonize, and where opposed to it, to reconcile to the Catholic faith. It remains to enquire how far he was able to carry out the ecclesiastical scheme proposed by Gregory.

† Bede, *Eccles. Hist.* i. 30.

* Bede, *Eccles. Hist.* iii. 8.

(To be continued.)

JAMES MOIR FERRES.

A BIOGRAPHICAL SKETCH.

James Moir Ferres, a scion of a respectable Scotch name and family, was educated in Aberdeen, at the admirable grammar school and Marischal College of that city. The success of his subsequent career is a proof of the advantage of a good classical education in bracing and maturing a young man's intellectual powers, and especially in communicating a command of language and illustration. Along with Mr. Ferres was educated Fred. Morson, M. D., long settled in practice at Niagara, Ontario. "The boy" being "father to the man," Mr. Ferres, when at College, distinguished himself by carrying off prizes in open competition, some of which, bound with the College arms, remain in his son's possession. For some time he pursued the study of medicine, but being led to believe that in Canada he would meet with a wider field, he sailed from Aberdeen in one of the passenger ships in 1830, being provided with a few letters of introduction, by means of one of which he obtained a berth in a merchant's office in Quebec. Not long after this he was struck with a newspaper advertisement, inviting applications for the office of teacher of a public school in one of the Eastern townships. For this he applied, and from the superior character of his qualifications, was at once appointed. Mr. Ferres held this post for some time, during which he won the marked respect and good will of the township's population, who soon discovered that they had secured a man of no ordinary energy and intelligence. In this part of Canada Mr. Ferres made friends whom he continued to value to the end of his career; during his last illness it was his intention, should

the disease from which he then suffered abate, to proceed thither to recruit his health.

On the outbreak of the French Canadian rebellion, Mr. Ferres took the part of a loyal subject, supporting the cause of the empire by his speech and writings. He also took the field as an officer of the forces then employed against the public enemy, accompanying them as paymaster, frequently in movements through very unsettled country. Through some strange misunderstanding, Mr. Ferres, who had undertaken to defend the policy of a nobieman, then high in office, was attacked and deprived of his government situation by the very nobleman whose character he had championed. But to this emergency he was fully equal, and soon made his political patrons smart under the bitterness of a satire trenchant *ci-devant*, as well deserved. After some years practice in newspaper writing, Mr. Ferres was enabled to become one of the proprietors and chief editor of the *Montreal Gazette*. This was in 1846; and from this time his vigorous and lucid exposures of government corruption gave no small truth to the government of the day, and when, at the riots of Montreal, the Parliament buildings were burned, Mr. Ferres, with several other gentlemen holding to the same side in politics, was arrested, but there being no evidence was set at liberty. He continued to direct the *Gazette* till 1853, and won for that journal a high place among Canadian newspapers. Mr. Ferres sat for seven years in the Parliament of Canada, as member for the county of Brome in the Eastern townships. "In this capacity," it has been remarked by a gentleman who had ample opportunities of judging, "his abilities and energy of character found congenial scope." He did excellent service on a number of committees, and took a prominent position in every important matter before the House. His aptitude for business, and the thoroughly satisfactory manner in which he could grapple with and master details together with the firmness of character which he exhibited on all occasions when dealing with public affairs, led to his appointment as one of the Board of Inspectors of Prisons and of the Provincial Penitentiary, of which body he acted for a good many years as Chairman. In May, 1869 the Warden of the Penitentiary, D. A. Macdonnell, Esq., retired from office, for which age and declining health incapacitated him, and at the earnest request of Sir John A. Macdonald, Minister of Justice, Mr. Ferres took this most unenviable and difficult position. It was necessary to carry out extensive reforms in the Penitentiary, which had become demoralised and was a nest of drunken officials. It was not long before both guards and convicts felt that a firm hand now held the reins. Some of the most incorrigibly and notoriously drunken guards and officials were dismissed; the prison stores, which had been in an utter state of confusion, were taken account of, and increased work was demanded in every department. This caused a great deal of bitterness among the guards, who had got to regard the prison as in a manner their corporate property, and who had hitherto existed as a very comfortable and easy-going community in the little village of Portsmouth. Now they had to work, and the more incapable ones were by degrees weeded out. Much saving of the public money was effected by Mr. Ferres even during the eleven months of his tenure of office. He found that the service of twenty-three guards could be as well dispensed with, as gentlemen guards, doing no work and living on the taxes of a poor country, were, in his belief, a fraud on the public of Canada. By this act of just reform Mr. Ferres

saved the country more than TEN THOUSAND DOLLARS A YEAR! But it made the guards, both those dismissed and their friends, more bitter than any against the firm disciplinarian whom they learned to fear as well as hate.

In many minor matters Mr. Ferres caused a saving of public money. Owing to the weak health and age of the late Warden, the management of the prison had fallen almost entirely into the hands of guards whose interest it was to screen each other in everything; hence those convicts, who, from their friends outside, or by work in extra hours, could have money at their command, were able to do as they pleased, and were screened by the guards in charge, even when too drunk to do the day's work. Others not able to pay their footing were very differently treated. The rules were continually broken, newspapers forbidden by law were circulated within the prison, and the penitentiary establishment became such a nest of drunkenness and abuses, that a plot was organized by which convicts were actually able to manufacture false keys, of all the prison locks, and by the merest accident were prevented from effecting their escape, and pouring on Kingston and the surrounding country a mob of nine hundred desperate and hungry brigands. Thus what became public from the inquest held on a convict shot down in the attempt to escape, made it felt that a firm hand was needed to reform Penitentiary abuse. The acceptance of the post of Warden was pressed on Mr. Ferres by Sir John A. MacDonald, and it was felt that in him was secured one able and willing to enforce order, discipline, sobriety and economy, in a public establishment wherein these essentials had been hitherto more honored in the breach than in the observance.

The writer of this notice entered on temporary duties in connection with Kingston Penitentiary on the day when the flag was hoisted over the gate to greet Mr. Ferres' appointment as Warden, and laid down office eleven months later, when the same flag was lowered half-mast high during the week of his disease. It is therefore from daily observation of the salutary effect of the change effected during these eleven months that we speak.

Mr. Ferres considered that a Chaplain who is better paid than any Anglican clergyman in the diocese of Ontario, who has in fact secured the great money prize of Canada, might very well do his own duties, without needing that the county should pay a deputy. The acting Chaplain being quite willing to undertake the work of his position himself, the Protestant Church grant was dispensed with, saving \$400 a year from our taxes. The Roman Catholic Chaplain had also a clerk, and Mr. Ferres thought it right to insist on his dismissal also. This was strictly fair, although as the Roman Catholic Chaplain was the Bishop of the diocese, (a most hard working and kind hearted prelate,) and as the system pursued in the Roman discipline required perhaps more personal supervision than would be tolerated among a heterogeneous gathering of Unitarians, Baptists, Methodists and other Protestant sects, all of who were classed with the Anglican Church; it may be doubted whether this point might not have been waived. It drew on Mr. Ferres the opposition of the Roman Catholic party, who are so strong in the Province of Quebec, and by their voice in Parliament, the Warden's salary was reduced by several hundred dollars at the next vote on Penitentiary supplies.

But it was among the convicts that the reforms effected by Mr.

Ferres met with almost universal approbation. These unfortunate men felt the improvement of a higher discipline. Under the former state of things, they often remarked to the writer, very low discipline for a time would be succeeded by a spell of extreme rigour.

Corporal punishment was very, very rare under Mr. Ferres—he ruled otherwise. Often in speeches delivered to the convicts, he announced his determination to give fair play to all; to help those who showed a wish to reform; to make the condition of convicts as bearable and as improvable as he could. The quality of the prisoner's food was greatly changed for the better by Mr. Ferres, and this was done without entailing any greater expense on the establishment, by economy, supervision of details, and stern curtailing of the perquisite system.

Soon after his arrival in May, 1861, Mr. Ferres at the request of the acting Chaplain, gave the convicts the privilege of having music introduced into the church service, and sanctioned the procuring of several hundred cheap copies of Hymns, Ancient and Modern, that cheapest and best of hymn books, representing all parties in the church, and including all the standard hymns from every source, the excellency of which is shewn by its having been lately supplied by the Imperial Government to the army and navy. A choir of convicts (good conduct men only admitted) was formed. Mrs. Plees, matron of the females offered the use of a small melodeon, and her services as organist, and Mr. John Parnell, Proprietor of the "Canadian Churchman," volunteered to come out one evening every week, as well as to the two Sunday services, in order to train the choir in the music of the English Church.

Mr. Ferres was all through life what is called a Low Churchman, and the writer of these pages can testify that all through his acquaintance with the Warden up to the last illness, he held firmly to the school of religious thought which claims the title of "Evangelical." But like the honored head of the evangelical school in Canada, Bishop Oxenden of Montreal, Mr. Ferres shrank from the stolid bigotry which regards chastein decoration, or monotoned responses, as a mark of Anti-Christ. Bishop Oxenden has favored the introduction of Choral Litanys in Montreal; about the same time Mr. Ferres allowed the acting Chaplain to introduce the recitations by the convicts of the responses and of the Psalms in monotone. *Monotone* be it remarked is not *intoning* of choral services, though ignorant persons often confuse the two things. *Intoning* is *singing*, and can only be done by people with some ear for music; hence the Evangelicals often urge as an argument against it that many are unable to join, from lack of musical qualifications. And there is something in this argument, in the present condition of the people's education about music. But monotone is simply recitation on one note, it is long, it is natural (observe how all children instinctively monotone when they read!) and above all it unites the voices of the worshippers into one, making harmony of Babel. Read the responses every man in his own tone or key, high or low as the caprice of the moment makes it, or as the affectation of "fine reading" inspires, and it will be found the more general the responding, the more discordant is the jargon of confused sounds! Read the responses in one key, and all the voices blend, they "go together," order succeeds confusion, a new force and fire is given to the sacred words by their even and rhythmical recitation. The note chosen should be F, which is the key note of all natural sounds. The writer has often listened to the far off

roars of Niagara softened by a distance of ten miles, and sounding like this note from a chord struck on some great far away organ. The monotoned services gave a new interest to the convicts in the choral services. The greatest order prevailed at the practices despite the attempt of some of the guard to persuade the Presbyterian convicts that monotone was "Ritualism." But the Presbyterian convicts were not to be persuaded. Both these and the Methodists took up the practice of monotone eagerly, and the great roll of voices moving as one could be heard all over the prison, penetrating its gloomly corridors, and reaching even over the road to the hill beyond, when the passers by would often stop on Sunday afternoon to listen. On great festivals, such as Christmas, Easter, &c., leave was given to have a Choral Litany. This also became a favorite with the prisoners, and the Lord Bishop of the Diocese, on holding confirmation in the prison, remarked that he had heard no such hearty service in Ontario.

To this movement Mr. Ferris gave his hearty support, more than one clergyman of the extreme Low Church party thought it right to remonstrate with Mr. Ferris, and when that produced not the least effect with the acting Chaplain: "What a shocking thing to let convicts sing; to let such wicked men sing hymns; and then monotoning; what Popery! Ritualism! &c., &c.; what are we all coming to?"

Such were some of the improvements effected by Mr. Ferris in his eleven months' of office. So many were the thousands of dollars which his exertions saved every year to the public purse. His unremitting exertions told on his health, small wonder, considering that he continued at work in the prison, frequently from 5 a.m. till midnight. These money savings show how much lessened might be the national expenditure, and, therefore, the taxes we pay. To reduce the expenditure of public departments, is the kind of reform that the people want; reform not in talk and newspaper writings, but in deeds. Such a reformer was James Moir Ferris—an able, honest and industrious administrator of public affairs—a man singularly clear-sighted, whole-natured, and true of heart and voice. From him the writer of this sketch differed in many points of religious belief and church observances, as may well befall to christian men in this world of shadows and appearances. But from Mr. Ferris he ever experienced courtesy, assistance and furtherance in those measures, which both felt were for the furtherance of good, and the greatest personal kindness and sympathy. *Dona ei requiem Domine, et lux perpetua lucet ei.*

Some miserably small, frivolous, and in themselves absurd attacks were made on Mr. Ferris when he was too ill to answer them.

