

J. B. Simpson

THE
CHURCHMAN'S MAGAZINE
AND
MONTHLY REVIEW.

Vol. II.] **JULY, 1870.** [No. 1.

HAMILTON, ONTARIO:
PRINTED AND PUBLISHED BY T. AND R. WHITE.
May be had of H. ROWSELL; ADAM & STEVENSON; and COPP & CLARK, Toronto.
DAWSON & Co., Montreal; and all Booksellers throughout the Dominion.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

CONTENTS.

TALES, ESSAYS AND REVIEWS.

- 1.—"Our Daily Bread," by Mrs. A. Campbell.
- 2.—The British Church up to the time of St. Augustine.
- 3.—Christ's Descent into Hell.
- 4.—Distinctive Church Teaching.

THE PULPIT AND THE PARISH.

- 5.—The Idea of the Incarnation.
- 6.—Vestries and Churchwardens.
- 7.—The Offertory.
- 8.—Germs of Thought.
- 9.—Bishop of Manchester on Ritualism, &c.

THE SCHOOL AND THE MISSION.

- 10.—The Bishop Strachan School,—with an engraving.
- 11.—Encouraging Facts about Missions.

POETRY AND MISCELLANEOUS.

- 12.—The Christian "Excelsior."
- 13.—Facts and Scraps.

RELIGIOUS REVIEW.

- 14.—Canadian Synods. Choral Services. St. Matthew's Church, Quebec. St. Alban's Church, Rockton. Christ Church Sunday-School, Hamilton. English Convocation. Education Bill. American Conventions. Miscellaneous. Church News, &c., &c.

LITERARY REVIEW.

- 15.—"The Speaker's Commentary."

CORRESPONDENCE.

- 16.—The Roman Council.

TO CORRESPONDENTS.

In commencing the present year, we have to acknowledge the receipt of several valuable communications, and the promises of help from a large number of the clergy and laity of the Church. We request that all articles be sent early, and that our friends will make them as interesting as possible. The Magazine is intended to be a periodical of life and power.

TO SUBSCRIBERS.

We shall be glad if subscribers still indebted will pay up their subscriptions, and that the subscriptions for the current year be forwarded promptly. We must meet our expenses as they become due, and our friends will aid us in doing this by regular payments.

We still ask the aid of all.

SPECIAL NOTICE.

All communications for the Magazine in future must be addressed to the EDITORS, ANCASTER, ONTARIO. Our correspondents will please note this; and we shall feel obliged if our friends who send us exchanges, &c., will kindly change the address from Hamilton to Ancaster. It will prevent confusion and delay.

The following favourable terms are offered:

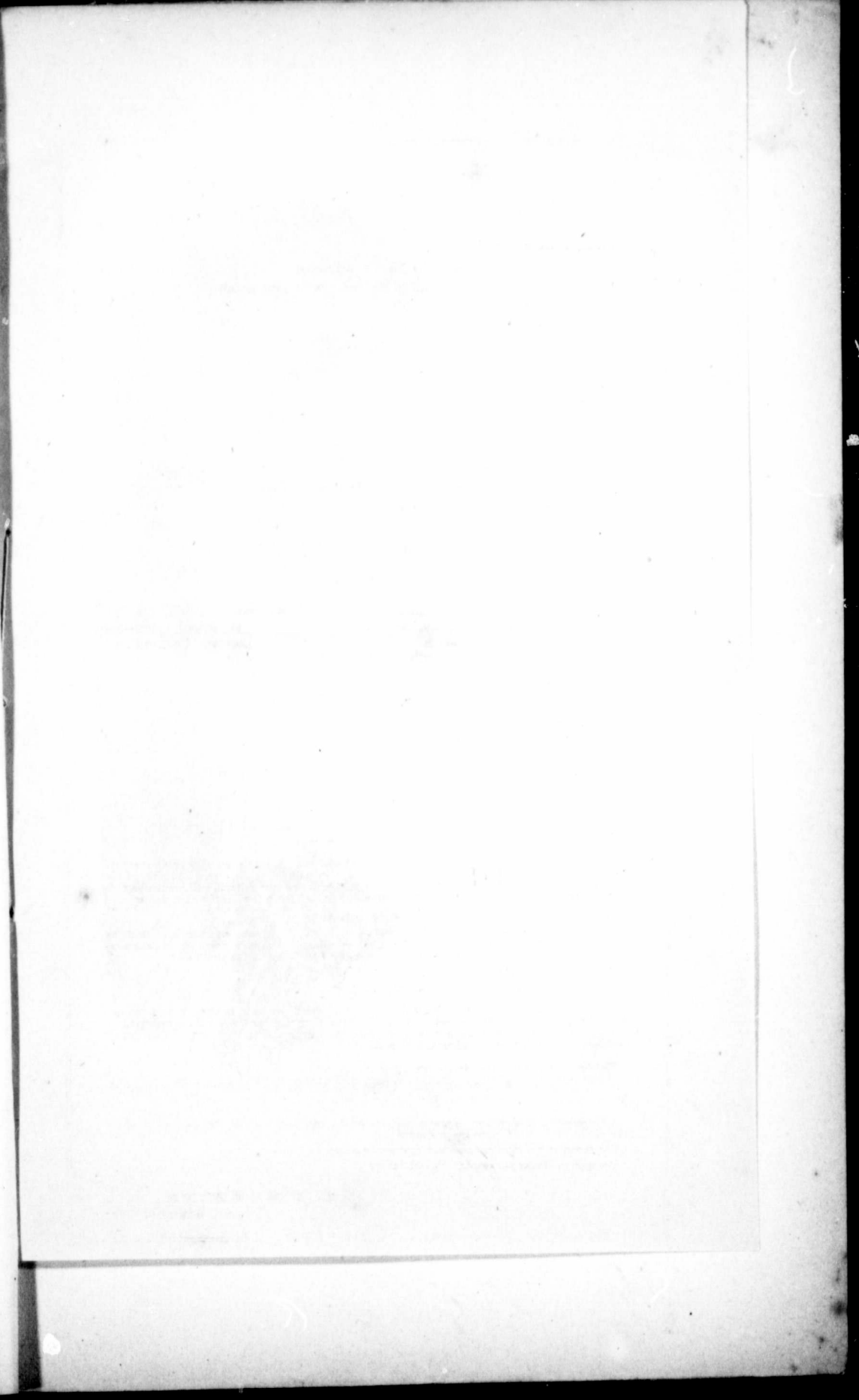
Single Copies, \$2 per annum; Three Copies, \$5 per annum; Five Copies \$8 per annum; Ten Copies, \$15 per annum.

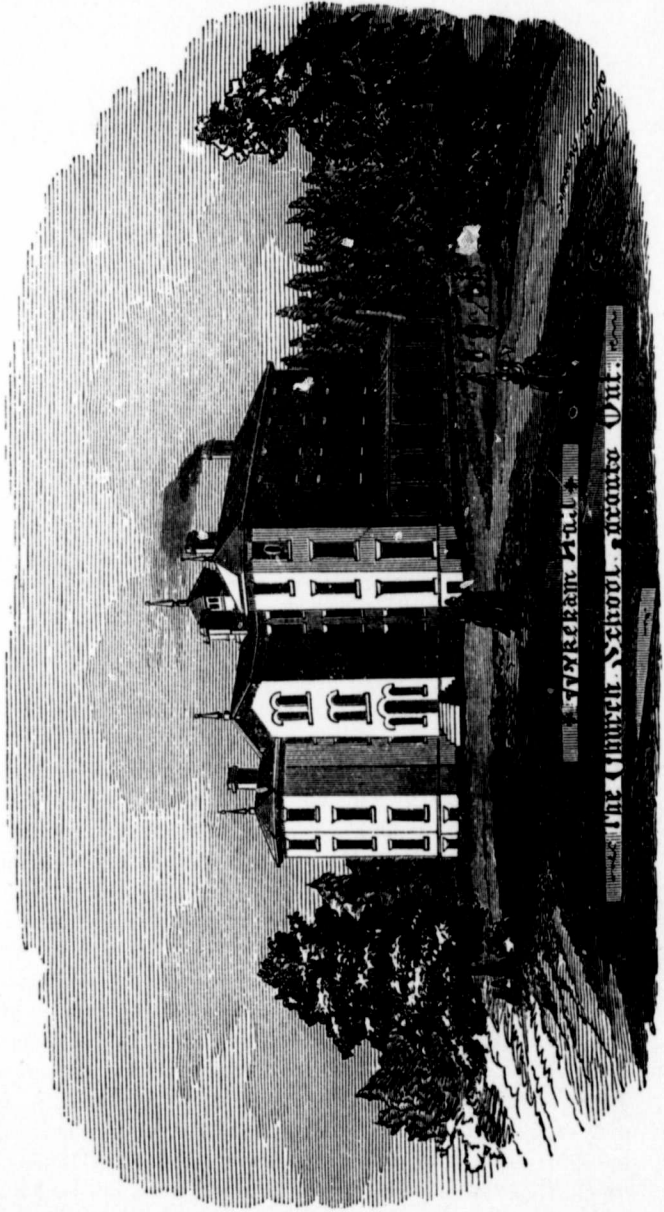
Advertisers will find the Magazine an excellent medium for the circulation of their advertisements. The terms are moderate.

The money must in every case accompany the order.

Postage on Magazine prepaid by Publishers.

T. & R. WHITE,
HAMILTON, ONT.





THE CHURCH SCHOOL BRANTS VAL

CHURCHMAN'S MAGAZINE

AND

MONTHLY REVIEW.

VOL. II.]

JULY, 1870.

[No. 1.

TALES; ESSAYS, AND REVIEWS.

"OUR DAILY BREAD."

BY MRS. A. CAMPBELL,

CHAPTER I.

"Jack, I've lost my place," said a tired weary looking young girl as she listlessly sat herself down upon the foot of a small trundle bed where a pale sickly boy lay stretched; "I have been turned off, and I dont know where to look for work now." "How's that Jenny," was the boys anxious inquiry; "surely now winter's coming on, and furs are wanted every day, Mr. Gimerack should be needing hands, not sending them away." "So they do, I suppose" was the girl's dejected answer, "and I had prospect of a good winter's work before me, but I have lost it through my own doings; I hope I am right, though it seems hard. It happened in this way: an order had come in for fur caps for the men of the New Regiment—some 800—to be finished by next week, and Mr. Gimerack himself came to the work-room door and told the foreman the hands must work all to-morrow to get them done in time. At this there was a general murmur of discontent, so Mr. Gimerack got angry, and said any hand who refuses to come must take dismissal to-night, mind that! and walked away. For a few moments we sat all quiet, then there was a great clamour again, one said it was too bad! and another said it was too bad, it was hard enough to work over hours, not to have to work on Sunday too; but long and last it ended by most of them saying that of course as they could not help themselves, they'd have to come, and the sins would have to be on the heads of them that

made them do it. Most of them are Roman Catholics you know, and don't so much mind Sunday. Mrs. Henry, the head woman, said plainly 'she would not come, and they might fill *her* place if they could;' but the hands all said Mr. Gimcrack knew better than turn her off after being ten years there, and knowing all about the business, and that she might walk back on Monday morning and take her place just as if she had not stayed away at all; but it was different in my case you know; for a little I wondered what I ought to do, when I thought of you lying here Jackey, should I take the bread out of your mouth, and I was tempted to do as the rest did; then I seemed to hear our dear dead mother's voice teaching us the commandments, and resting so solemnly as she always did upon the 4th one,—“Remember the Sabbath day to keep it holy.” And I felt that let the consequences be what they may, I must not work there to-morrow. So when the knock off bell was sounded, and I went for my weeks wages, I said to the foreman, Mr. Bence, I will work extra hours all next week if you please, but I cannot work to-morrow, sir.”