One word in ending, James Moir Ferris died in harness, working out his energies in saving the peoples' money; and leaving a large family, but slenderly provided for. He, as Warden, was engaged not by the month but by the year. He has, therefore, a clear title to the end of the year's salary. It is surprising to hear that the Chairman of the Board of Prison Inspectors has not promptly decided that this act of justice should be done. There should be no hesitation about it. The present board of Prison Inspectors are all members of the Roman Catholic church, and they owe it to their own characters for impartial justice not to have dealt one measure to Warden MacDonell (a Roman Catholic) and another to the family of a Warden, who ventured to oppose a Bishop of their church. Warden MacDonell was presented

with several thousand dollars of the public money as a gratuity on his retiring; is Mr. Ferres to miss the two or three hundred dollars that are fairly his own, being the salary for the current year?" If this is not arranged as it ought to be, there are those in Canada who will not let the matter drop.

C. P. M.

CHURCH LITERATURE.

BY THE REV. FAYETTE BOYCE.

We do not mean by Church Literature what is meant by that phrase in its common and popular acceptance. As the term Church conveys to the minds of many, the idea of an invisible society, so to many persons does the phrase Church Literature embrace within its compass every sort and kind of religious matter. But such a species of Church Literature does not come within the province of our subject. We limit its range. A book, though dressed in the garb of religion, that devotes its pages to the effort of endeavoring to prove the unscripturalness of infant baptism, or of confirmation, or of the three orders in the ministry, or of the grace conferring efficacy of the Holy Eucharist, we would not place upon our shelf and dignify by the title of Church Literature. We regard all such books as deceptions, planned by the arch-adversary, and sent forth to do his work. We regard them, but it is only to enable us to arm ourselves for the defence, and do battle for the truth. Again, we would exclude from our list of Church Literature, all such books as only set forth partial or mere subjective truths. We regard *them* more dangerous and damaging in their effects than those which array themselves in open hostility to the teachings of the Church. Professing to be friends, they are the worst enemies with which the Church has to contend. They claim to breathe the pure spirit of evangelical piety. They dwell for the most part upon mere generalities. They seem to regard some revealed truths as essential, and others as non-essential; overlooking the fact that Gospel verities cannot be divided into the essential and the non-essential, but are like the machinery of a watch, in which each part has its place and value, and the loss of the most diminutive wheel would as effectually destroy the motion of the watch as the loss of the main spring.

Church Literature embraces in its range, and treats in a truthful way, every subject connected with the One Holy Catholic and Apostolic Church, and because it does this, it discourses upon the whole revealed will of God; in other words, it comprises a class of books such as are referred to in the question addressed by the Bishop to him who is to receive the order of Priesthood: "Will you be diligent in reading Holy Scriptures, and in such studies (or books) as help to a knowledge of the same?" Such writings as declare, and unfold, and enforce upon the heart and conscience scriptural truths as taught by the Church; this is what we mean by Church Literature, and we now proceed to speak of the use and influence of such a literature.

It is capable of rendering an invaluable service to a clergymen in his labors in a parish. Faithful, earnest preaching from the pulpit does much; frequent and familiar conversation on various religious topics and the distinctive doctrines of the Church, on the part of the rector, with individual members of the flock, does a great deal. But what will

prove a more effective and complete method of instruction to his people, and that which will give them definite ideas, and make them intelligent Church men and women, is to read sound Church books. Let the majority of the members of our parishes turn their attention to the literature of the Church, and read it with the same interest that they do secular publications, and it would be surprising what a change would soon come over the state of the Church. It would have a tendency to create a spirit of enthusiasm in the minds of our people. They would discover, at once, that the Church is not a sect among sects, but a true branch of the Holy Catholic Church.

They would "be ready always to give an answer to every man that asketh them, a reason of the hope that is in them," and learn that the ways of the Church "are ways of pleasantness, and all her paths are peace." There is in the printed page something which concentrates attention and thought to a subject. The leisure, too, which one usually assumes for himself as he takes up a book, enables him to read with advantage; and then, too, the exhaustive treatment of any point or points, which it is the province of books to give, forces its matter upon his mind and gives him a complete comprehension of it. No sermon or conversation upon the subject would have placed it in his mind in the same definite shape. The sermon is too short, and there is but little time for reflection when a sermon is being delivered, and many points are lost. Conversation, too, has its disadvantages. No subject can then be thoroughly discussed, and besides, a spirit of opposition is sometimes aroused on the part of the listener, and you will find him taking opposite grounds, and persuading himself in the belief, that his side of the question, has, at least, the advantage of some very good arguments. Place in the hands of this person a good book which treats upon a given subject, and persuade him to read it, and you will have done more to win him to correct views than in any other way. I would not of course underestimate the importance of preaching or of private conversation with our people. But in my opinion, we Clergy, are inclined to over-rate our powers of conveying definite and complete instruction from the pulpit. We can tell our people that regeneration does not mean conversion. But I would rather place in the hands of my people Dr. Waterland's tract on Baptismal Regeneration for a thoughtful and careful reading, than to preach a sermon upon that subject, however plain and lucid I might make it; for then, should I know that they would get a full and definite idea of what the subject meant, which, the mere listening to a sermon would fail to impart. I would not be understood as endeavouring to discountenance doctrinal preaching, for without doubt, it is a source of great benefit to our people. I am only placing it, in importance, below that of the printed page, and I am sure that its efficacy would be increased by getting our people to read up the same doctrinal subjects which we discourse upon from the pulpit. Sometimes a course of lectures is given upon the English Reformation. It does not furnish to a congregation all that is needed upon that subject, for they fail to retain very many points. It only prepares them, as it were, to read a full history of that Reformation, in quiet, and at their leisure. A great point is gained with the Clergyman then, if he can only get his people to read. Church papers are invaluable, not only for conveying a general intelligence of the Church, but because of the great variety of subjects which they discuss. But their greatest value lies in this: that they cultivate a taste for reading Church literature in general.

Every family in our parish ought to take and to read a Church paper, and secondly, every Church ought to have a Parish Library. The Clergyman in my opinion could preach a sermon or two each year with advantage upon the importance of Church reading, and of laying by a certain amount, say, on Easter day, for the increase of the Parish Library. By getting fresh books each year, the interest in the Parish Library would be sustained, the amount of Church reading would increase, the Clergyman would have the satisfaction of knowing that he has an intelligent and well grounded class of Church people belonging to his parish. It is no mere matter of opinion, but a fact patent to every person of observation, that intelligent and earnest Churchmanship is in a great measure due to the printed page. What has been the means of bringing persons of candor and thought into the Church so much as good Church books? *i. e.* persons who would be governed in their course by principle and not by mere taste or social attractions. Ask almost any thorough Churchman you meet with, whose early life has been spent among the sects, what brought him into the Church, and he will, as a rule, tell you that it was this sermon or that, which he had once heard, or this conversation or that, which he once had with a friend? It may be, that such a sermon, or such a conversation, brought the subject before his mind; but invariably he will tell you that his present strong and deep rooted Church principles were the result of diligent reading. But for reading such and such books he would never have been a Churchman. I am acquainted with an estimable lady, who told me that her husband induced the Rev. Dr. Chapman to write a course of sermons upon the Church. He wrote them and delivered them one by one to his congregation, and so far from their meeting with general favor by the people of his flock, some grew restless under them, and wondered when the Dr. would ever get through with that text. That course sermons of delivered, accomplished but little. That course of sermons printed into a book and read, have won thousands to the Church. We think we have fully shown that a proper and judicious use of a pure Church literature in our parishes, is an invaluable auxiliary to Church work. Judicious, we say; for we do not believe in the indiscriminate scattering of Church books, Tracts, Prayer books and Bibles, among people in our parishes or anywhere else. By an indiscriminate and profuse scattering, they will not be read, or appreciated, and all our pains will have been in vain. We, as the Shepherds of our flocks, should know their wants individually, and then supply them with the necessary food. A book or tract of one sort may go here, and another there, and one at a time in my opinion, will prove a more rapid way of communicating Church or Christian knowledge, than to burden me down with Church books or tracts at the start, and so relieve your mind by thinking that you have done your duty by that person and dismiss his case from any further consideration.

In missionary stations, or, in places not yet made missionary, intelligent laymen could dispense Church literature in a judicious way, and give Prayer books where they would be likely to be appreciated, and by such a method lay deep and broad foundations for some future Church. It is wonderful what amount of work can be accomplished by a pure Church literature.

Hence, the obligations of the Church to use the Press, the second part of our subject.

The Church in proportion to her strength is not using the press to the same extent that the religious sects are using it. The fact is a humiliating one, but it is owing to the cause, no doubt, that we do not as a Church act in concert in this matter. We waste our strength by cutting up our forces into detachments, instead of consecrating them into one great body to engage in this important work of publishing a pure Church literature; and, what makes the matter still worse, one detachment of this force is hostile to the other. The one publishes mere subjective religious matter, such as may be found among the publications of any of the religious sects, whilst the other portion gives us good sound Church books. Happy event for the Church if the whole strength might be concentrated in one Publishing House, affording us a cheap and reliable Church literature. But, in the absence of so desired a result, let loyal Churchmen, rising to a true appreciation of the value of Church publications lend the weight of their influence to *some one Publishing House*. Let the institution, by a liberal patronage, become popular in the minds of our people. Let contributions freely and without stint, pour into its treasury. Let it be placed under proper management, so that the Church shall have unlimited confidence in its proceedings. Then, we should have ten books printed where we now have one, and they would be furnished at a much cheaper rate, and our people would be more generally supplied with Church reading; our Sunday School and Parish Libraries would be better filled, and our Church would rise above the reproach of making a limited and judicious use of the Press, as compared with the religious sects about us.

LAMMAS DAY.—AUGUST 1st.

(Compiled for the Churchman's Magazine.)

The first day of this month is commonly called "Lammas Day;" though in the Roman Church it is generally known by the name of "St. Peter in Bonds," being the day of the commemoration of St. Peter's imprisonment. Lammas is one of the four cross Quarter days of the year, as they are now denominated. Whitsuntide was formerly the first of these Quarters, Lammas the second, Martinmas the third, and Candlemas the fourth. This partition of the year was once as common as the present divisions of Lady Day, Midsummer, Michelmas and Christmas. Some antiquaries are of the opinion that the day obtained its appellation of Lam, or Lamb-mas, from a conceit entertained by the popish people, of St. Peter having been the patron of lambs, owing to the metaphorical expression of our Saviour, "feed my lambs;" and therefore a mass was instituted in order to procure the Apostle's benediction that their lambs might escape the danger of cold after having been shorn at that season.

Besides this explanation, the name of this day has been variously accounted for. Many writers derive it from Lamb-mas, because on that day, the tenants who held lands under the Cathedral Church, in York, which is dedicated to St. Peter, *ad vincula*, were bound by their tenure to bring a live lamb into the church at high mass; others derive it from a supposed offering or tything of lambs at this season; others again, on more probable grounds, derive the appellation from the Saxon word Hlaf-mass, that is Loaf, or Bread-mass day, from a feast having been annually held at that time of the year, to offerthanks giving to the Almighty for the first fruits of the corn, when the tenants were, by usage,

Lammas Day.

bound to bring wheat to their lord of the current year's growth on or before the first of August. New wheat is called Lammas wheat. Antiquaries tell us, that in Ireland this day was dedicated to the sacrifice of the first-fruits of the soil—that La-ith-mas, the day of the obligation of grain, is pronounced La-ce-mas, a word readily corrupted to Lammas—that "ith" signifies all kinds of grain, particularly wheat, and that "mas" signifies fruit of all kinds, especially the acorn; whence the word mast.

Some writers suppose Lammas to be a corrupt mode of expressing Lat-mass, a summer festival; Leto, Bohemian—Leti, Slavonic—Lita, Russian—Lido, Saxon; whilst others consider it merely a corruption of Latter Lammas, or in other words, of that period which was allowed to tenants to bring their wheat to their landlords in the backward seasons—an indulgence which, though necessary at times, was often so abused as to cause it to be stigmatized in the old proverb—"He will pay, or he will perform his promise, etc. at Latter Lammas," that is never—in the same sense as another old saying still in use: "To-morrow come never, when two Sundays come together." This was formerly expressed by the refined phrase, first used by Augustus Caesar, of "*Ad Grævas Calendas*," that is, on the Greek Calends, or that period which would never arrive, the Greeks not having any calends in the division of their months; and we learn from Suetonius that Augustus brought this sarcastic mode of speaking into fashion in allusion to certain debtors, who wishing to signify that they are insolvent, are accustomed to say, they will pay on the Greek Calends.

The Spanish ambassador, insolently informing Queen Elizabeth of the terms upon which she might expect to be saved from the threatened invasion by the formidable Armada, then about to sail, communicated that empty threat in Latin; and the heroic Queen answered him in the same language. Fuller thus translates both speeches, rendering the Queen's "*Ad Grævas Calendas*," by the well known adage of Latter Lammas—

The Threat:—There to you are our commands;
Send no help to th' Netherlands;
Of the treasure took by Drake,
Restitution you must make;
And the Abbies build a-new,
Which your father overthrew;
If for any peace you hope,
In all points restore the Pope.

The Reply:—Worthy King, know this; your will,
At Latter Lammas we'll fulfill.

or as the Queen expressed it: *Ad Grævas, bone Rex fiat mandata calendas.*

OLD AGE WITHOUT RELIGION.—Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the ear dull, the tongue falters, the feet totter, all the senses refuse to do their office, and from every side resounds the call, "Set thine house in order, for the term of thy pilgrimage is at hand." The playmates of youth, the fellow-laborers of manhood, die away and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—*Tholuck.*

THE PULPIT AND THE PARISH.

UNITY OF WORK FOR THE GOSPEL.

[Preached before the Synod of the Diocese in the Cathedral Church of St. James, Toronto, 21st June, 1870.]

BY REV. W. E. COOPER, M.A.

PHIL. I. 27.—“With one mind striving together for the faith of the Gospel.”

How fully, and yet in how small a compass do these words set forth the duty of every Christian with regard to the Gospel of Christ, while at the same time they tell us that no easy victory is to be won by it. Notwithstanding that its author is Jehovah Incarnate, He will not, by Himself alone, make it triumphant: He requires that man should work with Him in furthering His Kingdom—and this with no sluggish effort, great earnestness and diligence must be used. And although man's effort is powerless without His help—for man can prevail only by the help of Christ—yet is it Christ's will that man's exertions, aided by the power of the Spirit of God, should join with God in winning the victory over the kingdom of satan.

This is surely a thought that should raise man's heart in thankful gratitude for so high an honor—the honor of being a co-worker with God—raise it far above all lower thoughts for the things of earth; making him steadfastly resolve, in the strength that is far mightier than his own, to use every means, and follow out to the full every rule and precept that can minister to his success in so grand and glorious a work.

Now, no caution is oftener repeated in Holy Scripture than this one used by St. Paul, that there should be *union* amongst the soldiers that fight for the truth of the Gospel. No desultory, individualized, guerilla-like warfare will answer against the well-ordered and united hosts of the prince of darkness. They mistake fearfully, who think that the entire conflict with satan is to be waged only in each individual breast. This were to mistake the *training* of the athlete for the contest itself in which only, his crown can be won. The drill of the individual soldier is not the battle in which the fruits of victory are gathered. So the work of renewing and sanctifying grace on man's heart is only his preparation for going forth to wrest from satan his power and possessions. There must be a corporate unity of action visible to all the world—for what strength can be manifested by a mere unity of mind, which cannot be seen by the world—there must be a unity that will give effect to individual courage and strength. This is what the Apostle means by his charge “With one mind to strive together for the faith of the Gospel.”

There is a twofold need for this outward and evident unity. To the adversaries it will bring dismay; for such an unity will convince them that the Lord of Hosts of heaven is against them: they will feel that they have to contend with the armies of heaven, and not with mere soldiers of earth: while to these last their very union will minister strength; not only giving confidence, but actually rendering their efforts really effective. The weak will be borne up by the strong, the strong will gain more courage from the concord that binds all together.

And this lesson which the Holy Spirit has inspired the Apostle to leave us should be especially remembered and revived among us who meet here to advise together. We are, as it were, a council of war in the army of Christ: we have His enemies and our own to contend against: we have prayed that our deliberations would lead us to measures for the overthrow of Satan, and his ministry of sin and death.

But what more fatal to an army than dissension in council? What gives more hope—yea! even certainty of triumph to the enemy than jealousy of one against another? How great need have we to make our prayer for oneness of spirit and mind, no mere formal utterance—no mere outward expression for the sake of respectability before the world, of a feeling we know to be right, yet one to which we will not hold fast when our prejudices are aroused, or our suspicion of the brethren become awakened. How heartily and sincerely should we pray as Jesus did on the night of His agony, in His Great High Priestly prayer, when He inaugurated His all-perfect sacrifice—praying that they who should believe on Him might be one:—one, not resting satisfied merely with union in higher things while holding fast to slight differences;—one, not by tacit allowance of error for the sake of an occasional expression of union; but one, even as He and the Father are one: one, not in a unity recognized only by converted believers in Him, but a unity conspicuous to the unbelieving world at large, and so evident that by this very spectacle of unity the world might believe that the Father had sent Him to be a Saviour. Twice on this He rested His claims to reception by man, in these words, "That they all may be one; as Thou, Father, art in me, that they also may be one in us: that the world may believe that Thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." St. John xvii., 21-22.

Above all, we must not forget that we are part of a larger host: our measures must be concerted so as not to jar with the whole plan of battle. The individual regiment must not even seize a momentary advantage for itself if, in doing so it interfere with, or disarrange the general design. We have to remember that the attack is going on elsewhere as well as upon ourselves. We have, therefore, to look not at our own things only, but also on the things of others. We have to

check the thought that as delegates to this Synod, our own individual diocese is to limit our deliberations for causing the triumph of the Gospel of Christ: far less may the notion find place, for a moment, in any man's breast that the interest of his own individual parish is to be the grand aim of his work here. This were to say that the officer were to regard only the interests of his own solitary company, indifferent as to whether his conduct should prove hurtful, or not, to the army at large. Whatever questions arise, whether they seem in our eyes of the highest consequence, or to have only a subordinate importance—in all cases the greatest amount of good must result from our entertaining these questions in a spirit that looks beyond our diocesan or parochial advantage, whether present or future.

And this our feeling as particular members, for the welfare of the body at large will be strengthened and deepened within us, as we look round upon our church throughout the world. How gloriously has she gone forth in her Master's strength for the last forty years! Forty years ago, and how utterly dead did she seem! How regardless of the charge to contend for the faith of the Gospel! So effete did she appear that a merely human government abolished a score of her bishops as useless and expensive encumbrances! How few of the dark places of the earth were enlightened by her teaching: how few of those that were so cared for, were under the guidance of a bishop of her fold. Now, however, how nobly has she put forth her strength. From the far north of this continent to its southernmost end—east and west, from sea to sea, are her children watched over by bishops whom she has sent forth. Even the heathen millions of India, China, Japan and the far off islands of the sea have among them the chief pastors of Christ's flock. The wilds of central Africa, described as unexplored regions thirty years ago, are now visited by an English missionary bishop, and brought to a saving knowledge of Jesus.

Nor have the Church of England and those sprung from her forgotten that they can best strive together for the faith of the Gospel by lovingly vying with each other, in imitation of Him to whom the common people followed gladly, "because they saw the miracles He did on them that were diseased." In this spirit the church of our fatherland has grown active in works of mercy towards the poor, the homeless, the sick, the outcast and the fallen. Whether we look to individual instances of liberality in the building and endowment of churches, colleges and hospitals, or in the church's corporate action in her missions to the teeming semi-heathen populations of the larger cities, the living earnest proofs of love for Jesus are abundantly seen. The twelve days' mission last Advent, showed what the Church might do with the masses of irreligion if she arose and put forth the strength which Jesus gives her by the power of the Holy Ghost. And during last Lent

how earnestly throughout England was the striving for the conversion of souls to Jesus prosecuted, and most notably in the cathedral city of Norwich, where, with the earnest and pious Bishop at their head, and taking the most active share, the 62 clergy of the city joined together with one heart, in this most blessed work. Nor has the church been unmindful of the need of union as Divinely set forth for the full accomplishment of her task to bring the world into subjection to Christ. She has remembered that Christian unity is an essential element in achieving true Christian success. Hence she has, in actual reality, tried to fulfil the precept that it is in one mind that we must strive for the faith of the Gospel. Both in England and in the United States the desire for unity has expressed itself in act. The firm stand against the encroachment and pretensions of the Bishop of Rome taken twenty years ago, by the patriarchs and bishops of the Eastern church turned the eyes of English Christendom towards them, and men began to ask what that really was that kept them apart. Men had for years been sending up the prayer, that God "would regard, not our sins, but the faith of His church, and would grant her that peace and unity that would be according to His will." And the prayer thus begun in trust and hope has been, in marvellous ways, growing to its fulfilment. For years, small things have been opening the hearts of each to the other, and the recent welcome of a Greek Archbishop by the English Church has done much, by God's providence, to further the prayers of God's people. Welcomed formally by the English Archbishops, both of whom sent a priest of the English Church, as did the Bishop of the diocese, to represent them at the ceremony which appears to have been chiefly the cause of the Greek Archbishop's visit to England—the Eastern prelate replied warmly to every address of greeting which he received; and on his return home the report which he conveyed to the Œcumenical Patriarch of his reception, was received with expressed satisfaction. The Patriarch had before this shewn his good-will to the English Church by granting permission to bury in consecrated ground, the bodies of English churchmen with religious rites and prayer.

Some prejudice has been aroused, and not a little alarm has been awakened among a few persons in the English Church, lest these symptoms of reunion should be indications rather of a desire to be absorbed into the Eastern Church than of union properly, so called. But no such prejudice—no such alarm need be felt. We can have sufficient confidence in the rulers of the church at home to be quite sure that any basis of union can only be real Primitive Antiquity without the additions of succeeding centuries. It may yet, in the providence of God, be the office of the English speaking Christendom to shew to the "unchanging East" that there is somewhat in her doctrine and usage which the brave S. Athanasius, the holy S. Chrysostom, and the great S. Basil

would not recognize as things familiar to the church in their day. But in this there is room for hope that the very professed conservatism of the Eastern Church may be so pleaded by us as to induce the Church of the early fathers, not to insist on making these accretions real barriers against reunion. Nor is this a mere chimerical expectation, for the solemn embassy of the so-called Nestorians of the distant East to the Primate of the English Church;—the Christian welcome accorded to their messengers, and the compliance with their request for help and instruction, give a good augury for the future influence of our Mother Church.*

Nor even with regard to Rome, and the claim of her Bishop to absolute primacy, is there good ground for hopeless despair of all possibility of a return to more primitive orthodoxy. The opposition so strongly organized in the great Pan-Roman Council, now in session at Rome, to the cunning assumption of the Papacy, gives hope of a fuller investigation into other things that now fence off Rome from the Catholic Church. It is surely a cheering sign to find men like Strossmayer, Dupanloup, and the Cardinal Prince Schwartzenberg fearless enough to raise their voices, even in the very Council, against what they know to be wrong, and honest enough to stand firm to their convictions in spite of the advantages they would certainly gain by concession. There can be but little doubt of a good result from the fearless exposures of the gross dishonesty and fraud upon which the distinctive claims of the Papacy rest, and from the outspoken truths contained in the writings of the Pere Gratry, of "Janus," and others; and especially by the labours of those now engaged in the Reformation movement in the Italian Church. We ought therefore the more earnestly to pray that the controlling and guiding spirit of God would carry out fully, to the end, the good work thus begun; using, ourselves, what exertions we

*A few very striking facts in this connexion may be adduced. The great gathering of the Bishops at Lambeth, under the presidency of the Archbishop of Canterbury, addressed a fraternal epistle to the Patriarchs and Bishops of the Eastern Church, and this letter was translated into Greek by the present Bishop of Lincoln.