“I can't give you work next week if you don't come to-morrow; you heard my orders, and Mr. Gimcrack is one who will be obeyed. I'm sorry for you my girl, he said, as he saw the tears in my eyes, but you know your own business best; serve Mr. Gimcrack or do not serve him, that is the question, so do as you please. I was glad Jack he said this, for it sounded in my ears as a real question—will you serve Mr. Gimcrack or God, and I took up my wages and walked off comforted like; I had made up my mind then I would serve God though it cost me my place; but now,” continued the girl as the tears streamed over her cheeks, “what are we to do? all seems so dark before us, and no mother to help us!” “Don't fret Jenny” said the boy as he lifted the corner of the old sheet and wiped away her tears, “you did what is right, and God I'm sure will not let us starve for it. Perhaps it's all for the best, you know you often said the fur trade was not good for you, it hurt your throat and chest to swallow so much of the cattings, and in the close room the muslin over your mouth almost stifled you, and now may-be you will get something easier to do; so cheer up, on Monday morning you can go round and try; there must be lots of people wanting a neat clever hand like you, and will be sure to find them.” In this way did the boy try to comfort his sister while she set on the kettle and prepared their late tea, wiping away many a silent tear the while. Jenny and Jack Logan were orphans, their father had been dead some years, and their widowed mother had striven hard in her poverty to bring them up decently and in the fear of the Lord. A few months before our story begins she had taken an inflammatory cold, and died after a very short illness; and Jack and his sister were thus left to struggle alone to provide themselves with the means of living. In this they had at first no diffi-

culty. Mrs. Logan two months before she died, got Jenny an engagement at the fashionable hat and fur store of Mr. Gimerack, where she had every prospect of steady work; then Jack was also able to earn a little by chopping ice, clearing pavements, &c., in the early morning before going to the district school, where Jenny determined to keep him in obedience to her mother's wishes as long as possible; and so even in spite of the hard Canadian winter, and the terrible cost of firewood, they were getting along pretty well, paying their rent and keeping out of debt, when an accident occurred which threw a terrible gloom over them both, and seemed the fore-runner of sorrowful days to come. One morning when Jack ran bounding down the stairs to be off early, and get his snow shovelling done before school time, he slipped on some ice, the frozen splashing of water carried up and down by the tenants, and falling to the bottom, hurt his back severely, the poor boy's moans were heard by some of the people on the ground floor, who pityingly lifted him up and carried him to his bed. There he had now been lying for three weeks, and there he seemed likely to lie for many more; for the Doctor whom Jenny fetched to see him, after ordering a bottle of liniment said, "but he wants nourishment, good nursing, and plenty of sunshine, more than medicine; and you must get him those or he will never be on his feet again; he will waste away with low fever;"

For a while on that Saturday night at Mr. Gimerack's work room, nature had been strong in the breast of the desolate sister, knowing that her brother depended upon her for very life,—her dear brother, bright, cheerful, loving Jack, the only living tie now left her, and the words "he will waste away with low fever, he will waste away; 't's a work of necessity," tugged hard at her heart, and seemed to ring like a knell upon her ears. Ah, little do the rich know how hard it is for the poor to walk straight in God's ways, when those ways often point through a load of poverty, suffering and want. How can they go on? Easy it is to talk about being strong to suffer and to bear; hard indeed to do it. Few were the gleams of sunshine which peeped into Jenny's dark little room, bed room, sitting room, wash room and kitchen as it was, all in one; but across the passage there was a room to be vacant at the end of the month, in which the sun shone brightly, and Jenny longed to be able to afford the five extra shillings charged for it, but now she must give up that longing; it was very doubtful if they could even stay where they were. And Jenny as she hung the kettle on the fire, and spread the simple tea table, saw clearly the clouds of the future before her, while tears of sorrow and unbelief hid all their silver lining.

Sunday morning our heroine dressed for Church as usual, leaving Jack, whose illness had made him deeply serious and thoughtful, to read his Bible, and some tracts sent by a district visitor, by himself. Taking her seat on one of the poor benches, she saw her late master pompous

Mr. Gimcrack, and his handsome wife pass by and go up to their softly cushioned pew; splendidly dressed were they both, in furs that savored perhaps, some would have thought, of a touch of the shops advertisement, though Mr. Gimcrack did not think so, nor did poor Jenny who only saw oppressive prosperity in contrast to depressive poverty, and could not restrain an aching cry of 'plead thou my cause oh Lord, let not the prosperity of the wicked trouble me;' feed me with food convenient for me; and covering her face with her hands to hide the blinding tears streaming down, the girl sank upon her knees, quietly sobbed away her heart ache, and grew calm again; when she rose her burden had fallen like Christian's of old, at the foot of the cross, and she listened with comfort to the minister, forgetting the weary way through which she had to tread. The sermon addressed to this city congregation, made up of a mixture of rich and poor, was admirably adapted to the wants of each, while the responsibility of wealth, its snares, and its deadening harenaing effect, was pressed home upon one part of the people, the unsearchable riches of salvation, the treasures which neither moth nor rust can corrupt, were tenderly and lovingly pressed upon all, as the only satisfying portion. And the poor of this world were reminded that He who had been a man of poverty and acquainted with grief, was their Saviour—their especial friend and comforter, if they would only go to Him, tempted in all points like as they were, yet without sin; Jenny felt soothed and helped, and a calm and strength took hold of her heart, which even the scornful push Mr. Gimcrack gave her as she inadvertently trod upon his wife's splendid train could not move—a gently murmured apology, a slight blush, and she passed out of Church unruffled, full of the peace of God in her heart—that peace which the world can neither give nor take away.

"I wish those sort of people would take care" was the angry remark of Mr. Gimcrack, as he handed his lady to the sleigh, and laid the bear skins comfortably over his knees. "I wonder what on earth they have that row of free seats just down the middle of the Church for, making one elbow out a lot of paupers; why don't they put them at the back of the Church, or have a separate gallery for them up stairs? I'd subscribe towards it, its so very disagreeable, very." "I wonder dear," said his wife as she gazed thoughtfully in the light wreaths of snow falling before her, "I wonder if there will be a separate gallery for them in Heaven? If the minister's sermon be right, and I feel it is, they will have the best place up there," and she sighed a gentle little sigh. "Tush," was the impatient retort of the pompous man as he lifted the reins, gave a cut to the leading horse, and the tandem went flying out of the Church gates very gratifying to the proud heart of its owner. The softened thoughts however were not sent by a 'tush' out of the heart of his wife, but were to remain there as one little seed to blossom and

bear fruit, in spite of unfavorable influences, at some future day.

Monday morning ‘the Martha day’ as some one calls it, Jenny rose early, made Jack’s bed, settled him comfortably, prepared their simple breakfast, and taking her bible read aloud a portion of the Psalms, and prayed for direction, comfort and health—softly, earnestly and pleadingly did the girl linger over the Lord’s prayer,—‘Our Father;’ twice she repeated it. They were not orphans, they had a Father in Heaven who was not a God afar off, but was nigh; then “daily bread” was asked for, with touching earnestness, as well as lead us not into temptation; and the girl rose with the same peaceful steadfast look upon her face—‘strong to suffer and to bear,’ that she had carried from the Church the day before. “I think,” said she to Jack, “nothing in the world comes up to that Lord’s prayer, it seems to suit us poor people so well.” “Yes,” said Jack, “our Lord himself made it, and so it must be better than prayers made by sinful creatures like ourselves.” “Strange isn’t it” remarked Jenny, “that there are people, and good people too, who say we mustn’t use it, that it was meant for the disciples and not for us; that if we ask for God’s kingdom to come, we are asking for the punishment of all the wicked, and if we ask for our sins to be forgiven, just as we forgive others, God would never forgive us at all, for we don’t forgive properly. Mrs. Grace, who is a good woman I know, told me these things last week, and made me feel very uncomfortable, but I got over it all at Church yesterday; I seemed to feel so in my need, that the prayer *was* meant for poor sinners, and that it suited me so exactly—our Father, my Father; I felt strong when I thought of His being in Heaven, and hallowed His name, and prayed that all the world might hallow it too. Then Thy kingdom come; I prayed that it might come in grace to my heart, and to every other persons heart, even to Mr. Gimcrack’s. And oh, that I might be able to do God’s will here on earth, as His redeemed ones ought to do it. Give us this day our daily bread; that surely suited poor people’s need—bread for the body, bread for the soul, spiritual food too. Forgive us our trespasses; as I stopped there a bit, then I felt *that* was never given for a snare to us. I looked over at Mr. Gimcrack, I thought of you darling Jack, and a cry arose in my heart, enable me to pray that oh Lord! And I did. Lead us not into temptation; that meant not to let temptation get the better of us, as it nearly did to me on Saturday night, and as it nearly did on Sunday morning when I was tempted to envy rich people. Deliver us from evil or the evil one, follows close at the heels of it you see; He is the great tempter, from whom we pray to be delivered, and he can’t hold us if we ask for deliverance—for Thine is the kingdom and the power and the glory for ever and ever, Amen.” As Jenny finished she clasped Jack’s hands, gave him a loving kiss, and said “now Jack I think I shall never feel that the Lord’s prayer wasn’t meant for us any more.”

"I should think not" was the hearty response, "why its been as good as a sermon this morning to hear you talk about it, I shall like to lie and think it over all day; people need to be orphans and poor like us, to feel that that prayer was made for them, if any part of the bible was, it fits in so capitally; now does'nt it?" "Yes," said Jenny, it does fit in, and I feel that if we begin to think that one part of the bible was'nt meant for us, and another was'nt meant for us, we wont know what is meant for us. I had the whole set at rest in my mind last night, by coming upon that verse in 2nd Timothy,—*"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;"* but now good-by Jackey dear, I must be off seeking for work—heart up—daily bread—daily bread.

Jenny had a weary tramp that day asking for work, and several other days beside and got none; and still she went out hopefully, striving not to come back sorrowfully. The Lord often permits the faith of His chosen ones to be sorely tried; He hears their cry, and yet abides three days, as He did in the case of Lazarus, before He comes to their help. 'Man's extremity' is often 'God's opportunity;' we know not the why's or the wherefores of this; while 'we see through a glass darkly,' we know only that He must be glorified and we purified. Jenny's means were now nearly out, and dark days seemed before the suffering pair. Instead of the dream of the sunny room so often talked over and planned, the landlady finding that the girl was out of work, had given her notice to quit at the end of the month. Saturday had come round again, and grim want had stared them in the face; Jack's nourishment for the last three days had been water gruel, and even that he would not have long if matters did'nt mend; the wood was out besides, and water was now freezing in the room at nights; living from hand to mouth, seeking only bread, people have not much of a store laid by, and the little supplies were all exhausted; friends, the poor have none, or if they have they are as poor as themselves. Jenny's mother had cautioned her to 'keep herself to herself,' and she had, so nobody knew of her sorrows. 'To-day,' said the girl, with an effort of bravery, which Jack saw through, and which made him shew sympathy for, by stroking down the little brown hand laid with a good-by touch upon his—'To-day I intend to take all the shops one by one in the streets as far as I can go, and ask for any kind of work, and if I can't get it Jack, I shall go to night to the clergyman and beg, for I can't see you starve and die before my eyes, he won't turn me away I'm sure, though I never thought t'would come to begging with us.' "God won't turn you away either, dear" said Jack, a little reproachfully; "sometimes people come here and they knock, and we don't hear them, and they don't go away, but they knock louder and then we open; now Jenny perhaps we have'nt knocked loud enough you know, I don't mean to say that God can't hear the smallest

sound; but you know perhaps we have'nt asked earnest enough, with faith enough—loud enough—sure of being heard, you understand;" "Yes" replied Jenny, "I understand, perhaps you are right. Let us pray now," and they prayed; and if the prayer was not loud to earthly ears, the fervent, anxious, helpless, upward gaze that accompanied the moving of the lips, seemed to carry it by faith to the very gates of Heaven itself.

(To be continued.)

THE CHURCH IN BRITAIN TO THE TIME OF ST. AUGUSTIN.

IN TWO PARTS.

PART I.

The History of the Church in England, however loftier in its aim, and different in its materials, has this, at least, in common with secular history,—that it has its dark period. Our notions of this are dependent at the outset, on our knowledge of what the infancy of Christianity was in the Churches of which more authentic information has come down to us. However desirable it might appear to have been able to trace to its source the establishment of the faith amongst our forefathers, to have had it in our power to say positively that such or such an apostle was its founder in Great Britain; yet, as we *must*, there are doubtless reasons why we *may* acquiesce in the more doubtful light which has been granted us. For Christianity, when it first comes into notice there, is an established fact; we see it as an institution in full vigour, with all the members requisite to its harmony and perfection, in existence, at least, if not fully developed. We find its roots deeply buried in the past, so deeply that, allowing for the remoteness of the British Isles from the birth-place of Christianity, we could scarcely lay our finger on the annals of any year, even in the first century, and say positively that the seed of the word had not then been planted there. This, though it does not supply the want of authentic information respecting the earliest period in our Church's history, is, at least, some compensation for the absence of it; and as the fact of Christianity existing and flourishing in Britain at so remote a period is a sufficient guarantee for the purity of its source, there is little which, as Christians, we need regret the loss of.

Remembering, then, that the history of our subject is not co-extensive with its existence, let us pass in rapid review the leading events, so far as they are accessible to enquiry, and endeavour to assign to each its position of relative importance. In doing this, it will be well to adopt the well known division, at once simple and philosophical, into External and Internal History. And inasmuch as the Church was dependent, in its earlier stages, upon the civil and political changes which surrounded it, the first five centuries of the Church in Britain naturally divide themselves into two periods,—that which preceded, and that which followed, the Anglo-Saxon invasion. The history of these two periods, treated *externally*, would comprise the relations of the British to foreign Churches, whether friendly or hostile; *internally*, its chief topics would be its persecutions, heresies, and their consequences.

Comparing Augustin's age with the preceding, we shall next notice the leading features of the British Church at the time of his mission,

under which head some of the main points will be: 1st, its position, relatively, to the Anglo-Roman Church established by him, and to the pagan population of Great Britain; and 2nd, its organization, as proposed and as carried out by him, including a sketch of the state of the monastic system at that period.

To consider these points somewhat in order—

I. In place of the obscure question, when and by whom was Christianity first planted in Britain? we have the means of determining with great probability the more important one, whence it came, whether from the east or west of Christendom. The most decisive evidence we possess on this point, is the controversy which so long raged between the Eastern and Western Churches, concerning the time of the celebration of Easter. In this respect, the practice of the British Church was clearly on the side of the former; indeed, the dissensions arising out of this question in England itself for a long time, as we shall see, retarded the union of the British and Anglican Christians. Apart from the merits of the case there can be no doubt that the Eastern, or, as it may be called, the Judaic practice, had the plea of antiquity in its favour. The fact is admitted by Wilfrid, the spokesman of the Catholic or orthodox party, in the discussion which took place at Whitby, on the question of Easter, A. D. 664. He there allows that St. John did, as asserted on the opposite side, celebrate the festival after the Jewish mode of computation, and defends the apostle for so doing, on the ground that his object was to avoid offending Jewish* prejudices. Wilfrid then proceeds to quote the traditional authority of S. S. Peter and Paul, in favour of the practice adopted by the Roman and other Churches, but without prejudice to the claim of antiquity for the Jewish method. It may be inferred, not unfairly, from this agreement between the British and Eastern Churches on the Easter question, that Christianity came to Britain, not from a Roman, or even a European, but from an Asiatic source; and, as Gildas asserts that there were Christians in the Island as early as the time of Tiberius, the foundation of the truth may safely be said to have been laid there in the Apostolic age. Possessing, as we do, no contemporary historian,† the notices of the Church at this period which have come down to us, are few, but quite in accordance with what has been said above. We find, for example, British Bishops independent of, and in a position of recognized equality with their foreign brethren, at the earliest Councils, as at Arles, A. D. 314, and Sardica, 347, and probably also at Nice. This fact, implies the existence, at these dates of regular ecclesiastical organization in Britain, and the recognition of her Church by others; and for both these results a considerable time must have elapsed since Christianity was first planted in the Island. Again, Bede‡ records the tradition of a British King having sent, in the time of the Emperor M. Aurelius, to ask of the Bishop of Rome, admission into the Christian Church. The chronological difficulties involved show that no historical value can be attached to the story; but it may be held to imply the existence, at a very early period, of friendly relations between the British and foreign Churches. But, as might be expected from a people just emerging from barbarism,

* Bede, *Ecel. Hist.* iii, 25. "Judaizante adhuc in multis ecclesia, nec subito valentibus apostolis omnen legis observantiam, que a deo instituta est, abdicare.

† The scantiness of information respecting the early British Church is deplored by Bingham,—*Antiquities*, bk. ix, cap. 6, section 9.

‡ *Ecel. Hist.* i, 4.

the fathers of the British Church had not learning sufficient to enable them to cope successfully with the subtleties of heretical teaching, so that we find them at the mercy of Pelagius, and obliged to invoke the aid of foreign divines, in order to refute his dogmas. Hence, we infer that the British Church had a true appreciation of her own position. She looked upon herself as the equal of her continental sisters in ecclesiastical status, and possessed independent representative rights of her own in Councils deliberative on the common affairs of Christendom; but, at the same time, she acknowledged with deference, and was not ashamed to avail herself of, the greater intellectual advantages which closer intercourse with the centre of civilization had conferred on continental Churches.

2. Passing on, now, from the external relations of the Church in Britain, let us proceed to notice the leading features of its internal condition before the age of Augustin. There is no reason to suppose that the growth of Christianity in Britain received any serious check during the first three centuries, that is, until the reign of Diocletian. For the genius of polytheism, especially maintained as it was during the Empire, from motives rather of expediency than belief, was generally tolerant of other religions, so long as they did not aspire to rivalry with itself; and to this we may add the obvious policy which would avoid unnecessary exasperation of popular feeling in a newly-conquered and remote province. But the existence of a strong popular feeling in its favour must imply that Christianity was pretty generally professed in Great Britain at the time of the Roman invasions; that is, during the first two centuries. And there is no reason to doubt that such was the fact, at least in the latter part of this period, if the number of Christians bore any proportion to that of the Christian Bishops in the age preceding the Anglo-Saxon conquest. For seven British prelates* met and discussed the objects of his mission with Augustin, shortly after his landing; and inasmuch as the greater part of the population had by that time relapsed into paganism, if we allow for the whole Island in the previous age, a number proportionate to that of the Bishops of Western Britain then assembled, we shall have a total greater even than at present.† This general profession of Christianity by the British, if true at the time of the later Roman invasion,—that of Severus, for example,—can, indeed, hardly date so early as Claudius; but the new *superstition* had not at that time attracted much notice at Rome itself; and we may well suppose the smallness of their number to have afforded the Christians an equal guarantee of safety in the more remote provinces of the Empire. During the reign of Nero, which might have been thought likely to form an exception to this tranquility, the Roman power itself was on the decline in Britain; besides which an abundant supply of victims was found in Rome to satisfy the imperial craving for shrieks of agony and the flare of human torches. It was, moreover, against the Druids, not against the Christians, that the efforts of Suetonius Paulinus were especially directed, the Island of Mona being, in fact, the nucleus of opposition to the Roman arms. The same policy seems to have been followed by the Romans in subsequent invasions; conquest was their object, and, this secured, the religion of the inhabitants was not, as a rule, interfered with. There are, accordingly no traces of persecution in Britain during the reign of Adrian, although he took active mea-

* Bede, ii, 2.

† Cf. Bingham, Ant. Bk. ix, c. 6, § 20.

asures to suppress the new faith in other parts of the Empire, where either the numbers or the attitude of the Christians were deemed formidable. We have an intimation, but no more,* of disquiet in the British Church, in the reign of M. Aurelius, from which time it appears to have enjoyed uninterrupted tranquility, down to the time of Diocletian; and it is between these two periods that its most rapid development may be supposed to have taken place. The last named Emperor, besides being no less intolerant of Christianity on its own account, in Britain than in the other Provinces, was, no doubt, especially incensed against the British, on account of a revolt having recently broken out among them, under the leadership of Carausius, who, with his rival and successor, Allectus, successfully resisted the Roman arms for ten years (A. D. 287—296). For Carausius, a man of low birth,† and dependent for popularity solely on his military talents, would, doubtless, on a matter so indifferent to him as the merits or demerits of rival forms of religious belief, have supported Christianity if its adherents were numerous, or tolerated it under any circumstances. The persecution which followed the suppression, by the Romans, of this insurrection, warrants us in believing that Christianity was widely professed in Britain at the time, whether or not the Emperor regarded that form of superstition parallel to Druidism in a past generation, as the stronghold of rebellion. An extensive defection had taken place amongst the British; large numbers of them professed the Christian faith, the professors of which had long been regarded in high quarters as the bitterest enemies of the human race; therefore, let them suffer, at least, in common with their pagan brethren, whose religion, at any rate, could not have led them into rebellion. And so the remonstrances of kind-hearted Constantius, against this act of wanton cruelty, were unavailing; the edict for extirpation was passed, and must be carried into effect. This great persecution, which spared neither age nor sex, though its date is not accurately fixed,‡ seems to have lasted a considerable time. At its cessation, the British Church enjoyed peace for the next quarter of a century, till the irruption of a complication of heresies in the train of Arianism.

As Constantius had seen the most violent attack which had yet assailed the Church from without, so it was reserved for his son Constantine, in the next generation, to witness the still more dangerous, because less palpable, attack directed against her from within, under the form of the Arian heresy. The magnitude of this danger to the Church at large, is sufficiently proved by the fact of its reaching, thus early, the British shores; and though the true faith triumphed at Nice, the evil efforts of such a schism could not be thereby entirely obviated. For the baneful precedent had been established that the truth could be successfully called in question, and thus encouragement was given to other aspirants for worldly advantage or notoriety, to follow in the steps of Arius, who might have shrunk from taking the initiative themselves in such an aggression. The disturbed state of the Church in Britain, consequent on this heresy, seems to have reached its climax in the teaching of Morgan or Pelagius, about half a century later, on which occasion, as

* Bede, i, 4.

† Gibbon's *Decline and Fall*, c. 13.