And, again, a very distinguished honor was paid the Archbishop of Syros and Tenos—the Prelate whose visit is alluded to in the sermon by the University of Cambridge in England. That illustrious University gave him the honorary degree of D. D., the same degree as it confers on Bishops of the English Church. The usual honorary degree is D. C. L., which it conferred on some of the American Bishops. The two Archimandates that accompanied the Greek Archbishops had the honorary degree of M. A. bestowed upon them at the same time. This was evidently done, therefore, as a compliment to the Eastern Church.

The General Convention of the Church of the United States has, for years, had a Committee connected with the Greek Church, with a view of re-establishing fraternal relations with the Eastern branch of the Church of Christ.

Surely these are cheering signs; and surely too, there need be no fear of our church being compromised in error by such men as we know are to be found in the ranks of the English and American Episcopate, and the lower houses of the English Convocation, and of the American General Convention. It seems the veriest absurdity for any one to profess to be afraid of being committed to false doctrine by following out these evident leadings of the Holy Spirit towards reunion. There is no such idea entertained as that of absorption into the Eastern Church.

can to aid this most laudable object, the reunion of Christendom. And it is most full of encouragement to see how the English speaking branch of the Catholic Church, is, throughout the world, steadily year by year, working back to the true Primitive mode of the earliest years of the Church. The system of Diocesan Synods, leading to those of the Province; these again to the great gathering of the Bishops in a true Ecumenical Council, points out to us the way to real unity, without having recourse to the modern notion of universal obedience to any single bishop.*

Let then, the Church in England once be set free from the miserable trammels of the state, and, following the example of the disenthralled Church of Ireland, let her assume her true position, and she will yet win back thousands that have left her. And surely everyone who would see the Church of Christ as glorious as she was seventeen hundred years ago must take heart of courage, from the proofs we have seen of the visible controlling guidance of the Holy Ghost in the deliberations of the Irish Church. How many, anxious for her welfare, were filled with forebodings lest the predictions of some should be fulfilled, that the Disestablished Irish Church would shake off Episcopacy for ever as soon as she felt the weight of state fetters removed. And yet how different has been the result from the expectations of all! She has faithfully and fearlessly asserted her true historical position; and in the name she has voluntarily adopted for ever, she announces herself as, "The Ancient Catholic and Apostolic Church of Ireland."

And here we may glance for a moment at the desire felt by some that we of the Anglo-Catholic Church should adopt the name of "Protestant." Why should we? What is meant by "Protestant?" One who protests. But what is it to "protest?" It is the act of a weak minority, overpowered by a stronger majority, and forced to submit to what it can never commend,—never heartily agree to; powerless to

*Very few of our people seem to be in the least aware that there is a growing movement towards Reformation going on in the Roman Church in Italy. This is being carefully fostered by the American Church, which has an accredited agent, Rev. W. C. Langdon, in Italy, to keep up a friendly intercourse with the Italian Reformers. In England too, there is the Anglo Continental Society, whose object is to circulate among the Italians books of various kinds in Italian and Latin, such as the Book of Common Prayer, and the Anti-Papal writings of the standard English Divines. The object aimed at is to achieve for the Church in Italy precisely the same work as was done in England 300 years ago, viz.: internal reformation without schism. One of the leading spirits of this society is the present Bishop of Lincoln, Dr. Wordsworth, editor of the Greek Testament Commentary.

No one of the men thus engaged dreams for a moment of reunion with the Church of Rome in her present corrupt state. It is evident that God is working out a reformation within that Church and the object is to keep it on. It has been asked why no effort is made, or spoken of, to unite with the various Protestant denominations around us! To this many answers can be given. One very conclusive one is that not one of them desires any such union. An overture was made to the Wesleyans in England to consider the terms on which there might be a union, but this overture was contemptuously rejected.

It is worth remarking that the Anglo Continental Society in England has no more bitter enemies than the ultra-ritual Romanizing school of that country.

escape, it can only raise its voice in solemn *protest* against that in which only its weakness obliges it to acquiesce. Was this the case with the English Church 300 years ago? Did she knowing of the corruptions in faith and life then to be found within her, sit meekly down, and folding her hands, content herself with "protesting" against it all?

No! she arose in the calm, resolute majesty of her might, and cast off utterly from her everything she thought to savor of error or evil. And although hers was no sudden, violent, angry reclamation against wrong, made so hastily as to cause a suicidal rending of her very vitals, was it an earnest and thorough, yet quickly deliberate separating from her of all that she esteemed foreign to the mind of Christ. Hence she had no need to write this name of weakness on her brow; she was not "Protestant" because she did what was far better than "protesting." Besides, she would assume no *new* name, lest she should give occasion to her enemies to say that with that new name her life had really begun. And, moreover, she would not assume *this* name because she felt that a spirit of antagonism to those who even profess to believe in the same Master with herself is not the spirit to which Christ has promised His blessing. And as a return for all this, God's reward is coming upon her; she is being recognised by all—by those, too, who once looked disparagingly at her—as the means ordained of God to restore unity once more, to the household and family of God.

If, now, we duly ponder and learn the lessons conveyed in all these things that have been recorded for our profit; if, holding fast, in a kind and loving, yet firm and believing spirit, to the Church as Christ the Head, and His Apostles and earliest ministers left it—if we rightly, and with trust in the ever-abiding promise of Jesus, seek once more to be able, as an undivided household of faith, to "strive together for the faith of the gospel," we shall see much that needs improvement among ourselves. We shall be struck with the extraordinary anomaly, to be met with only in our communion, that while the members of the various religious societies around us are earnest and zealous in upholding their distinctive principles—able to quote readily those texts of our English New Testament, which seem to uphold those principles—the members of our communion, in too many instances, know really nothing correctly of the distinguishing principles of the Church with whose Prayer Book they profess agreement. In too many cases the utterance from the pulpit of those principles, in support of which such holy men as Simeon, Romaine, and the saintly Bishop Wilson of Calcutta wrote and preached, would cause to many of us very serious disquiet. But surely that most praise worthy earnestness of those not belonging to us, in learning to uphold what they believe to be right, ought to be imitated amongst ourselves. And if there are any who cannot admit the truth of our distinctive principles for themselves—principles so

plainly gathered out of Holy Scripture into our Church's authorized formularies—let these persons at least allow those who do conceive them to be true that liberty which *they* claim for themselves,—the liberty of private judgment—to believe and teach according to their conscience.

And here, my brethren, a sad, and very solemn duty of speaking earnestly comes before us who truly love Jesus, and the souls whom He bought with His blood. There is a charge made—one is grieved most deeply to have to confess it possible—that some professing to be of us, are wont to place reliance on sacraments rather than on the Savior; to look for justification to ordinances rather than to Jesus—O my brethren in Christ, what a charge is this! Has any one who thoughtlessly made it ever reflected on all that it implies?

It makes us go back to the sufferings of the holy, loving Jesus—to the dread hour of His agony in the garden the night before He died. We know of Him bowed to the very dust beneath the fearful load of the world's sins—His pure soul shrinking in horror from the foul contact with the tempter; we hear His wail of unutterable suffering, as in His agony, the bloody sweat started from every pore, "Father, if it be possible, let this cup pass from me." We behold Him seized and dragged along; we follow Him to His cruel mocking and scourging, when "the ploughers ploughed upon His back and made long furrows." We behold Him spit upon, crowned with thorns, and led away to die, where we can see Him quivering in the tortures of the cross, yet with most forgiving words praying for those that slew Him, and comforting the malefactor turning to Him in penitent faith. We hear His awful cry—that cry that must have stricken more sorely than all else to the loving hearts around His cross, "My God, my God, why hast Thou forsaken me,"—and at last we see His meek head bend in death for us men, and for our salvation. And yet we are told that there are those who know of all this, yet can turn coldly away, and look for salvation to something else than Jesus! My brethren, it is *impossible* that such an accusation *can* be true. We can only say of those who could lay such a fearful charge against any who ever even heard of Jesus death; who could charge a brother with putting *anything* in Jesus' place, even though that thing be of His own ordaining, we can only in the most heartfelt sorrow pray, "Lord Jesus forgive them, for they know not what they do."

Brethren in Jesus! Let us pray for more of the loving forbearance of Jesus; for more of His spirit to make us kinder the one to the other; more willing to allow that each may be as sincere as the other before the Great Trier of the hearts and reins. Let us more candidly examine each other's opinions, with more readiness of will to understand each

others meaning—not taking our ideas of that meaning from the representations of others, and so condemning a brother unheard. The maxim uttered several hundred years ago is useful still, “In things necessary unity; in things not necessary liberty; in all things charity. Let us carry out the Apostle’s injunction, “with one mind strive together for the faith of the Gospel”—“for the faith of the gospel” not *our* views or opinions. Let us pray for deeper holiness of heart for ourselves and one another, as we meet by and by, at the table of our Saviour; let our prayers then most earnestly ascend for a rich outpouring of the Holy Ghost upon us all, in our deliberations for the Zion of God. Let us pray for grace to check impatience, and distrust; for grace to resist all inclinations to over-strenuous assertion of our own plans or feelings. Let us pray to be drawn closer to Jesus, and then we shall be brought nearer, the one to the other. So shall we contribute our share to make the Church of the Redeemer “fair as the moon, clear as the sun, and terrible as an army with banners.” “Fair as the moon,” calmly walking in the brightness of heaven; shedding a quiet, holy light upon the darkness of earth. “Clear as the sun,” giving light and warmth, and beauty from the Sun of Righteousness to all our life, and the things amidst which God has placed us; driving away with its softening, healing radiance, the mists of doubt and error, and giving energy to all for the turmoil and strife of the world. “Terrible as an army with banner,” to the host of Satan; terrible, because fighting in the strength of Him, who has said, “Not by might, nor by power, but by my spirit, saith the Lord of hosts.”

OUR LAYMEN.

His membership in the Christian Church entails upon each layman certain duties and powers which belong to his inheritance of kingship and priesthood from Christ. As admitted by Holy Baptism to place in God’s Spiritual Temple, he owes and ought to pay a continual Divine Service under the leadership and presidency of the Ordained Priesthood. He is all in the Church that that Priesthood is not. As an illustration of the fact, we may turn to the highest of all actions—the celebration of the Holy Eucharist. Every Liturgy assigns their part in holy offices to lay clerks, as representatives of that whole lay multitude, which, in oneness with the clergy, makes up the Catholic body of Christ. These two priesthoods are not incompatible. On the contrary it is proper to say that neither can perform its functions without the other.

By this illustration it will readily be perceived that the *Ecclesia Docens* and the *Ecclesia Discens* cannot be dissevered, the one from the other in Divine worship. Nor can they be dissevered in any true work for God in their true stations. Their distinct functions and consequent duties may be pointed out, when the two priesthoods are separately considered, but as soon as we pass into practice, we find them indissolubly united in the One Oblation which both offer, and as partakers

of the One Bread, Christ. Who will question, then, that they must be united in every work for God, wherein their co-labouring is possible?

There are two errors into which we may fall as regards laymen and their work. They are obvious enough, but not, as we think, so carefully noted as they should be. We may depress the laymen out of place and duty, and we may do it by putting lay work proper on the clergy; or, we may exalt the laymen into functions for which he has nei her appointmentt by God, nor the fitness, which is the grace given in Orders. Putting these questions aside for the moment, as far as the facts are concerned, we wish to reach the practical query; What work is our laity undertaking and doing? Every work for God is in their hand, except the administration of the Sacraments. Nothing can be done without their concurrence and help. And yet, with every avenue freely open to the beginning and carrying out of every scheme for the advancement of the Church, whether Diocesan or Parochial, as e. g. in Missions, in work among the poor and sick, men say that they find them singularly backward, if not sometimes obstructive. The undeniable facts which meet one in any inquiry into the matter must have some cause—some reason lying deeper than an ordinary coldness or indifference.