‡ It has been placed by some authorities during the alienation of Britain from the Romans above noticed; but, as the Island was recovered before Diocletian's first edict against the Christians at Rome, and the persecution is always associated with his name, so early a date seems hardly probable. For the chronology of St. Alban's martyrdom, consult the *History of the Abbey*, by Dr. Nicolson, late Rector of St. Albans.

was above noticed, application was made to the Gallic Church to help in settling the points under dispute between the Pelagian and orthodox parties. Germanus, Bishop of Auxerre, was twice sent over to England for this purpose, accompanied on the first occasion by Lupus, and on the second, by Severus; and his mission seems to have had the desired effect in suppressing the heresy, both by the refutation and banishment of its promoters. But a rude shock had been given to the Church. Moral corruption followed in the wake of heresy; erroneous opinions had been authoritatively suppressed, but the love of many waxed cold, thorns sprang up, and in due time seemed well nigh to choke the good seed. There was, outwardly, peace between the Christian and heathen camps; but within the Church's pale there was coldness and languor where all had formerly been warm-heartedness and strength; the embers of division, too, were still smouldering, and might at any time break out afresh. Vital Christianity was not dead, but dormant; and this, in a general way, sufficiently indicates the state of the British Church, between the outbreak of the Pelagian heresy and the Saxon invasion.

The storm was now gathering, from the devastation of which the Church was to rise, purged, at least, from her grosser impurities, and by the infusion of fresh blood, so to speak, was to commence her course anew, for the achievement of further victories, and the permanent establishment of her power. Disasters from without, produced, as usual, by political changes, were the first means to this end, and the leading events of this series were: first, the withdrawal of the Roman protection from Britain; secondly, the inroads of the Picts and Scots; and thirdly, the arrival of the Anglo Saxons. The last of these events places us in connection, though at a considerable interval, with the circumstances of Augustin's mission, and the revival of the British Church under his auspices; and the other two, in their relation to our main subject, also demand a brief notice.

(1). The tardy justice done to Christianity by the religion or policy of Constantine and his successors, could not avert the impending doom of barbarous invasion with which the Empire had long been threatened. The forces which had in more prosperous times kept foreign provinces in subjection, had now been recalled to duties nearer home; but their efforts were at last ineffectual for the defence of Rome itself. It was after the great Gothic invasion that Roman protection was gradually, but surely, withdrawn from Britain and its Church. The Romans were no longer able to combine the maintenance of so remote a province with safety to their nearer possessions, and it was only the importunity of the British that retarded their final withdrawal, and caused occasional renewal of their aid against the formidable enemies by whom the island was now assailed.

(2). These were the Picts and Scots, who began, towards the close of the fourth century, to infest the northern part of Britain. The Scots were immigrants from Ireland, and appeared to have joined the Picts soon after the settlement of the latter. Their united forces were almost uniformly successful against the British; they were equally formidable by land and sea, and their warfare was singularly cruel and merciless. This cannot be called a persecution of Christianity in any other sense*

* Perhaps scarcely to the same extent, inasmuch as the faith had been propagated among the Southern Picts, by Ninias, several years before the latest and most destructive inroads; so that some of the invaders may have themselves professed Christianity, whilst carrying on a war of extermination against their British co-religionists.

than the Roman supremacy in Britain may be said to have been its safeguard. The Romans aimed at dominion merely; and, this secured, the religion, no less than the persons of a subject people, fell naturally under their protection. The Picts and Scots, on the other hand, aimed at occupation, or, at least, spoliation of the conquered territory, which, of course, implied the expulsion or extermination of its former inhabitants; and Christianity was naturally involved in the common ruin. It had been better, perhaps, for the purity of the Church, if the efforts of the invaders had been directly levelled against religion: for, in that case, zeal would have been awakened, and the Church set free from the incumbrance of merely nominal professors. As it was, Christianity suffered only in common with paganism; the inroads of the Picts and Scots were in no sense crusades, nor their victims martyrs to the cause of truth. The religion of Christ would, therefore, to a superficial observer of that age, be reduced to a level with other forms of belief. As outwardly its professors fared no better than others, so an impression might be produced that its intrinsic merits were no greater; and thus the number of those who proved its superiority by their lives, would naturally diminish. The really faithful, who, in prosperous times, bear so small a proportion, so far as fruit may warrant an inference, to the nominal believers, would be firm to their allegiance still; whilst the larger class would insensibly lose the characteristics they may have formerly possessed of outward observance and morality, and thus practically relapse to paganism. Such, in the absence of more historical details respecting the Church in this age, may fairly be presumed to have been the effect upon it of the Picto-Scottish invasions in those parts of Britain which were either subject to, or apprehensive of their ravages.

(3). And we have only to enlarge the area of this declension of vital Christianity, in order to gain a tolerably correct idea of the immediate effects produced by the arrival of the Anglo-Saxon invaders. These barbarians were only called over into Britain on the final withdrawal of the Romans, after the confessed inability or manifest unwillingness of the latter to waste their legions in ceaseless contests with the Picts and Scots, which were attended neither with gain nor glory to those who shed their blood in the cause. Reduced to extremities, the British, in despair, called in these foreign auxiliaries. On their arrival, the Picts were successfully repulsed; but the British found that they had put their necks under a heavier yoke, in the persons of their new allies, who had no idea of resigning all further interest in the land they had been summoned to defend. The natives discovered, too late, that they had only changed masters, with this difference: that their bondage was now permanent, instead of intermittent; of almost universal extent, instead of being confined to particular portions of the Island. The Germans, increasing in numbers, drove the natives gradually before them into the southern and western corners of Britain. They carried their religion with them, and thus it, too, was confined, and continued for some time within these narrow limits. Christian zeal may have been rekindled by these external calamities, or its warmth may have been more intense in proportion as it was less diffuse. At all events, the organization of the Church seems to have sustained no injury; its leavening and germinating powers lay within small compass, apparently dormant, but ready for any coming changes which might once more call them into activity. During the whole, indeed, of this disastrous period, the interests of the

British Church, as such, would seem to have suffered less than the civil and political overthrow of the British themselves might have led us to expect. For, although the war of extermination carried on by their treacherous allies seemed at first to have taken, at least partially, the form of persecution;* yet there were, even then, causes at work which tended primarily to the toleration, and then necessarily to the extension of Christianity. These causes were, mainly, the friendships which soon sprang up between the Picts and Saxons, and the propagation of Christianity against the former, who were made acquainted with it early in the fifth century, through the preaching of the British missionary, Ninias. It is to be regretted that the history of the latter movement has not come down to us more in detail; but it was certainly both important and successful. Many Episcopal sees were founded, though their several names have not been preserved. The contact of the Saxons with Christianity, so little practically understood as it was among the barbarous Picts, resulted, no doubt, in toleration, inquiry, and further propagation of the faith; and a way was thus opened, at a further stage of which the banner of the cross was successfully planted amongst the Saxons themselves, in the following century.

The obstacles to the Northward spread of Christianity amongst the Picts seems to have been greater on account of the inaccessible nature of the country, so that it was not introduced by Columba among the Northern Picts till a hundred and fifty years after it had been preached by Ninias in the Lowlands.

Another predisposing cause in favour of Christianity in the Saxon mind, before its formal establishment among that people in Britain, was the knowledge of its principles, which they had acquired by intercourse with the kindred nations of continental Europe, many of whom professed Christianity in the fifth century. Foremost of these were the Franks, a people which exercised the most lasting influence upon the British Church. We have seen the Pelagian heresy suppressed by the mediation of the Gallic Church; the acceptance of the faith by the Saxons was considerably furthered from the same quarter. The friendship between Gaul and Britain was cemented by the marriage of the Gallic Princess Bertha to King Ethelbert. This took place, most probably, as early as the year 570, but a few years after the conversion of the northern Picts by Columba; so that the chain of circumstances favourable to the establishment of a Saxon Church in Britain, or, as we may, at last, call it, the Church of England, continued unbroken, almost from the first landing of the German invaders on its shores. Between the marriage of Bertha to Ethelbert and the arrival of Augustin, a period of twenty-seven years, there was something like a regular Christian establishment in the kingdom of Kent; for a Gallic bishop and his suite had been allowed to accompany the new Queen to England, and an old Roman Church at Canterbury, then in a dilapidated state, was put into repair for her use, and affords, most probably, the earliest instance on record of church restoration. We are warranted by these facts, in supposing that some converts were made amongst her husband's subjects, through Bertha's influence; and thus a partial knowledge of the principles of Christianity would, probably, be imparted to the neighbouring kingdoms. In this way, a great obstacle to its subsequent acceptance by

* This seems to be implied by Bede (*Ecl. Hist.* i, 15) in the expression, "passim sacerdotēs inter altaria trucidabantur."

the Saxons, was removed. Christianity was no longer an unknown or baneful superstition, whose credentials had to be jealously examined before Augustin could be allowed to set foot upon our shores; not unknown, for it was, in a manner, the established religion of the court; not baneful, for it was professed by the Princess, whose virtue and piety were as conspicuous as her position nearest to the throne of Ethelbert. In fact, the true faith had begun to assert its natural supremacy, before it was formally offered to the Saxons. In theology, no less than in the more exact sciences, wonder and enquiry, as a matter of course, precede, but, no less certainly, lead to acceptance of the truth. And this advantage must be taken into account in estimating Augustin's success. At the period now reached, immediately before his arrival, the Church in Britain may be roughly classified as consisting of:—1st, the native British Church, confined within comparatively narrow limits, but comprising nearly the whole of the modern Welsh counties, together with Cornwall, Somerset, and part of Devonshire; 2nd, the Scottish Church, an offshoot from the British, but not identical with it; and 3rd, the small congregation at Canterbury, a nucleus for the propagation of Christianity throughout the Saxon dominions.

To be continued.

CHRIST'S DESCENT INTO HELL.

“He descended into Hell.”—APOSTLE'S CREED.

Though the doctrine of the local descent of Christ into hell finds but little favor with Pearson, Whitby, and several divines of note, we can scarcely doubt but that it was maintained by the reformers of our Church and the compilers of our Liturgy. This appears evident from the portions of Holy Scripture appointed to be read on Easter Even, Easter and Ascension Days. In the Epistle for Easter Even, taken from the third chapter of the first Epistle of St. Peter, in these words, “Being put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits in prison,” his local descent into hades or hell is declared. In the ninth chapter of Zechariah, the first morning lesson for Easter Even, the success and glorious effects of his descent are foretold in these remarkable words, “As for thee also, by the blood of thy covenant I have sent forth the prisoners out of the pit, where is no water. Turn ye to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.” That these were the effects of his descent is declared in the fourth chapter of Ephesians, the second evening lesson for Ascension Day. In the fourteenth chapter of Exodus, the first evening lesson for Easter Day, this great mystery is foreshadowed by the divine protection of the Israelites in their passage through the Red Sea. The fulfilment of the sixteenth Psalm, to be read on Ascension Day, is related in the second of Acts, to be read on Easter Day.

Pearson says, that unless the word *Spirit* be understood of the soul of Christ, the doctrine of his local descent cannot be maintained. Now from our English version, this cannot be so understood. But the rendering of this passage is admitted to be defective. Instead of “being put to death in the flesh but quickened by the Spirit, by which he went and preached to the spirits in prison,” there is abundant authority for

reading, "Put to death, indeed, in the flesh, but quickened in the Spirit: in which he went and preached to the spirits *also* in prison,"—not "by which," as our present version has it, as if "also" referred to the Spirit by which he went, that is, the Holy Ghost, whereas the word in the original clearly refers to the spirits in prison, to whom he preached,—that is, to them *also* as well as to us. Hence it was Christ's human spirit or soul, and not the Holy Ghost, which is meant by the Apostle; and in this his human spirit, he went and preached to the spirits in prison, even that spirit or soul which, at his expiring on the cross, he commended into the hands of his Father. From the passage thus rendered, it is clear that Christ in his human spirit or soul did descend into hell and preach to the spirits there; and this no doubt is what the compilers of our Liturgy intended the Church to teach. But this will appear still more clear and plain if we consider the whole context. The Apostle had been speaking of Christ's dying, and also the end for which he died, that is, for our sins, that so he might bring us to God. From this mention of his death, the Apostle, in order to meet an objection that might arise with respect to the state he was in after such death, and what was to become of his soul while his body lay in the grave, tells us that even then his surviving part or soul was employed in carrying on the same great design of redemption, that is, by preaching the Gospel to them *also* who were dead, and at that time in Hades or the invisible state, as he had preached it to us, that is, as he had done before to the living, that he might bring them to God also. As to the spirits to whom the spirit or soul of Christ preached in that prison,—who they were,—why some were delivered and others not:—Now if, according to St. Paul's distinction, there are Gentiles whose thoughts at judgment day will *accuse* or else *excuse* them, that is, condemn or acquit, and that therefore they will be judged by the law of conscience only, and the rule of natural religion, we may reasonably conclude that such of those prisoners as had lived up to this law, and stood excused in their own conscience, were doubtless the persons whom Christ rescued from the pit. These were "prisoners of hope," as the prophet calls them, having nothing to accuse themselves of but the common frailties of human nature and invincible ignorance. But as for those who in their lifetime had violated the known law and obligations of conscience, and been guilty of crimes presumptuously and wilfully committed,—these being justly condemned by their own conscience, had no room for hope, nor any title to a deliverance. But since the Scriptures expressly declare "That the just shall live by faith," and that "By grace are ye saved," how are we to understand the reasoning of St. Paul? What hope can there be for the heathens, and those who never believed in Christ? It is true that no man ever was nor ever can be saved without faith in Christ, but this the Gentiles, before the coming of Christ, could not have. They had no opportunity of coming to him by the hearing of faith, before he came himself to preach to them; consequently they could not die in the faith. But then this was not their crime, but their unhappiness, and therefore our Saviour, we may justly presume, in the overflowings of his goodness, went to them, who could not come to him; for if, as the Apostle affirms, he preached to the spirits in prison, "who sometimes were disobedient when the long suffering of God wasted in the days of Noah," that is, to the souls of them in the antediluvian world, it cannot be supposed but that he did the same to the spirits of all the heathen people who had since that time departed this life with-

out the faith and knowledge of Christ, the condition of those Gentiles who died between the flood and his coming being the very same as that of these antediluvians. This may be inferred from what St. Peter says in the next chapter, that the "Gospel was preached to them that were dead," and the cause why it was so preached is expressly assigned, which is, "that they might be judged according to men in the flesh," that is, judged as we who now live in the flesh shall be at the last day, "but live according to the Spirit," that is, have the spiritual life in their souls, now that they no longer live in the body, now that they have lost the natural life of sense, and with it all opportunity of hearing the Gospel with their bodily ears. Now as there is but one Gospel, we may be sure that *that* which was preached by Christ when he descended among them was the very same which he preached to the living, that is, the offer of salvation on condition of faith in him. Whoever closed with these terms were received to mercy, and carried away from their prison to "the stronghold;" they were delivered and ascended with Christ to Paradise, while those who in this life had been profligate and wicked were left in durance, to be reserved to the judgment of the great day. Thus our Lord "divided the spoil with the strong;" thus he "led captivity captive;" thus he "proclaimed liberty to the captives," and the opening of the prison to them that were bound; thus he "entered into the strong man's house," and having bound him, "spoiled his goods." Thus was fulfilled that prophecy of Zechariah above quoted, which describes the victorious effects of his descent into hell, that "by the blood of thy covenant;" that is, in virtue and through the merits of his death and passion, God would send forth the imprisoned spirits to whom he preached out of the pit, who are therefore called "prisoners of hope;" and that "double" should be rendered to him for his sufferings, that is, he should be rewarded by the conquest of earth and hell, two worlds for one—two more worlds annexed to his empire in compensation for leaving his own heaven and the glory he had with the Father before the world was, for the sake of men.

This, then, we may and ought to believe as a matter of fact, not in figure only, in a real but and literal sense, though incomprehensible as to the manner, as all other articles of faith and mysteries are. And since it in no way interferes with other truths of religion, nor is contrary to but rather favored by the tenor of Holy Scriptures, it appears more than probable that in this region of spirits there were contained vessels of mercy, called the "prisoners of hope," as well as vessels fitted for destruction, that is, prisoners without hope. From the Scriptures selected to be read on the days commemorative of Christ's resurrection and ascension, we may presume that the chief reason why the framers of our Liturgy appointed the fourteenth of Exodus for Easter Day, was because this great mystery is foreshadowed by the divine protection of the Israelites in their passage through the Red Sea, closely pursued by Pharaoh and his army. When his sufferings were over and finished, "Our Lord," as Moses in his song expresses it, "became a man of war." He mustered his army against the enemy of souls; he descended into his dominions, the deep of the earth, as the Israelites did into the deep of the sea, and triumphed gloriously over him and his host, by this victory showing his Church the manner and certainty of that conquest over hell and all the powers of sin and death itself, which at our resurrection we also shall obtain.

The Israelites in the midst of the sea, immured as it were within the walls of a prison, and their deliverance from the pursuing enemy, may represent that part of our Lord's people who had departed this life and were now in Hades, the invisible state, and Christ's descent into the lower parts of the earth to rescue them from the power and dominions of Satan into a place of liberty, the regions of bliss and glory, saying to them in the words of the prophet, "Turn ye to the stronghold, ye prisoners of hope." As the Israelites were led out of Egypt by a circuitous way, shut in by the wilderness and rocks on either side, Pharaoh and his host behind them, and the Red Sea before them, so we are led in many passages of Scripture to believe that the souls of good men which departed before our Saviour's coming and resurrection, were not carried directly to Heaven, but to that part of Hades which by our Saviour is called Paradise or Abraham's bosom. For, as it is said in our *Te Deum*, "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers,"—that is, not before nor till then. So St. Paul says of the Saints of the Old Testament, that "although they had obtained a good report through faith, they had not received the promise, God having provided some better thing for us, that they without us should not be made perfect." This we may reasonably presume was the state of the dead before our Saviour's descent and resurrection, which in our Creed and in the Psalms is called Hades or hell, and which is represented by the depth of the sea. This may assist us in understanding this difficult passage in St. Matthew: "When Jesus had yielded up the Ghost," at which instant his soul descended into hell, to the spirits in prison, "behold, the veil of the temple was rent in twain, and the earth did quake and the rocks rent," all nature being put into a convulsion, especially the lowermost parts of the earth into which he was descended; and as an immediate consequence of his descent thither, "the graves were opened, and many bodies of the saints which slept arose." These saints we may suppose were the first fruits of his preaching and victory, the forerunners of his triumph, while he, like the pillar of the cloud which went from before the Israelites and stood between them and their pursuers, was securing their rear; for of these saints it is expressly said that "they arose and came out of their graves after his resurrection." Their graves were opened, and they arose from the sleep of death in virtue of Christ's victory over death and hell; but still, in honor of his resurrection, they did not come out of their graves till after he himself was risen. Then "they went into the holy city, and appeared unto many." If anything further were necessary to show what meaning the compilers of our Liturgy attached to this article of our creed, it is the selection of the fourth of Ephesians to be read on Ascension Day. When the Apostle says "he ascended up on high, he led captivity captive, and gave gifts to men," he refers to the prophecy of Christ's ascension in the sixty-eighth Psalm, and the Psalmist further refers to the victory of David over the Amalekites after they had taken and burned Ziglax, and his recovering all the captives they had taken and carried away. By this action David might be said really to have "led captivity captive," and thereby mystically to have foreshown the descent of Christ into hell, and his rescuing from thence all who belonged to him, and had until then been detained captives there. The gifts which David distributed among his friends prefigured those gifts which the Apostle tells us Christ gave unto men. Immediately after this, as David ascended the throne of Israel, so Christ

after his resurrection and conquest over death and hell, and giving gifts to men, ascended to his heavenly throne. But to show the full extent of this wonderful transaction, and how far and in what respects it exceeded not only what was typified in David, but the actual ascent of Enoch or Elijah into Heaven, the Apostle adds, "Now that he ascended, what is it but that he also descended into the lower parts of the earth." He not only ascended from the earth as they had done, but even from the lower parts of it; nor did he ascend into heaven until he had first descended into those lower parts. To understand the lower parts of the earth of Bethlehem where he was born, or the grave where he was buried, as some suppose, seems too low an expression for the Apostle to have made use of. What makes our Saviour's ascent the more wonderful is that his descent had been exceeding low, even to the lowermost hell, for so by the sixty-third and fifty-fifth Psalms we are to understand what the Apostle means by the lower parts of the earth. When the Apostle says Christ descended into the lower parts of the earth, this implies his complete victory, Heaven was his own; this, when there was war in Heaven, he had asserted and maintained his title to against the attempt of Satan and his angels; earth had revolted by joining with those apostate spirits in their rebellion, and was under forfeiture to divine justice; to earth he came down, and discharged the forfeiture by a plenary redemption; hell held out in rebellion against him,—into hell he descends and reduces it by conquest, subduing Satan in his own dominions, as he had before vanquished him in heaven and on earth, and then delivers out of his hands those souls who in life had too much virtue to be eternally lost, but not goodness enough to entitle them to heaven. When the Apostle says that he first descended and then ascended, this implies his glorious triumph after victory. Commencing his ascent from hell itself, he took the earth in his way, and made a short stay there to visit and comfort his friends and disciples, and to establish his kingdom or Church upon earth; and to this end he ordained *first* Apostles as chief governors under him in his spiritual kingdom, then prophets to teach and instruct the people under them, then evangelists to preach and propagate the Gospel, and spread the glad tidings of salvation to all parts of the world. After he had bestowed those noblest and best gifts upon his Church, he then in a visible manner ascended with triumph to his own throne "far above all heavens," that so, as the Apostle expresses it, "he might fill all things,"—our hearts with his spirit, the Church with his gifts, the earth with the greatness of his name, hell with his power, and heaven with his glory.

This local descent and consequent victory of Christ is maintained in the first Liturgy published in the reign of Henry the Eighth, composed by Cranmer, Latimer, and other reformers, and entitled the "Institutions of a Christian Man." It teaches that Christ, "by his descent, in his state of separation, triumphed over the kingdom of darkness, rescued those that died in the favour of God, and in expectation of the promised Messiah, and thus reversed the sentence of condemnation pronounced on Adam. Though expressed more briefly, the two Liturgies of Edward the Sixth teach the same, nor is there any reason to suppose that our present Liturgy teaches otherwise. What makes many persons averse to this doctrine of Christ's local descent, is because they think it too much favors the doctrine of purgatory. It is true that an argument for it is borrowed from this very passage of St. Peter, but with how little reason will appear if it be considered that whatever was then done

can never be done again. As Christ died but once, so he descended but once; whatever spirits were then in prison were delivered thence on his preaching to them and subduing their enemies; no others can ever expect the repetition of, because the like conjuncture can never happen again. But what completes the idea of purgatory is the name of the place; for into whatever place or state Christ descended it is *expressly* called hell, not purgatory; and to believe that any souls are or ever will be delivered out of hell, according to the common acceptation of that name, is no more an article of the Romish Creed than it is of ours. Another difficulty with some is the idea they have of hell—that it is necessarily a place of torment. They shrink from the thought that Christ should be cast into the place of the damned and there endure any part of the pains of hell-fire. But was not Daniel cast into the den of lions without being hurt by them? Were not the three children cast into the fiery furnace and yet a hair of their heads was not singed, whilst a fourth like the Son of God came to bear them company and to deliver them? Both these instances are not only significant emblems and types of Christ's descent into hell, but at the same time show that he did not go there to suffer but to triumph and redeem. When the Psalmist, speaking of Christ, says, "The sorrows of hell compassed me round about and the snares of death prevented me," it is to be understood as part of his passion while he bore the guilt of the whole world. But this, whatever it was, was part of his sufferings before he died, as was also his agony when his human soul was made an offering for sin; whereas his descent into hell being after his death, when he had fully satisfied the demands of divine justice by the sacrifice of himself upon the cross, he could have no more to suffer. His descent therefore into hell was to conquer satan in his own dominions, and rescue his captives, "the prisoners of hope."