We do not attempt a solution, we simply venture to point to causes which, as our experience teaches us, have weight. And first of all—laymen wait in vain for the clergy to move in such ways and methods as commend themselves to their practical knowledge of the world. Either no plans whatever are given by the clergy, or they attempt or propose such as are utterly unfeasible. We have ourselves seen unused elements of power, which found no employment, simply from supineness, not of the laity, but on the part of the clergy. There is surely great need among us of a thorough and conscientiously open understanding of each other, less groping in the dark without knowledge of each other's plans and wishes. With a free confidential intercourse, passing beyond the mere courtesies of social life, we might gain more readiness to co-operate in real work.

Under our American system, experience teaches us that the layman too often exhausts all his energies in legislation in vestry or convention. Our English brethren are just now debating the question of the admission of laymen into Synods. One argument of the friends of the measure is a supposed increase of interest in all Church work, while our example is appealed to as a supposed proof of a more general diffusion of active interest in every work, as a *consequence of one system*. The cautious Bishop of Salisbury (Dr. Moberly) warns the readers of his Bampton lectures: "We are now called upon, not so much to prove the propriety of admitting the lay element into some proportion of counsel, as to protest against its swallowing up and overwhelming the clerical by mere superiority of numbers and social weight. God forbid that any words of mine should seem to sanction or to assist so fatal a danger. If the encroachment of sacerdotalism is full of evil on one hand, the tyranny of lay usurpation is certainly not less to be dreaded on the other." We are quite aware of this possible danger—a danger which our system *allows* even under its best practical administration, since the lay element in any of our conventions may at any time outnumber the clerical; but there is yet another danger against which we must warn our English friends. They may find some flashes of eagerness, at first, for lay places in their Synods, and much enthusiasm, it may be,

in mere legislation. A very large proportion of our convention work amounts simply to passing ineffective resolutions and powerful canons, while the few who become "delegates," or "representatives" are not so efficient in helping on the practical work which is demanded, as might be supposed. We are sorry to say that, except in some noteworthy instances, work undertaken and performed in *Parishes*, is not done, and very often is not even suggested or helped on, by our lay delegates or vestrymen. The Parish itself, and its whole work, may be, and sometimes is, entirely without connection with the Diocesan Convention.

We warn our English brethren not to be too sanguine; not to expect this panacea of "the element in Synods" to work such wonders as some among them seem to think it has the power to work. An experiment not yet fully tested, which may work after a fashion, and apparently well in this country, is not necessarily the one thing needed in England. The chief admirers of the system among ourselves are found, for the most part, among the "let-well-alone school," among those who are content to drag along a fossil existence, and among those who repress, where it can be done, all activity and aggressiveness. Comparing the activity of English and American laymen, there is more real work accomplished in some five or six Parishes which we could name in London, and done in one week, than is even attempted or dreamed of in any ten or twenty together in many American cities. We do not mean to say that the supineness and lack of vigorous life which characterizes the American parochial work, is traceable to the system about which we are writing; but we think ourselves bound to express our conviction that it neither fulfils the expectations which many have of it nor warrants the fulsome praises that others heap upon it. That it is capable of better use and thorough reorganization, none will question who have watched its history and career.

There is something else needed among ourselves, than the offer of a place to the laymen in our Synods. It seems to us a sorry clerical argument for his admission there, that he will find an outlet for his troublesome zeal, or be crushed into silence and quietness as an ignoramus. The truth is we want men in our Parishes—working men, and not representatives of parties or schools in an annual convention. And here we must again allude to the very frequent and growing complaint of the layman, that he is not taught by the Clergy. We do not refer to matters of doctrine, although here also his complaint is formal, but to all practical questions. Why should a clergyman send his layman to a Synod to learn his duty? Let him teach him at home.

There is in every Parish a possible work in which every laymen might have his place and power, acting not as a master and ruler of his Parish Priest, but as his eager co-worker and helper. The world's "Associations," and "Mutual Benefit Societies," draw away from the Church much vigor and a kind of systematized giving, which if used where they rightfully belong, would give efficiency and life where one finds coldness. The layman is not asked to help, nor is he taught how to help, in the recovery of his brother laymen out of sin and degradation. If the outcast is reached, it is, we had almost said, by accident. Nay! the larger part of our work is accidentally done. If the Clergy will see the layman as a co-adjutor, earnest and hearty, he must teach him the power of his Priestly character in Parish work at home.

We do not wish to be misunderstood in what we have said. There

are noble-hearted laymen who are above our criticism, and if we find fault with the general condition of lay-work, we are not mindful of the fact that the fault lies, for the most part, at the door of the Clergy.—*The Church Weekly, (American.)*

SKETCH OF AN ENGLISH PARISH AND PASTOR.

(Written for the Churchman's Magazine.)

Midway between Liverpool and London,—just where the land rises to its highest elevation between the two cities, and there reaches the level of the cross on St. Pauls Cathedral, where too, close at hand the twin spring arises which start at birth on paths so diverse that the waters of one flow to the German and of the other to the Irish Sea,—there is a Parish which rises as high for the work done therein, as its relative geographical position. The well known couplet in Hebers' Missionary Hymn might be applied to it with a variation,

"Where all in nature pleases,
And only man is vile,"

for there cannot be said to be any "nature" at all in that locality in the sense of the poet, no grass, no flowers, no trees, no purling brood, no birds, no sky;—no sun, no moon, nor stars, nothing but blackened heaps of cinder, mountains high, strange earth-gaps, meagre and gaunt looking rows of brick cottages flush to the pavement, no gardens, no yards, many of them leaning far from upright with ugly rents in the walls, and black with the soot which pervades the air, kills vegetation and shuts out from the sight the blue firmament with all its glory by day and by night.

There also the calm peace, which to the weary in body or brain, makes the dark hours of night so blessed, is unknown, the earth trembles with the constant thud of huge hammers, steam-driven, of vast wheels and rolls, between whose ponderous weight, masses of half-molten metal are being pressed from shapeless lumps into sheets for Canadian shores, or roofs, or into rails and bars of a hundred shapes. Night is as day here, no rest for man or machinery, the flicker of a thousand furnace-fires flashes thro' the murky air, "making night hideous" with a coarse fitful, sparkling glare, like incessant sheet-lightning, without its splendor of color and magnificent variety of luminous phenomena. What a place for a man to live in of fine taste and culture! Only two things can ever reconcile man to residence in such a spot, either, *lust of money, or love of souls.* We would not detract one iota from the halo of heroism which surrounds a missionary's brow working in a Heathen land, but we must accord equal honor to those who spend a life of devoted labor for Christ amid scenes and associations such as we have faintly sketched. There down a narrow street in the town of — built in with houses (or human dens, as many more truly are), with a public house every third or fifth door, stands the plain Church of St. James, and its modest Rectory house and noble schools. Talk you of "Evidences of Christianity," look down that lane, what but the love of Jesus and his work could sustain a scholar, a gentleman, and a refined well-born lady, in sacrificing their lives for a scanty pittance, amid scenes so revolting to flesh and blood? See their labors,—daily morning prayer at an early hour for workmen on their way to the mills and shops, two full services every Saints day with sermons, three or four

services every Sunday, and Holy Communion, oversight of large Sabbath Schools, Mission service at a distant point of the parish, Prayer meetings weekly, Mother's meeting weekly, largely attended, conducted by the good pastor's wife, vigilant and faithful, visiting the sick and parishioners daily, preaching special sermons in distant churches,—“who is sufficient for these things?”

Make a call, as we have oft done, at one of these sermons, oft four and even seven are preached week after week, mostly extempore, full of matter, glowing with poetic fire and illustrations, with touches of tenderest pathos, and at times rousing as a trumpet call,—dew for the saintly soul, and lightning for the hardened—what a story that noble School tells, it was erected at a cost of \$5000 00, *all made up of small contributions of poor parishioners* who attended the weekly prayer meeting, no noisy call on the general public, or the rich, but just a quiet laying up of brick by brick, each one an act of self sacrifice, till a School was build of stately proportions—a noble monument of Christian persevering effort—Church Hercules, and there is no sign of weariness, no invendors of self praise in complaints of too much work, no! always a bright happy smile, a loving word, a cheerful salute, a very “fountain of living water” flowing from the eternal stream of spiritual joy and peace. Not long ago the Bishop of the diocese confirmed nearly one hundred men in that shabby Church, rough men, heathens for years, sunk deep in ignorance and vice. Now round this parish, is a net-work of others, where the incomes are \$5000 00 to \$7000 00 per annum, the clergy living the lives of mere county magnates, doing a minimum of work for the maximum of pay. Their services are as old and lifeless as death itself; they pride themselves on being the salt of the Church, Evangelical of the Evangelicals, with no sense of the scandal they create by such audacious claims. Our hero seeing how the warmth, life and musical freshness of the Methodist services attracted the people, outbid them, his choir (men and boys) was organized and became famous, the model Church Congregation, so called, was thought to be a few drowsy old women and the Churchwarden and squire; he got a crowd of workmen and their wives and families, and how they sang the Psalms, and Te Deum and Magnificat! No mincing, half whispering, mumbling, out came the flowing strain of the chant from their full hearts and vigorous throats, making one's soul thrill at their joyousness of song.

Then came a storm, and the rich do nought, memorialised the Bishop, all this increase of services, this galvanizing them into life, was all wrong, they were wicked enough and foolish enough to call it “romancing.”

They had their reward, the good old and now sainted Bishop wrote in reply: “I wish there was a ——— (naming the clergyman complained of,) in every parish in my diocese.” We judge of the latent vigor of a tree by the power it shows of throwing out branch, and flower and leaf in their fullest strength and beauty, while the Church of England has the power to produce such marvellous workers, to sustain them amid such depressing scenes, undeterred by poverty and bereft of the sweetest joys of life, she proves that thro' her trunk and veins flows rich life, drawn from Him who is the Head of the Church and the source of all her vitality, and power, and loveliness. Such men are the need of Canada, men who will give to their holy vocation, the same earnest devotion of spirit, the same anxious labor

and thought, as men who labor for the rewards of "the present evil world." May God fill His harvest field with such toilers! J. H.

GERMS OF THOUGHT.

"REMISSION."

"And without shedding of blood there is no remission.—Heb. IX, 22."

In the Diary of Henry Crabb Robinson, a man of considerable distinction in social and literary circles in Great Britain, who died in 1867, there appears an entry of this sort respecting the views of Rev. F. W. Robertson, of Brighton Chapel: "As he interprets the words, *without blood there is no remission of sins*, they become inoffensive, for it means no more than this: Christ died to exhibit the perfectest Christian truth, that the essence of Christianity is self-sacrifice."

The passage is interesting, not because it is of consequence to the world what either the master or the scholar in this matter believed, but because of the testimony unconsciously given by Mr. Robertson as to the cause of men's objections to the old Scripture doctrine of propitiation. The saying of the Apostle, "without shedding of blood is no remission," is a very plain declaration of the absolute necessity of a sacrifice for sin. The wages of sin is death, and that wages is always extracted. The sinner must pay it in his own person or another's. The core of the Gospel is that God gave his only begotten Son to die in the place of the condemned and lost, and thus secure for them a full and righteous pardon. But this Gospel, most precious to an awakened soul, is just the reverse to others. It is *offensive*. It humbles human pride. It exalts God. It makes salvation purely gratuitous. It removes every pretext for merit or boasting. It puts all men on a level as needing alike one and the same divine remedy for sin and guilt.

From the very beginning this was an unpopular doctrine. St. Paul expressly declares that it was a stumbling block to the Jew and to the Greek foolishness. The former did not object so much to the idea of expiation, with which the Mosaic ritual had made him familiar, as to the person through whom this expiation was to be made. But the latter rejected the whole statement as absurd. He had no sense of sin as requiring such an interposition, and no perception of its fitness to accomplish the end. He therefore decided the case before he heard it, and turned away from the preachers of the cross as if they were beside themselves. But he was consistent, for he denied the authority of these messengers.