X. Y. Z.

In a charge to his clergy in 1863, the Bishop of Oxford said:—

"The next 'hindrance' most frequently named by you is one of a wholly different class, and assails the spiritual authority of our office. It is 'the spirit of Dissent' in your parishes. The numbers of the separatists are often said by you to be small, but you find them weaken your ministerial influence and disturb the minds of your flock. This seems to me to point out one main cause of the 'hindrance,' and where we are to find the remedy. We want more distinctive Church teaching for our own people. We believe that we do possess, as we cannot see that others do, Christ's direct commission for the ministry, and a certainty and fulness, therefore, of His presence and of His sacramental working, which, to say the least, may be lacking elsewhere. If we do not hold as much as this, we must dissent from the plain language of our Ordination Service; and if we do, we must teach as well as live as those who are possessed by this belief. We need not be contentious; God forbid that we should be uncharitable in our mode of stating the truth according to the principles of our own Church; but the truth we must state. We have no right to withhold it from adults, or to send out children from our schools unfurnished with sound principles on this any more than other religious subjects. These children are quite sure to meet with contrary pretensions, and how can we expect them to be discriminating and steadfast unless we have taught them on these as well as on other matters the whole truth of God? Depend upon it, a thoroughly distinctive teaching of our own doctrines, free from all attack on others, is to be here our people's safeguard."

THE PULPIT AND THE PARISH.

THE IDEA OF THE INCARNATION.

(ONE OF A SERIES OF LECTURES ON PROV. CC: I IX.) BY REV. J. CARRY, B. D.

“(31) Rejoicing in the habitable part of his earth; and my delights were with the sons of men. (32) Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. (33) Hear instruction, and be wise, and refuse it not. (34) Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. (35) For whoso findeth me findeth life, and shall obtain favour of the Lord. (36) But he that sinneth against me wrongeth his own soul: all they that hate me love death.”—Prov. viii: 31-36.

The 31st verse concluded the paragraph on which I spoke last Sunday; but I then observed that this verse suggests so much that was deep and difficult, that it demanded a separate consideration.

For the last 300 years certainly, and perhaps I may say 700, a strong tendency has widely existed in the Church to contract towards a single point the expansive scheme of the Gospel. Christians have come to regard the *Atonement* of Christ, his redeeming death, as the sum total of Christianity: they are tempted to entertain no higher thoughts of the Incarnation than as a preparation for the Cross—as only a necessary step to an atoning sacrifice; to enable, in a word, the Son of God to die, that his death might be a *remedy* for our sin.

Now against this view of the Incarnation there are several weighty considerations. 1. It seems an entirely *selfish* view of so mighty a design. It almost takes for granted that its only value is in reference to us and our advantage. This selfishness has strangely affected our views of many other principal matters: *e. g.* Christ is regarded as the Word of God, because he in the days of his flesh, uttered the Father's word to men; the Wisdom of God, because of the wisdom with which he has conducted the scheme of redemption; the Image of God, because “he that hath seen him hath seen the Father.” Now these are real reasons, but they are not the truest nor the highest; but we selfishly think that they are the only ones. There are eternal reasons for these words,—reasons whose sole reference is to the eternal Father. Our selfishness appears in the common word *Theology*, by which we popularly denote the mysteries of God's dealings with men, whereas it properly means the knowledge of truths exclusively pertaining to God, and during many centuries was only so used. How *narrow*, then, is it to conceive of the Incarnation as if there were no ends specially belonging to the Holy Trinity, and beyond our sphere altogether, to be served thereby. How *presumptuous*, too, must it be to estimate the importance of Divine truths and facts, simply by their bearing on *our* spiritual life, apart from their nearer relation to God, as the expression of his nature and the instruments of his glory.

2. If the Incarnation be regarded primarily as a *remedy* for our ruin, it at once assumes the character of an *after-thought*, a *make-shift*; and surely this is altogether unworthy of the dignity and grandeur of such an event, nor does it duly exalt the wisdom of God's government. Even in earthly rule, statesmanlike schemes of government are not wont to be based on *anticipated* failure. The ruler of men, with a genius for government, does not first of all lay it down as a principle that he must fail, and then devise all his plans on this supposition, though he will make provision for the possibility of disappointment, which is enough. Surely then we must feel that it is unspeakably derogatory to God's rule and governance, to imagine the foreseen apostasy of the human race from their loyalty to him to be the very ground of his chief work, by which he intended to display to the principalities and powers in heavenly places his own diversified wisdom! No matter how sublime and effective the *Remedy*,—if his original design were only a remedy, it seems too low for the God-head.

3. Again: When the mediatorial work of Christ is accomplished, then his mediatorial *kingdom* ceases; he shall deliver it up to God, even the Father; the Son shall be mysteriously subject unto him, and "God shall be all in all." How amazing is it that the kingdom, rule, authority, which Christ held as the Son of Man, ceases; yet he does not cease to be the Son of Man! The Son of God remains ever the Son of Man! He does not, he cannot, strip off the human nature again. He does not regard his humanity as a robe to be worn for a while,—a fitting form in which to converse with men,—the mere insignia of office, to be laid aside when the office is discharged in all its functions. Nay, but he married it, glorified it, united it* "indivisibly" to himself, made it part of his personality, and wears it eternally in the presence of his Father. Surely this suggests a wider reason for the Word's becoming Flesh, than a make-shift to meet a mighty need, a need, too, which might never have occurred, as man was not necessitated to fall, but was free to stand and abide in obedience. Does it not seem to degrade the Incarnation to make it the *result of a contingency*? so that if Adam had not fallen, the Eternal Son would not have been incarnate?

4. It may also caution us off the beaten track of thought in these last days, to consider, that the whole Church for many ages in the beginning made the Incarnation the grand centre of thought, seeing in it the relation of Christ to the whole race of man, and flowing from it many sublime effects on other intelligences also. These convictions have embodied themselves in all the Creeds, especially the Athanasian. For while it secures by express statement the doctrine of Atonement, in the words "Who suffered for our salvation," the far larger part is occupied in the enunciation of the great primary and still more fundamental doctrines of the Trinity and the Incarnation. I am afraid the modern

* Council of Chalcedon

Church would have framed her Creed in somewhat different proportions, even if not different spirit.

These objections to the common views of the causes of the Incarnation are, it must be confessed, of no small weight, and compel us to consider whether there be not some other theory more in harmony with so amazing an event. *And there is*;—one which the most profound Christian thinkers have, in different periods of the Church's life, insisted on,—one which obviates the objections we have detailed, which sets the great designs of eternal wisdom on a nobler elevation, which explains many things otherwise unintelligible in the Holy Scriptures, which presents a grander view of the fact of the Incarnation, which invests the human race with more dignity, exhibits its destiny as more illustrious, and raises the consolation and support of Christianity under the Gospel to the highest pitch. This theory is, that the Incarnation was part of God's design in the creation itself, or rather, that the creation of the human race was part of and in pursuance of the design of the Incarnation,—*which would have taken place though man had never fallen, but necessarily under different circumstances*, i. e., without the accidental disadvantages of shame and suffering and humiliation,—without death, and, much more, an atoning death.

Here, my brethren, is ground where we should tread with all possible humility and modesty. This is a subject on which nothing is explicitly revealed in Holy Scripture, nothing affirmed in the Creeds of the Church,—which is, therefore, however high and noble a speculation, but a *pious opinion*. I dare not preach it to you as a matter of faith, to be believed as necessary to salvation, nor should you receive it as such. I set it forth to you only as the *worthier* of these two views of the Incarnation which have hitherto prevailed within the limits of the Church, neither of which rests on absolute proofs, but only on probable reasons. The redeeming work of the Incarnation is all that is absolutely proposed to our faith as necessary to salvation, in this present life; all other ends and designs are veiled in a cloud of holy mystery, which, while it is luminous with some hidden glory, and shows some majestic figure, yet does not permit our dim eyes to gaze directly on what might prove too dazzling, or to discern the full form and proportions of the object which is neither fully displayed nor wholly concealed.

With this necessary caution, we may now proceed to state the probable grounds on which this view rests. And

1st is our text, Hebr.: "*Rejoicing in the habitable world—his earth, and my delights were with the sons of men.*" (1) The first point which is here to be especially observed is, that these words are part of the description of the eternity of wisdom—the *Amon*, "builder," or, as Luther's version has it—*Workmeisterin*—*Work-mistress* of creation; so that it is plainly intimated that the Eternal Son's Incarnation, and his good pleasure to

be reckoned among the *sons of men*, was strictly eternal, belonged to the very idea of creation, and was no after-thought to remedy a disaster which might never have befallen the race.

(2) It may indeed be objected that *all* the purposes of God are eternal, that there is no past or future with him, that, as St. James says, "known unto God are all his works from the beginning." This must be granted; but yet the very *terms* of the verse before, preclude the idea of a *remedial* work as the main object of the Incarnation. Where the idea of Remedy, Redemption is put forward, there we have a tone of pity or of sadness in the Divine words; and a dark shade of horror or loss resting on the state of man: e. g. both are combined in the familiar words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." But there is no such tone, no such shade here. The *very same* words of ineffable delight are used here, connecting the eternal Son with "the habitable world—the sons of men," as are used in the preceding verse to express his blessed Communion with the eternal Father. He *rejoiced* with men from eternity, in his purpose of being one with them, as "he rejoiced before the Father." "*His delights* were with the sons of men," as the *Father's delights* were daily in him. The correspondence of the language is most striking, and utterly precludes all thought of sorrow, abasement, or loss.

II. The language used of man's creation tends in a similar direction, and suggests a like conclusion: he was "*made in the image and likeness of God.*" As these words are commonly understood,—i. e. of our having a spiritual nature allying us to God, and endowed with moral faculties which are an image of God's moral attributes,—they apply just as well to the angels, and perhaps more so. But it is surely observable that they are nowhere in Scripture said of the angels, nor is there an approach to the statement that the angels are made in the image and likeness of God. Must not then "the image and likeness of God" mean something more than that moral nature which is common to men and angels? and how can this difference be so well explained as by the Incarnation? (1) It is admitted on all hands as incontrovertible from the Scripture, that *Tselem* "image," is the *proper* term for *bodily* resemblance; and this meeting us at the very threshold of Scripture is suggestive. (2) This mode of understanding the words receives further corroboration from the manner in which the same words are used in Gen. ix-6: "whoso sheddeth *man's blood*, by man shall his blood be shed: For in the *image* of God made he man." Observe that *Tselem*, *bodily* image, is the word here employed; while *Demooth*, "*likeness*" a less definite word, is omitted. And observe the *reason* of the punishment: "For in the image, &c." Now the *body* is the part that is injured, and unless the injured part bears some relation to the Creator, the force of the reason

is not readily apparent. That so thought the more ancient Rabbis, is evident in some striking sayings in reference to this point. *E. g.* *Rabbi Meir: "Whenever a man is mutilated in his form, the Habitation (one of the names for God) exclaims I am impaired in my hand! I am impaired in my arm! and the rabbi refers to Gen. ix-6." Another says: "Adam in comparison of the Habitation was an ape in comparison of a man. . . . The beauty of the first man resembled that of the Habitation."—I quote these words not as if they were of any authority with us, but simply to shew that these ancient Jews, living before the Incarnation, and so not having the prejudices of the modern Jews against Christianity, did not feel wholly satisfied with the common explanation of a moral resemblance, and strongly suspected from the very force of the language a something beyond, though they could scarcely guess what that something was.

(3) In explanation of the phrasology we are considering, it has been thought not improbable that the Deity may have assumed our form for purposes of special manifestation of his Providence to some parts of his creation, even before Adam was made, though for causes wholly unknown to us. A Rabbinical † author says: "Some of the angels have appeared in the form of a man; and this in their eyes is the most glorious: for it is the form in which the Angel of Glory appeared—according to what the prophet says: *And above the likeness of the throne there was, as it were to look at, the likeness of a man.* So also, God said, *Let us make man in our image and according to our likeness*, that is, in the form or figure which is so much honored or glorified by us; which of all forms or figures is the choice of the angels, who manifest themselves to the children of men. Here we learn that the human figure is of celestial origin." But beside the place just quoted from Ezekiel, there are other places of holy scripture which the old rabbis expound of some visible appearance of God in our form: *e. g.* Exod. 24: 9, 10, "Then went up (*i. e.* into the mount) Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel, *and they saw the God of Israel.*" And Job 42: 5, "I have heard of thee by the hearing of the ear, but now mine eye hath seen thee."

(4) In all this the Rabbis saw perhaps but dimly, as purblind men, and only groped after the truth; but the Old Testament itself furnishes us with firmer ground—though it is most holy ground; and our shoes should be put off that we may walk it humbly and reverently. The xviii of Gen. is appointed by our Church as a proper lesson for *Trinity* Sunday, because of the mysterious glimpse of the Trinity which it affords. "And the *Lord* appeared unto Abraham in the plains of Mamre. . . . And he lift up his eyes, and lo, *three men* stood by him." They are called *men* to indicate the equality of the co-equal Persons of the Godhead—not *angels*, which means *messengers* or *sent*, which cannot be

* In Oxley on the Trinity and Incarnation, vol. 2—c. ii.

† Rabbenu Tanchum.

said of the First Person of the Trinity. But though called "men," yet gradually is revealed in them to Abraham's perception the glory of God; and so it is said, "And the men turned their faces from thence, and went toward Sodom (*i. e.* those who are called a little after *the two angels*): but Abraham stood yet before the *Lord*"—the One Who is in no sense an angel. Then in the 1st v. of c. xix, we read—"the two angels came to Sodom," not as E. V. "two angels," but two of the three who had just left Abraham. The *Son* and *Spirit* may be and are called angels in Scripture—because they are said to be *sent*. And the "Angel of the Lord," "the Angel of the Covenant," who is met so frequently in the O. T., is regarded unanimously by the fathers of the Church as the eternal Son, who by transient assumptions of the human form, showed his delights to be with the sons of men, and preceded his Incarnation, and furnished aid to the hopes of men then, and to the faith of later ages.

But here we may leave everything like speculation as to the *Tselem Elohim*, "image of God," and fall back upon what is more certain, and must be allowed on all hands, viz: *that God has given us a nature like his own*; and let us bear in mind that this it is which made the Incarnation possible. Were there no common ground of a common nature between God and man, God could not have taken humanity into the Godhead in an absolute and indivisible union. Of *all* mankind—of the heathen, and not merely of the regenerate—St. Paul could say in the words of a heathen poet, "we are also his *offspring*." This it was which made it possible that *God's Eternal Offspring* should further, in our flesh, become God's offspring in a second way, as we are—by being born of a mortal's womb.

III. In that view of the Incarnation which I have been supporting, and which supposes it as the original design of God, apart from the contingency of man's sin, and destined in pursuance of other designs than Redemption, and still intended to accomplish other ends besides Redemption; I think we find the true solution of some things that appear otherwise not so well accounted for. *E. g.* the introduction of St. John's Gospel is the highest flight upward and backward that any sacred writer makes. It discourses of the Eternal Son, not in his relation to man and to time, but solely in his relation to Deity and Eternity—"In the beginning was the Word, and the Word was with God, and the Word was God:" though it is not till the statement of verse 14 that the interest of popular theology is stirred—"And the Word was made *flesh and dwelt among us*." Aye, and the vulgar interest in the Incarnation, as I before said, hinges on the thought that it was the necessary step to the atoning sacrifice. From this narrow, selfish point of view, which regards all as done with reference to us,—how is it possible to appreciate the mysterious introduction which carries us up

to the relations of the Trinity, and back to a fathomless eternity? Indeed, popularly, the only use that is made of St. John's introduction is for the proof of our Lord's Deity, which gives efficacy to his atoning death. In like manner St. Paul's introduction to his Epistle to the Colossians is largely beyond the range of popular theology and popular comprehension: popular theology could very well dispense with it, and does not well know what do with it. Thus the Apostle discourses of the Eternal Son: "Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or principalities, or powers, all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the Body, the Church: Who is the beginning, and the first-born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven." (vs. 15-20). It is very plain that a wider scope than human redemption is here ascribed to the Incarnation of the Son. The evident unwillingness of the first Christians to narrow down the Incarnation into a remedy for man's fall, is well-known to those who are conversant with their writings—and happily all the unlearned may see it still more strikingly exemplified in the Church's Creeds, in which the ancient faith of Christians is condensed and crystallized. Take *e. g.* the Athanasian Creed. It consists of 42 verses; of which 26 relate to the Trinity, 9 to the Incarnation, while all the other points of Christian doctrine insisted on are allotted but 4! Let us but once suppose, as I am doing, that the Incarnation had glorious ends in view in reference to the Son, no less than to us, and all this elaborate statement of the glory of his pre-existent nature, becomes immediately more intelligible.

IV. If the Incarnation were, so to speak, the natural, original design of God, and the purpose of the Son; we have a sufficient solution of a difficulty before stated, viz: the indissoluble union of the human nature with the Divine in the Person of Christ, and his everlasting retention of it, after the completion of his mediatorial redeeming work. The Church has always believed that that union was made *adiaretos* "inseparably." Why so made?

1. *For the glory of the Son.* (1) "To the intent that now unto the principalities and powers in heavenly places might be known by the Church, the diversified wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. iii: 10, 11. Here is "the mystery hidden from the beginning of the world," into which the angels desire to look. (2) Hereby the Son acquired new and true

honors. His human nature received a real exaltation, which accrues to the person of Christ, over and above his eternal honors as God. He has now new titles and attributes, which have a real ground. He is *Lord* and *Redeemer*—the *Fountain of grace*, which he would not have been to us apart from his Incarnation. Had man not sinned, the Incarnation of the Son would have implied no humiliation or death. He would always have remained clothed with glory and immortality; but what special honors would have accrued to him in that case we cannot well say, *with one exception*, viz: that the *Headship* of the human race, which now is his by mediatorial right, as we saw in the quotation from Coloss., would have been none the less his, though under far different conditions. God has “recapitulated—brought to a head—all things in Christ, both which are in heaven, and which are on earth,”—Eph. i. 10, *i. e.*, given him the Headship of all; and it is only in this recapitulation that the race of Adam has attained or could attain the end of its creation, and that place among the families of God, for which from the first it was designed.* And even though it had never fallen, that recapitulation, that attainment of its end, could, all the same, only have been through the Son, and that Son incarnate. The purpose of the Incarnation, therefore, lay bedded deep in the counsels of God, for the honor of his Eternal Son, that thereby he might be the Head of all principality and power, and especially that of the race made in the image of God.

2. But God had a second design in the eternal decree of his Son's Incarnation, viz., *for the exaltation of this race*, so honorable in its creation and original conception. “Till Christ assumed our nature, the great reason for the existence of humanity itself remained undeveloped. Till he took up our nature, and lived as man, no man had lived—that is to say, the Divine idea of what man should be had never been realized.”* Thus Christ appears as the perfect flower and crown of human nature. Surely we cannot think it incredible that God should entertain such honorable designs towards an unsinning race, made in his image; we cannot think it incredible that his Son should be Incarnate, with every circumstance of honor, when we do actually believe that he has been Incarnate in an apostate race, with every species of indignity, that only excepted which could not touch him—sin?

“If for the sake of establishing the faith of the patriarchs in the dispensations of Providence, and of demonstrating his equity, justice and mercy, in the administration and government of the world; if, in order to impart to mankind a sure knowledge of their high rank and destinies in creation, of their natural obligation to fulfil the Divine law, of the rewards of obedience and the penalties of transgression:”* if on these accounts he did not, as we have seen, “disdain to become man in appearance, it could be no disparagement to the Divine nature to

* Harris's Sermons, No. vi.

become man in reality," under every possible condition of honor,—as we now most firmly believe it has been no disparagement to have entered a polluted race, so great a motive urging, and so grand an end pressing for accomplishment.

3. These considerations may also help to put in a more forcible light for us, and to explain the reason of, the "Mystical Union that is betwixt Christ and the Church." Where the Incarnation is imperfectly apprehended, there is a constant, though it may be unconscious, tendency to depreciate the value of the utterances of Scripture on this union. They seem too high, and we think it unnatural and presumptuous to take them in their plain meaning—we are apt to make them but poetical hyperbole. The ground of this is, because we not do realize Christ's real humanity, his real oneness with us, his honor in being the destined Head of the human race from eternity, and the consequent, no less necessity, of our real union with him. So Christ speaks of *our dwelling in him, and his dwelling in us; of our living by him, as he lives by the Father*—than which nothing can be higher. So St. Paul speaks of our being "*members of his body, and being (ek) out of his flesh and out of his bones,*" which is Adam's phrase respecting Eve, to which of course the Apostle had allusion, and which expresses complete identity of nature. "She is bone of [Heb. *min*, i. e., *out of*] my bone, and flesh of my flesh." Thus the relation which was effected between the Eternal Son and the human race by means of the Incarnation, is now effected between him and individual souls by means of the holy Sacraments; for which reason they are called the *extension of the Incarnation*.

Thus, my brethren, have I led you at this time into the presence of those great mysteries which so amazingly display the unimagined dignity of our race, and compel us to think of man with a fearful veneration, as the image of God, and the reflex of the Son of God, our celestial Prototype: mysteries which must ever cluster round the glorious figure of the God-man. Round him must all *our thoughts* also gather. In this chapter the Son of God reveals himself as invested with the seven-fold Spirit, the royalty, the love, the riches, the consubstantial nature of God, and as purposing in his counsels of eternal love to become incarnate—rejoicing from eternity in the thought of his union with us for the happiness of our race; and he calls us to give heed to him!

"*Now, therefore, O ye children, hearken unto Me; for blessed are they they keep My ways.*" "The glory which Thou gavest Me, have I given them"—that is the blessedness conferred by an Incarnate Saviour. "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors." O, dear brethren, let us watch for the sight, the hearing, the words, the grace of Christ,—more than the miser for gain, more than the sick for health, more than the condemned

for reprieve: knowing that in Christ is gain, health, everlasting life and blessedness. Whoso *findeth Me*, findeth life; but whoso *misseth Me* [not as E. V. *sinneth against*, which is also contrary to the parallelism], doeth violence or wrong to his own soul." Is not this the whole Gospel compendiously stated? *Find Christ*, and you have found life, nay, *the life*; *miss him*, and you wrong yourselves eternally. "All they that hate Me love death."