In later ages, men accepted the Scriptures and called themselves Christians, yet disowned the need and fact of an atonement. The problem was how to get around the plain words of the New Testament. Any theory was acceptable, if it only relieved the case of the "blood theology," as it has been called. Crabb Robinson, for example, held the words of the Apostle to be divine, but he could not or would not admit the plain statement that Christ died as an expiation for his people. What was to be done? The only thing was to explain them a way. He was delighted, therefore, to find in the view of Mr. Robertson a devout and plausible escape from the literal view of the atonement. This is that Christ was not a substitutionary victim, did not redeem His people, did not satisfy divine justice on their behalf, but did furnish a stupendous example of self-sacrificing love. This skilfully avoids the offence of the Cross, because, according to it, Christ does not actually

save men, but only helps them to save themselves. Scarce any are too proud to accept assistance of that kind. But the process which makes the Cross inoffensive also makes it impotent. The emasculated statement falls powerless on the ear. The Christian who desires to arouse men must be able to speak, like Paul, of "the faith of the Son of God who loved me and gave Himself for me." It is the actual sacrifice for sin which stimulates and awakens. It does indeed repel and disgust self-sufficient sinners, but this is no reason for withholding or disgusting it. At last the truth will make its way, and when men are slain by the law, this alone stands by the grave and says with effect, Come forth!

It is none of our business to pare the corners of the Gospel and adapt it to human prejudices, but, on the contrary, there is a solemn obligation to state cardinal truths in all their integrity, whether men will hear or forbear. The Cross teaches, on the one side, the hopeless ruin of the race and its just exposure to endless condemnation, and, on the other, the condescending grace of God in giving His own Son as a Redeemer who by His death satisfies for sin, and by His life in heaven applies that satisfaction for the benefit of all who believe. These truths have in their favor the witnesses of men's consciences and the accompanying grace of the Holy Spirit, and hence the success of a pure Gospel from the beginning. Whereas every attempt to veil these fundamental verities and make doctrines pleasing to a carnal taste has miserably failed. *The foolishness of God is wiser than men.* We cannot improve upon the divine disclosures. Men may mock them and denounce them as irrational and obsolete, but after all they contain the hiding of God's power. Make the Gospel inoffensive and you will make it inoperative. But proclaim boldly and squarely the offence of the Cross, and Dagon falls, and the strongholds totter, and the high imaginations are reduced to the obedience of Christ.—REV. T. W. CHAMBERS, D.D.

"BAPTISM."

"I indeed baptize you with water unto repentance." St. Matt. iii, xi.

The question here is what did John do "with water?" Baptize is a Greek word, not translated; what does it mean? One thing is clear: whatever it means in one part of the verse, it means the same thing in the other. Then what Christ did "with the Holy Ghost and fire," John did with "water." What was it Christ did? See Acts i, 3—5. Here we find that the descent of the Holy Ghost on the day of Pentecost was the fulfillment of John's prophecy. But what was the *mode* of the Pentecostal Baptism? See Acts ii, 1—4. Here we are told of the "cloven tongues like as of fire," (the outward and visible sign of the Holy Ghost with which they were filled) appeared and "sat upon each of them." But whence came the "cloven tongues like as of fire?" See Acts ii, 33. St. Peter says Christ "*shed forth*" what the people did "see and hear." What does "*shed forth*" mean? See Acts x, 44, 45. Here we are told that in fulfillment of Joel's prophecy the Holy Ghost was "poured out" and "fell on" Cornelius and his friends. And we are told, Acts xi, 15, 16, that this "pouring out" and "falling on" was the *mode* of the Pentecostal Baptism—"as on us at the beginning." It was what Christ had promised *as a fulfillment* of what John had foretold: "which, saith He, ye have heard of Me." Acts i. 4, 5.

J. T. W.

THE SCHOOL AND THE MISSION.

THE HELLMUTH COLLEGES.

It is becoming increasingly evident that our influence and safety, as a Protestant Church, will depend very materially upon the education of our young. The Government has adopted a system of education, in both the Common and Grammar Schools of the country, which is essentially godless; while the Roman Catholics are straining every nerve—putting forth indomitable energy—for the establishment in every town of the Dominion schools and convents in which the distinctive principles of the Protestant religion in general, and of the Church of England in particular, are ignored, and in which a moderately good education is imparted, upon ridiculously cheap terms. In competition with these, we can maintain and extend our influence as educators of youth, and evangelizers of the masses, only by the commencement and support of institutions in which a thorough education can be given, based upon strict religious and Church principles and observances, and upon terms equally accessible to all the members of our communion. This applies to the establishment of good parochial schools for the poor, and to higher class or collegiate institutions, for the more wealthy, and such as are intended hereafter for professional life. A Church is radically deficient without vigorous and well-sustained schools: and just as we need our Universities for the completion of a professional training, so must we have our Rugby, and Harrow, and Eton, to lay the foundation, and perform efficiently the preliminary work.

It is encouraging to know that the public sentiment of our people on this important subject is becoming very marked and distinct, and that already efforts have been made which promise soon to place our Church and country in a foremost educational position. The "Hellmuth Colleges," established in London, almost solely by the liberality and enterprise of the gentleman whose name they bear, afford an illustration of this remark. Not very long ago no such institution had been dreamt of in connection with our Canadian Church, and the very sites on which they stand in the "forest city" of the West, were wild, rough, uncultivated tracts of land. A noble idea was conceived by the founder; and in the practical development of that idea he has not only worked with transcendent ability and indomitable courage, but has also shown how easy it is by the application of right means to achieve brilliant success, and to perform lasting good.

The "Hellmuth College" for the education of boys was established in the year 1865, and from that date to the present its career has been

one of uninterrupted prosperity. More than 400 pupils have been admitted into the school, while the present number on the books is 122. According to the "prospectus" of the College, it is intended to provide a classical, scientific, and commercial education, for the sons of gentlemen, commensurate with the wants of this rising country, and based as nearly as possible upon the model of the great public schools of England and Germany. In the course of instruction thus provided, we find prominence given to Latin, Greek, and Hebrew, among the ancient, and to French, German, Spanish, and Italian, in addition to a thorough acquaintance with English, among the modern languages. The admirable discipline of Mathematics—pure and mixed—is secured; while Chemistry, Experimental Philosophy, &c., are duly explained and taught. All the requirements of a complete commercial education are met, and special attention is also devoted to the preparation of pupils for the competitive examinations necessary for admission to Woolwich and Sandhurst, for direct commissions in the Army and Navy, and for the Civil Service. To carry out these arrangements satisfactorily, a staff of the most competent teachers has been selected from the English Universities; while the building has been fitted up with a due regard to all the requirements of a school and to all the comforts of a home.

The College is a new building, situated near the city, on a beautiful site, in a healthy locality, and surrounded by [about ten acres of land. In the building there are commodious class rooms, a chapel, a dining hall, a library, a museum, dormitories, baths, &c., while in the grounds there are cricket field, gymnasium, skating rink, swimming baths, &c., thus providing, internally and externally, all the appliances or accommodation needful for study, exercise, recreation, and retirement. More commodious and complete premises one could hardly conceive. They are not surpassed by any school buildings in British North America. Many of our largest and best public schools in England are not to be compared with them. The discipline and teaching harmonize with the character of the buildings, and fulfil the promise of the founder; while the rules of admission, and the terms for board, instruction, &c., place this school in the very first rank for excellence and cheapness. In the effort to develop the intellectual, the claims of a spiritual nature are by no means forgotten; and the general arrangements of the school secure at once a recognition and enforcement of the fundamental principles of natural and revealed religion, and a devout observance of the ordinances of our Church, and of the practical duties of life. This is eminently satisfactory, especially when we find so great a tendency in the public mind to depreciate and ignore the Bible as a revelation from God, and the claims of spiritual religion as a necessity of human nature all the world over

It is, therefore, very gratifying to find that a school so generously begun, and so admirably arranged, has been successful. In point of

numbers, there has been a gradual increase from the commencement, until the pupils have numbered about 130. And in every department of life, we are told, some of these pupils have distinguished themselves. The instruction received, the impressions produced, and the habits formed, have prepared the youths to go forth into the world,—some into banks, others into mercantile houses, some into Universities, and others into the army and navy,—and in all they have been characterized for proficiency of attainments, for gentlemanly behaviour, and for steady, useful, and successful labour. This speaks volumes for the school,—for the principles on which it is based, and for the manner in which it has been managed; and both Dean Hellmuth and his friends must have a feeling of just exultation and honorable pride when they review the history of the school and see the fruit of the money they have spent and the labor they have bestowed. We heartily wish the school a continuance of success. It richly deserves it. Such an institution is an honor to the land and a blessing to the Church; and the man whose enterprise and means have so far led to such a desirable result is entitled to gratitude and commendation. The people of London have already testified their appreciation of the valuable services of Dean Hellmuth, by the presentation to him of a public testimonial, consisting of a silver salver, and of a scholarship in the college of the yearly value of one hundred dollars, accompanied with an appropriate address. It was a graceful and proper recognition of the labour performed and the influence exerted by the Very Reverend Dean, which could not do other than encourage him in the great philanthropic works in which his soul delights. But it may now be a question whether something more should not be attempted, if not primarily for the man himself, for the College he has so wisely founded. As it appears to us—and we are not fully posted upon the question of the finances of the school—it is important that this Hellmuth College should be made a Church or public institution, secured in perpetuity for the object for which it has been established, and subject to a governing body duly appointed by, and responsible to the Synod of the Diocese in which it is situated. At present this can hardly be the case, since the College has been founded by private capital, and is therefore, necessarily largely subject to private influence. In the past this has been inevitable; but for the future a change may be desirable; and were respectfully suggest to both Dean Hellmuth himself, and the Church people of the Huron diocese, whether a great public effort should not be made to raise by subscription a fund for the payment of the private capital at present invested in the College, and so prepare the way for the transfer of the governing power of the school to the Bishop and Synod of the diocese. Such an appeal, we are persuaded, would meet with a generous response, notwithstanding the demands which are constantly made upon the public generosity. The prestige of the school is its passport; and few, if any, would refuse

a contribution towards making such an institution a permanent and integral part of our Church organization and work.

On a separate page we furnish an engraving of the College. In our next number we shall also give an engraving of the "Hellmuth Ladies College," with a brief sketch of its arrangements and history. Prospectuses of both Colleges may be obtained by application to Major Evans, Secretary and Treasurer. Our columns are also open to the friends of the College for any additional information they may wish to supply.

SYSTEMATIZED SUNDAY SCHOOL LESSONS.

The entire lack of system which now prevails in our Sunday Schools, so far as their special work of teaching is concerned, goes far to render them powerless for any but casual, uncertain and fragmentary benefit to teachers and scholars. Workers in God's spiritual vineyard are under analogous conditions and laws to laborers in the field of nature, and obedience and disobedience, faithful observance or careless disregard of the respective laws and conditions under which they severally toil, bring to one as to the other, scanty fruitage or an abundant harvest.

Our Sunday Schools may now be likened to farms tilled by men who are not only without technical knowledge or experience, but who are conducting their operations at hap-hazard, regardless of seasons, or needful rotation of crops, sowing broadcast the same seed on all soils, and oft resowing the same land twice or thrice over in forgetfulness of previous scatterings, while other fields are being ploughed over and over, and dibbled and hoed, and again and again prepared for seed which is never sown.—Who could wonder if such husbandmen become weary of their profitless toil, just as so many teachers tire out and resign in disappointment, a task which seems like the farmer's patient, hopeful plodding without the harvest of fruit and grain, the thought of which spurs him on to further industry and care season after season?

To our schools this disorder is an especial reproach. The compilers of the Prayer Book and Lectionary, wisely so arranged that the minds of the people should be fixed in orderly succession upon the "whole counsel of God," by every verse and detail of the revealed Word being read in their hearing during each Ecclesiastical year. The devout churchman stand as if 'twere watching the rising and setting glory of each star and planet, some with their attendant moons and belts of light, while group by group, and constellation by constellation in due season and order revolve round, and with their centre and source of motion of light the Sun of Righteousness! From Advent to Advent is a perfect circle of divine teaching, all flowing on with a rhythmic order and harmony, parallel to, and deeply in sympathy with the path from Bethlehem to the Throne of Judgment.—Here then the Church furnishes both a design for the structure we wish to raise and with it a beautiful finished model, which nothing but the spirit of contrariness and the conceits of individual vanity could desire to see set aside. Certain it is that where the heart and mind are "at one" loyally and lovingly with the church, there will be a desire to train up the children in those paths consecrated by the feet of countless of her saints, who found as they walked therein fulness and freshness of joy, richness and depth of

wisdom, strength and sweetness of consolation. The dread of being suspected of Romish tendencies has given rise to a dread of being thought earnestly attached to the order and system of the Church, as though these opposites were correlated in any sense or degree. An intelligent, thorough earnest love of the whole scheme of the systematic teaching of the Church in the progress and harmony of her formularies season by season, is the most complete protection for either the assaults or allurements of Rome.

There are two doors out of Christ's Church, one to Rome, the other to Infidelity, or his twin brother, Indifferentism, the spiritual somnambulist state, in which the eye is open "but the sense is shut." To us it has been given to watch the tide ebbing through these portals and note the portents and causes thereof, and we know that where one soul has been led astray by the meretricious attractions of Popery, her pomp of ceremony, splendour and beauty of musical ritual, her chloroform for the conscience and brain, thousands have gone away to the wilderness of doubt, unbelief and despair, driven by the icy coldness, stern forbidding sterility, palpable onesidedness, harsh utterances, bitter Ishmaelitism of systems and organisations concocted not to develop Christ in the soul of the genius man, but to cultivate some fanciful type of spiritual life after some earthly model, and adapted only to some narrow exceptional species of humanity. A cultivated, brave mind revolts at such bonds, sensibilities or tastes are sought to be crushed or mocked, as though satan were lord alone of this side of man's nature, there comes indignation, and revolt, and scornful turning of the back to all sacred teaching and worship, or submission to a yoke which though heavy, is made to wear such a charm that the slave's shame becomes his pride. We desire then to see, and shall diligently labor to bring on the time, when our Sunday Schools shall have a CHURCH CURRICULUM, when from Gaspé to St. Clair, or rather the Pacific shore, every child shall be taught on Sabbath days simultaneously with every other, in and by as well defined, orderly graduated programme of lessons, as the scheme of a University course. This would necessitate, and at the same time afford the only opportunity for securing that most desirable consummation the teaching of the teachers. The power to teach is not inborn like that to learn, it is an art, oft aided as the others by nature, but like all others demanding study to acquire. A satirical wit has compared a certain class of preachers to "*little pumps with shallow tanks, soon dry.*" Such, teachers soon feel themselves to be, and the replenishment of the "tank," the regular preparation for the Sunday's lesson, is a very urgent need if our children are to have "living" not old "stagnant water."

Until the various Diocesan authorities can decide upon some general order of lessons for each year, or in default of this, some UNION OF SCHOOLS be organized for the whole Canadian Church, shall do a like most blessed work, we purpose giving a series of lessons adapted to the Gospel, Epistle or Lessons for the day, which will form a valuable groundwork and preparation for such systematized teaching as we so long to see in operation, convinced as we are, and all are who have given thought to this subject, that in this way alone can the Sunday School system reach that efficiency of teaching power and spiritual influence to which it is our duty, if possible, to raise it.

We trust in this holy endeavour to have the practical support and sympathy, as well as the prayers and counsel of all to whom the feeding

of Christ's lambs with "food convenient" has an affectionate, abiding interest. J. H.

OUR MISSION WORK.

Almost every day the mission work of our Canadian Church is becoming increasingly urgent. The tide of emigration is steadily advancing; the new districts of the country are rapidly filling up; and from every quarter, and every side, an appeal is being made for schools, for churches, for the settled ministry, and the living ordinances. It is our prerogative and duty to supply this long-felt, widespread want. We have had committed to us the "oracles of God;" and in a sense peculiar and divine, our mission is to evangelize the outstanding population of this great continent.

Are we alive to the religious necessities which prevail around us? Are we conscious of the deep responsibility which presses upon us? And are we with united aim and earnest hearts striving together for the furtherance of the Gospel, and the conversion of precious souls for Christ?

It is undeniable that by the Church in Canada a vast amount of mission work has been done during the last fifty years. The venerable Archdeacon Fuller made a remarkable speech in the recent Synod of Toronto, in which he pointed out that the progress of the Church had been eminently encouraging; and any one who has read the admirable memoir of the late Bishop Strachan, prepared by his successor in office, cannot but be struck with the contrast between the Church of to-day and the Church only thirty years ago. Where the Church was then unknown, we have now elegant churches, and commodious schools, and large congregations, and an efficient administration of the word and ordinances. The Lord, indeed, hath done great things for us, whereof we are glad.

But with this we are not, and must not be content. A feeling of gratitude for past success should be accompanied with a desire for higher achievements in the future. In proportion as new country is opened, and our population grows, the demand is increasing for missionary effort; and if we are to prove ourselves worthy of our position, and, still more, faithful to our trust, we shall leave no scheme untried, no effort unmade to carry the Gospel to every living soul within our reach, and to establish the Church of England, as a branch of the One Holy Catholic and Apostolic Church, in every town and village of Canada. At present there is reason to fear that our missionary zeal is neither equal to the demand, nor commensurate with our means. A comparatively small sum of money is contributed for purely missionary work, and in consequence our missionary agency is limited and feeble. We have little or nothing to do with what is raised and done by other religious denominations, and we do not admire the taste and feeling which would lead any member of our church to exhibit the munificent contributions of this or that sect to the disparagement of his own communion. Still, it is an undoubted fact that in this matter we are very much behind both the Presbyterians and Methodists, and that had we anything like the same amount of zeal they manifest, and the same system of organization by which they work, we might easily double our resources.

The question of demand is now beyond dispute. In each of our dio-

cases there are openings, the Bishops cannot fill, applications the Bishops cannot meet, because the men and the means are not forthcoming. It is, therefore, a question of supply we have to consider. Can we find the men, and can we furnish the means to supply the desolate places around us? The Governing Body of each diocese must discuss this question with especial application to its own circumstances and wants. We do not presume to dictate or interfere; yet a careful inquiry and observation throughout our Canadian Church, warrant the conclusion that the difficulty before us is not by any means insurmountable, and that by the application of prudent and energetic means each diocese in the Dominion may soon be placed in a position to meet the most pressing demands which are made upon it. In the *first* place, it is possible to find in our different parishes young or middle-aged men of piety and zeal, with general and theological knowledge, with ability to catechise and expound, with physical strength and religious enthusiasm sufficient to enable them to become, with a little preparatory training, suitable missionary pioneers in the new districts and settlements where at present the church is not established. These men may be called lay readers or sub-deacons, duly authorised and appointed by the Bishop, without ordination, and employed either in charge of the clergyman of a neighboring parish, or of the Missionary Board of the Diocese, and subject to removal from one place to another at the discretion of the Bishop, and according to the wants of the diocese. Such men would be invaluable in the extension of the church, and in preparation for settled and self-sustaining parishes; and such men, we are persuaded, could be found in abundance in our respective parishes. We have only to give prominence to the subject—to talk about it, and pray about it, and we shall find numbers amongst us ready to say, and that without fanaticism or presumption, "Here I am; send me!"

And in the *second* place, the funds for the support of such men, and for such an extension of the church, may be obtained. We want, it is true, more liberality in the church; but we want also a better system in evoking, a spirit of liberality, and in collecting missionary contributions. The subject does not receive that prominence amongst us it deserves, and the means employed are often notoriously feeble and inefficient. Many of our clergy seem to think it is enough to announce a collection, and call a meeting, and ask for contributions; and many of our people are satisfied with the contribution of a few cents, or at the most one or two dollars. There is no enthusiasm on the subject. We do not look upon it as a matter of life or death; and whereas all our sympathies would kindle into ardour, and all our energies would be called into action, by a railway project, or a political movement, we are content to regard this great missionary work as a thing of common and ordinary interest. That is the great mistake. We do not realize the tremendous issues which are at stake, and the awful responsibility under which we are laid. Our first business should be there. We must have a true conception of the work, and a deeper interest in its performance. And we must produce or realize this by reading—by visitation—by preaching—by prayer. The history of the church is full of glorious examples; the records of missions abound with incentives and encouragements. And when this is done we should have an organized plan for the collection of contributions. The plan usually adopted is that of an annual subscription, and that of the lowest order. We submit that this is not enough. In each parish a missionary meeting should

be held, but at the commencement rather than at the close of the year, to give stimulus to the work rather than to receive reports. And in each parish could not quarterly, or monthly, or weekly subscriptions be obtained, by collectors duly authorised to receive them? Are there not many amongst us who could, and who would if the subject were rightly presented before them, give their hundred, or fifty, or twenty dollars per year, where now they give only five, or two dollars, or, may be, only twenty-five cents? We believe this possible, and in the interests of the church, we ask each clergyman, and each churchman to devote a little more time to the consideration of the subject, and to the production of a deeper and wider interest in it. An average contribution of five cents, or even one cent per week, from each member of the church would soon produce a wondrous change. And can it not be done? Shall it not be attempted? What say you, brethren? What if each parish makes an effort to double its contribution of last year? Try it, you can but fail. The effort will do you good. Success is at least probable. We would like to see a general mission fund established available for all the dioceses of the Dominion, independently of the diocesan fund, and out of which we can unitedly work together for the support of Missionary Bishops, which we need, and which we must have. The thing is practicable; and if we would do our work effectually, we must have eventually some such plan. But for the present we plead—and we do it earnestly,—that our diocesan mission funds may be largely augmented, so that through our agency, the people around us, who are perishing for “lack of knowledge,” may be supplied with the word and means of everlasting life. O, brethren, can, or shall we forget the words of the Great Missionary Teacher—“The harvest truly is plentiful but the laborers are few; pray ye therefore the Lord of the harvest that he will send laborers into his harvest?”—Matt. ix, 37, 38.

AFRICAN MISSIONS.

A word on the latest development of missionary spirit in our Church. Our readers will be familiar with the name of Bishop Mackenzie, and with the University Mission to Central Africa, which he headed some years ago under great enthusiasm from the Church, but with sad results in the course of a few years. No one ever showed a finer spirit or gave greater promise; but the enterprise was too hazardous. The climate was deadly, except under the most careful system of precaution; but the precaution, taken were insufficient; the operations were at too great a distance from their base; the Portuguese and the slave-dealers obstructed the work in various ways. After the expenditure of several thousand pounds and many lives, the Mission was withdrawn to Zanzibar, where, under Bishop Towzer, it still maintains a precarious existence. But Bishop Mackenzie's sister, who shared his earlier missionary toils with him in Natal, and afterwards joined the Mission in Central Africa only just in time to hear of her brother's death and to return, has never lost sight of the little flock left without a pastor in the wilderness; and she has for years used her great powers and influence in the support of Mr. Robertson's work in Zululand, believing that in time it will stretch northward to the Zambezi, and some day reach the Shire people of the old Mission. It has now been decided to send a Bishop out to take charge of this work, and Mr. Wilkinson, a man of great promise, has

been appointed. He has just been to be consecrated, the necessary fund of £5,000 having been raised at last by Miss Mackenzie's exertions. Great hopes are entertained of this effort. The work already done among the Zulus beyond Natal has been considerable, and it is backed up by the respect entertained for the English of the Natal colony. An organized nation under such powerful chiefs as Pande and Cetwago offers a better field than the scattered units of other parts of Africa, and if we can only gain a firm footing with these we shall soon get at the rest. All round the African coast efforts are now being made. Surely the time is not far distant when "the Morians' land shall stretch out her hands unto God."

POETRY AND MISCELLANEOUS.

THE DAY OF DEATH.

Thou inevitable day,
When a voice to me shall say :
"Thou must rise and come away.

"All thine other journeys past,
Gird thee, and make ready fast
For thy longest and thy last."

Day, deep-hidden from our sight
In impenetrable night
Who may guess of thee aright ?

Art thou distant ? art thou near ?
Wilt thou seem more dark or clear—
Day with more of hope or fear ?

Wilt thou come—not seen before
Thou art standing at the door,
Saying, Light and Life are o'er.

Or with such a gradual pace
As shall leave me largest space
To regard thee face to face ?

Shall I lay my drooping head
On some loved lap ? round my bed
Prayer be made, and tears be shed ?

Or at a distance from my own,
Name and kin alike unknown,
Make my solitary moan ?

Will there yet be things to leave,
Hearts to which this heart must cleave,
From which, parting, it must grieve ?

Or shall life's best ties be o'er,
And all beloved ones gone before,
To that other, happier shore ?

Shall I gently fall on sleep—
Death, like slumber, o'er me creep
Like a slumber, sweet and deep ?

Or the soul long strive in vain,
To get free, with toil and pain,
From its half-divided chain ?

Little skills it where or how,
If thou comest then or now,
With a smooth or angry brow ;

Come thou must, and we must die ;
Jesus, Saviour, stand *thou* by,
When that last sleep seals our eye!

—*Archbishop Trench.*

COUNSELS FOR THE YOUNG.

Never be cast down at trifles. If a spider breaks his web twenty times, twenty-times will he mend it. Make up your mind to do a thing and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day may be a dark one—

Troubles never last forever,
The darkest day will pass away.

If the sun is going down, look up to the stars—if the earth is dark,

keep your eyes on heaven. With God's presence, and God's promise, a man or child may be cheerful.

Never despair when fog's in the air,
A sunshiny morning will come without warning.

Mind what you run after. Never be content with a bubble that will burst; or firewood that will end in smoke and darkness; but that which you can keep, and is worth the keeping.

Something startling that will stay
When gold and silver fly away.

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire; a fit of passion may give you cause to mourn all your life. Never revenge an injury.

He that revengeth knows no rest;
The meek possess a peaceful breast.

If you have an enemy, act kindly to him, make him your friend. You may not win him over at once, but try him again. Let one kindness be followed by another till you have compassed your end. By little and little great things are completed.

Water falling day by day,
Wears the hardest rock away.

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lessons well. A man that is compelled to work cares not how badly it is performed. He who pulls off his coat cheerfully strips up his clothes in earnest, and sings while he works, is the man for me—

A cheerful spirit gets on quick
A grumbler in the mud will stick.

Evil thoughts are worse enemies than lions and tigers, for we can get out of the way of wild beasts—but bad thoughts win their way anywhere. Keep your heads and hearts full of good thoughts, that bad thoughts may not find room—

Be on your guard, and strive and pray,
To drive all evil thoughts awry.

THE GREAT PYRAMID AND MODERN SCIENCE.

The most ancient architectural monuments now existing on the earth's surface—the Great Pyramid at Jeezeh—demonstrated by astronomy to have been erected B. C. 2170 (or close on 4,040 years ago), has now been explored as no other monument, ancient or modern, ever was; and the indefatigable explorers have been rewarded with an abundant harvest of the most brilliant discoveries. One of these, discovered by Mr. Petrie, is the clear indication that the architect of this pyramid knew the mean distance of the sun from the earth with an exactitude to which modern science never approached till within the last seven years. This distance he symbolized as = height + 10°. The best lineal and angular measurements, namely, those of M. Jomard, of Col. Howard Vyse, and recently, of Professor C. Pizzi Smyth, have been combined by W. Petrie, who shows therefrom that the original height of the great pyramid, from the pavement at its base, was 48,625 British feet: this multiplied, as above said, by the ninth power of ten, *i.e.*, 1,000,000,000 gives a result of 486,259,000,000 feet, or 92,073,000 British miles, for the mean dis-

tance of the sun. We have seen that the latest collective result of science reckons the probable truth to be between 91,970,000 and 92,150,000; while the Great Pyramid gives 92,093,000 miles, being completely within these minimum uncertainties of science. Moreover, in a paper to the Royal Society of Edinburgh, numerous coincidence is not merely fortuitous, because, striking as is the coincidence itself, it constitutes but a small part of the evidence discovered, that this was intended in original design of the structure. According, then, to the best historical and monumental evidence, this is the exact mean distance of the sun from our planet. Only a few years ago, there was not an astronomer in Europe who would not have instantly rejected this result, as more than three millions of miles away from truth; but now—such has been the progress of astronomy within the last decade of years—there is not, perhaps, one among the whole number who would risk his reputation by denying its possible correctness. The brief sketch of the progress of astronomy here given—even where there is no other reason for asserting its absolute exactness—clearly points to such a conclusion; for from the days of De la Caille downwards, all the results of modern science, like the vibrations of a pendulum coming to rest, approach closer and closer to one fixed point; and strange to say, that fixed point is precisely the number indicated by the Great Pyramid, and therefore, we believe, revealed to man ages and generations before science had any existence.—*Dr. Mackay's Facts and Dates.*

AIM AT THE REAL.—Men should aim at realities, and should be content to be ranked according to their actual endowments or attainments. In other words, men should endeavour to possess themselves of character rather than of reputation. Character always implies, as it always requires, manly virtues in its structure. But a reputation can be run up quickly to represent a character that does not exist. The process of establishing a real character strengthens every moral quality, but to impose a character upon the community weakens and defiles almost every moral quality. Aim at the real, and not at the appearance of things. In placing the standard for your character and your ideal of life, let your determination be this: "I will be what I am really, and not in pretence; and what I do I will *do*, and not simply make believe that I am doing it; and what I get I will earn, and not steal, nor obtain dishonestly." If that is your settled purpose in the beginning, as the result of early inculcation, and it is wrought into an instinct and habit, it will become a necessity, and will ward off many of the latter temptations that afflict life.

THE MISERY OF AN AIMLESS LIFE.—It is the lack of object, of all aim, in the life of the houseless wanderers that gives to them the most terrible element of misery. Think of it! To walk forth with, say, ten shillings in your pocket—so that there need be no instant suffering for want of bread or shelter—and have no work to do, no friend to see, no place to expect you, no duty to accomplish, no hope to follow, no bourn to which you can draw nigher, except that bourn which, in such circumstances, the traveler must surely regard as simply the end of his weariness! But there is nothing to which humanity cannot attune itself. Man can live upon poison, can learn to endure absolute solitude, can bear contumely, scorn, and shame, and never show it.—*The Vicar of Bullhampton.*

RELIGIOUS REVIEW.

CANADA.

THE SYNODS.—The Synods of the Canadian Church have now been held, and have left on the whole a favorable influence behind them. In most cases there has been a good deal of plain speaking and independent action, accompanied in some instances with a little too much asperity of tone, if not rudeness of manner. We do not meet in Synod as members of debating societies, each bent upon maintaining some particular theory or opinion, but as the ministers and members of Christ Church, for the purpose of holy fellowship and the transaction of church business. It is important, therefore, while giving to our writings a deliberative character, and while discussing honestly and fully every subject which legitimately falls within the province of the Synod, to remember our special character and vocation, and to manifest toward each other a spirit of gentleness and forbearance in perfect harmony with the gospel we profess, and as best calculated to promote the object we have in view. We have witnessed or heard of deviations from this principle in our recent Synodical meetings. They are much to be deplored. The effect is prejudicial upon the members of our own Church, and upon the public outside. Very excellent addresses were delivered at the opening of the Synods by the respective Bishops, and notwithstanding a great amount of useless speechifying, much important business was transacted. In each Synod the claims of education and of missions, were felt, and the disposition evinced was to render the Church in every respect worthy of its important position and duty. We have a glorious future before us in Canada, if we keep united and in earnest. Our safeguard is in a steady adherence to the principles and formalities of the Church as they have been handed to us from the Reformation, apart from all extremes of doctrine or ceremony, and in an earnest, life-inspiring service and action in every church and parish.

ORDINATION SERVICE.—On Sunday July 10th, the Lord Bishop of Ontario held an Ordination service in Trinity Church, Cornwall, when he admitted to the Diaconate, Mr. J. H. Nimmo, B. A., a convert from Presbyterianism, and Theological student of Trinity College, Toronto, and Mr. John Halliwell, recently a Methodist preacher (also a convert to the Church): and to the Priesthood, the Rev. Wm. Roberts, missionary at Roslin and the township of Hungerford in the county of Hastings. Mr. Nimmo has since been licensed to the mission of Tamworth in the county of Addington, and Mr. Halliwell to the mission of Finch in the county of Stormont.

SABREVOIS MISSION.—The number of pupils attending the two schools of the Sabrevois mission this year has been sixty-one, of whom forty-seven were boarders and fourteen day scholars. Of the boarders, nine are children whose parents are Roman Catholics; nine are children one of whose parents is a Romanist, and the remaining twenty-nine are chiefly the children of converts, and both Protestants, including four Indians. At the recent confirmation there were 29 confirmed; 28 subsequently attended the communion. There were 51 communicants in all, two of whom were strangers. Of communicants there were 15

absent; had they been present the total would have been 67, or 65 less the strangers, an immense number in proportion to the size of the congregation. The services were unusually impressive. The candidates for confirmation it was evident, as the Bishop remarked, "renewed the solemn vows of baptism, not as a mere form to be forgotten as soon as taken, but with a sincere, earnest desire to fulfill them. The devotion of the congregation harmonized with the singular and scriptural beauty of the liturgy, and the responses were given, and psalms and hymns sung with a unison distinct and earnest. This Mission is eminently deserving of support. Our people throughout the Dominion should give proof of their sympathy with it by subscribing to its funds.

CHURCH PIC-NIC AT ANCASTER.—On Dominion Day, a grand picnic was held in connection with St. John's Church, Ancaster. The object of the pic-nic was to raise funds towards putting the Church yard and fence in proper order. It had been suggested by the newly appointed incumbent, the Rev. T. S. Cartwright, and warmly taken up by the parishioners. A great success was the result. The people worked unitedly and contributed liberally. There was a very large attendance, and throughout the day the greatest interest was manifested. In the evening, the Rev. T. S. Cartwright delivered on the ground part of his popular lecture on "The Signs of the Times." The result of the day's entertainment was an addition of two hundred dollars to the funds of the Church. About two hundred dollars more are needed, which the congregation propose to raise by another effort.

AILSA CRAIG.—A handsome new church is being built at Ailsa Craig. The Incumbent, Rev. W. Davis, has just returned from the east, where he was on a collecting tour. The amount which he received, with that previously in the hands of the building committee, will most likely leave the sacred edifice free of debt when consecrated next month by the Bishop.

LYNDENHAM.—A new Church is being erected at Lyndenham, in the Mission of the Rev. C. J. T. Bethune, for which liberal contributions have been made. The seats in the new Church will be free and open.

RURIDECANAL CHAPTER.—The fourth meeting of the Ruridecanal chapter of Northumberland was held at Hastings on Wednesday, June 8th opening with Divine Service in St. George's Church, and the administration of the Sacrament of the Lord's Supper. Morning Prayer was read by the Rev. Rural Dean Wilson, assisted in the Lessons by the Incumbent. The Rev. Mark Burnham preached the sermon from Mark iv. 26 and following verses: On the growth and development and perfection of the visible kingdom of God on earth. At the business meeting subsequently, the Rev. Rural Dean in the chair, the Rev. W. T. Smithett was elected Secretary, vice McKenzie removed from the District. The Church would be benefitted by similar meetings elsewhere.

CHURCH SCHOOLS.—The Church Schools for the higher education of boys, at London, Weston, Port Hope, Picton, and Lennoxville, have held their annual examinations prior to the midsummer vacation. They were all numerously attended, and passed off with great satisfaction. The Schools appear to be in a prosperous condition, and should continue to receive the support they so well deserve. Another School is to be added to the number by the Rev. Mr. Barron, at Rice Lake. We need, and can sustain them all.

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Age.	Yearly.	Half-Yearly.	Quarterly.	Yearly.	Half-Yearly.	Quarterly.	Age.
25	\$18 10	\$9 40	\$4 80	\$16 50	\$ 8 50	\$ 4 30	25
30	21 20	11 00	5 70	19 10	9 80	5 10	30
35	24 50	12 60	6 50	22 10	11 40	5 80	35
40	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

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

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