Blessed Jesus! who didst become the Son of Man that we might become the sons of God, make us ever to be very members incorporate of Thy mystical body; securely, inseparably united to Thee; enlightened with Thy wisdom, fulfilled with Thy love;—that with and in Thee, our glorious Head, we may be at last perfected, and everlastingly exalted and beatified!

And now to God, etc.

VESTRIES AND CHURCHWARDENS.

An essential part of the machinery of our Church consists in Vestries and Churchwardens. They are properly the lay-representatives of the Church, by whom its financial and temporal affairs are to be regulated, and whose co-operation with the clergyman of the parish, is necessary to success. The Vestry consists of *bona-fide* members of the Church,—such as have been baptized into its communion, and now both believe its principles and observe its ordinances. The practice which prevails in some parishes of restricting the members of the Vestry to the owners of pews, is unconstitutional and pernicious, and is one of the abuses which has grown out of the mercenary and iniquitous system of renting pews in the Church. The Churchwardens are officers of the Vestry—one appointed by the clergyman, and one by the people,—to carry out their united wishes, and to act, in both the temporal and spiritual matters of the parish, in their stead, and on their behalf.

It is hardly possible to over-estimate the importance of these offices. They are as necessary to the due order and efficiency of a parish as the ministry itself; and any clergyman who underrates their influence, and practically ignores their existence, is blind to his own interests, and adopts a suicidal policy against the Church. We are sorry to see in too many cases a tendency to depreciate and set aside both vestries and churchwardens. Some of our clergy are falling into the foolish mistake of trying to act independently, solely on their own responsibility, as though they were themselves supreme; while too many of our people are disposed to shirk their responsibility and neglect their duty in this respect. If the Church is to be well regulated and prosperous—its funds flourishing and its services successful,—all the offices of the Church must be worthily sustained, all the meetings of the Church must be regularly held, and all the members and officers of the Church must work together in harmony and love, for one object and in the same spirit.

Now we hold that it will be an immense advantage to the Church if

Vestries and Churchwardens were more frequently called together by the clergy for friendly consultation upon the affairs of the Church. As in the government of the nation it is necessary to hold Cabinet Councils, and as in municipal matters, the Corporation must have its periodical meetings; so in the management of the Church, there is an equal necessity for the mutual deliberation of the clergy and the representatives of the Church in Vestry assembled. The Church is not an oligarchy, subject to the will of a few individuals; a clergyman is not an autocrat, with absolute power to do as he pleases. All the members of the Church are virtually placed upon the same level, and all have a right to a voice in the administration of its affairs. This right has been effectually secured by the parochial arrangements of our Church; and in no case can those arrangements be neglected without injury to the whole body. In every parish there ought to be a monthly or quarterly meeting of the Vestry, in addition to the more frequent meetings of churchwardens and clergymen. We cannot think it enough for the interests of the Church to hold simply one Vestry meeting in a year, and that for the transaction of a certain amount of routine business. There is need for more frequent counsel, for more earnest mutual deliberation; and invariably those parishes are the best regulated and the most successful, in which the proper action of vestries and churchwardens is zealously joined with that of the clergy. If matters are right, there is nothing to be feared from the meeting together of the people, or from the most outspoken utterances of opinion. In too many cases, vestry meetings have been summoned for the mere promotion of a party object, and at such meetings scenes have been enacted, and language used, which have been a reproach to the Church and a reflection upon common decency. Such are not the meetings contemplated by the canons of the Church, and for which we plead; and we hope the day has passed away when any clergyman will find it necessary to secure the safeguard of a policeman at the vestry door, or when any churchwarden or other member of the Church will feel it to be his duty to canvass for votes as he would canvass in a political contest. It is inevitable that in some cases there will be diversity of opinion; complicated questions may arise which will require delicate handling, and which may provoke an angry feeling. And in all such instances are we not prepared to meet each other with mutual confidence and love, each anxious for the Church's good, and each willing to concede something that peace may be preserved? It is the greatest mistake in the world to try to stifle public opinion on Church or other matters. It is a mistake little less serious for clergymen to convene "*caucus*" or other meetings, preparatory to a vestry meeting to organize a course of proceeding, and to concoct resolutions, &c. Many have fallen into this error, with the best intentions may-be,—and both themselves and their parishes are suffering the result. In all Church matters it is much the wisest and safest policy to have everything "open and above board;" and as by the constitution of the Church every member is legally entitled to a voice, those meetings provided by the Church should be regularly held, in which all business affairs can be honestly discussed, and in which mutual counsel can be taken. We would, therefore, strongly urge that vestry meetings be more frequently held in all our parishes, that the churchwardens have more regular interviews with their clergy for the arrangement of parochial concerns, and that, if need be, small committees be appointed by the Vestry to co-operate with the clergy

and churchwardens in the transaction of certain forms and kinds of business. Simple suggestions no doubt these will appear; and yet if practically carried out, we are convinced, they will be attended with incalculable good. In many cases peace will prevail where there is now discord, and the funds of the Church will overflow where now the churchwardens are greatly in arrears, and the clergy have to wait, often at great inconvenience, for the payment of their salaries.

While writing on this subject we are happy to quote the opinion of an eminent American divine. The Rev. Dr. Barten, in a paper read before one of the Convocations of the Church in the United States, says,—very pertinently to the foregoing remarks:—

“The Wardens and Vestrymen of our Churches are an important class of men; the Church could not get on without them; they represent so much power and influence that no minister would care, lightly, to incur their displeasure. Even the good and sainted Herbert betrays some nervousness, when he touches upon this part of his little treatise; for the chapter devoted to the Parson with his Church Warden is, perhaps, the least suggestive and most cautiously handled of all he has to say. It is, therefore, only for a feeling such as is represented in and by St. Paul, that any one of us would dare to ‘withstand them to the face and blame them.’ No office next to that of the ministry is a more responsible one—no position next to the minister more important. No other body of men can do as much to further the interests of true religion, or carry on the aggressive work of the Church and co-operate with Christ’s ministers. And yet, on the other hand, no class of men in the congregation can do more harm; can, by their supineness, or want of interest, or by their prejudices, do more to hinder the work of the Church—to paralyze all effort—virtually, to resist and break down a minister by withholding from him their practical support and sympathy. That our Wardens and Vestrymen, as a class, *mean* to do their duty we do not doubt—that many of them are remarkable for earnestness and zeal, men to whom the Church is greatly indebted, and whom the Church ought to honor, and rarely can honor too much, we gladly acknowledge. But we fear, too often, they fall short, rather than exceed their duty, and we believe the impression is general, especially among the clergy, that we could work better, and that our work would show better results, were the ministers more heartily endorsed, more earnestly seconded in their efforts by their vestries. Something is wrong—something is amiss in the inner working of our parishes, and the sooner we examine the matter and set that something right, the better for the Church. For every year, under the present rule of listlessness, and, what, for want of a better name, we may call ‘individualism,’ the Church is loosing heavily, and a considerable portion of her strength is spent unnecessarily—if not in vain! The Church, in every outward and visible working, was intended to be a perfect and complete organization. Only when the machinery is perfect—perfect in all its details, may perfect results be expected. If we need a *faithful* clergy—true and conscientious men, for our Bishops, Priests and Deacons, we need men, equally true and conscientious for all other offices of responsibility and trust. We need faithful men for our Wardens and Vestrymen—men who understand the peculiar demands of their office, who comprehend and grasp the spiritual import and bearing of it; men who realize that the secular part of their duty is only the beginning of what they are expected to do;

men, in short, who comprehend and feel the responsibility, and act upon the truth, that in accepting the office of a Vestryman in the Church, they pledge themselves to a hearty, earnest, secular and spiritual co-operation with their pastor in all lawful means and measures, that have been, are, or may be inaugurated for the greater life, strength and prosperity of the Church of God. * * *

“THEIR PRESENT POSITION. What is the duty of Wardens and Vestrymen in the Protestant Episcopal Church? Dr. Richey in his admirable little volume, ‘The Parish Hand Book,’ a generally accepted authority, the manual being compiled from the very best books on the subject, supplies the answer:

“‘A Vestry,’ he tells us, ‘is a body corporate; legally entrusted with the property of a Parish and the management of its temporal affairs.’ And the duty of Churchwardens and Vestrymen he defines as follows:

“‘It is the duty of Churchwardens,

‘1st, To see that the Church is kept in good repair and fit for use.

‘2nd, To provide, at the common expense, the necessary books, surplices, &c., for the due celebration of the sacred offices.

‘3rd, To collect the offerings of the congregation, and hand them to the Rector for presentation on the Altar.

‘4th, To maintain order and decorum during the time of public worship.

‘5th, In the event of a vacancy in the Rectorship, to notify the Bishop and ask for supplies; to call meetings of the Vestry, and to preside in the same; to take charge of the Parish Register, Church books, plate, etc.

‘6th, To report to the Ordinary any violation of the Canons on the part of the Rector of the Parish.’

“And of Vestrymen, he says: ‘it is the special duty of Vestrymen to see that the financial affairs of the Church and congregation, of which they are Trustees, be faithfully administered. They are to attend to the letting and renting of pews; to see that the salary of the Rector be regularly paid; to make provision for the current expenses of the Church, etc. Also, in the absence of the Churchwardens, to do such other duties as in that case are assigned to him.’

“They are, then, the Trustees, the representatives of the congregation, which confides to their management and direction the secular interests of the Parish, especially those which relate to the receipts and disbursements of property. Perhaps we can not do better than sum up the subject in the words of Bishop Stevens, who, being applied to by a portion of the Vestry of a Parish in his Diocese, in reference to certain difficulties growing out of a misunderstanding of the rights of Rector and Vestry respectively—gives the following clear and most excellent *resumé* in his official answer:

“‘The vestry are the *legal* Trustees of the Church property. They have, or should have, the sole control of the finances. They are to direct and supervise repairs. They are to secure all such material aid as the exigencies of the Parish require. They are to elect the Rector, but they must remember that the money matters confided to them pertain to the Lord’s treasury. That the Clergyman whom they elect

Rector is set over them by the Holy Ghost, and hence all their trusteeship has a spiriual bearing, and should work in with, and be in subserviency to the great object of parochial organization, viz: the ingathering of souls into the fold of Christ.'

"And this brings us back again to the very point from which we started, namely, that the Vestry and Ministry are to go hand in hand. They have no separate interests; they are to work together harmoniously, though in different spheres and by different measures. They are to further the self-same object—the good of the Church.

"Vestrymen are, practically, the minister's assistants. He may suggest the necessary measures—(and who knows better the needs of the Parish?) the minister may plan, but after all he is but *one*. They are *the many*, who have the means and the power. They represent the collected influences, forces, strength, and capabilities of the Parish, and they are to consider his suggestions, examine his plans, and if they find them feasible and good, are to accept them and enter into them heartily, and carry them out to the best of their ability.

"But this presupposes one important fact, and it is well to speak of it *now*. It presupposes that they should be thoroughly interested in the Church; that they should be men *fit for the work*. And by this we mean, first of all, that they should be Christian men—men of undoubted piety—of consistent moral life, and what is equally necessary, men who love and honor the Church. Their qualifications should be spiritual rather than secular, consisting more in excellence of character and moral worth, than (as is too often the case) in prominence resulting from family, station, or wealth. Vestrymen should be communicants. No other men can be safely entrusted with such responsibilities. Let the men for such work be *true* men, tried and not found wanting. We maintain that a Vestryman should be an example to the congregation. He should be a man of the right spirit—the spirit of the Gospel; he should believe in and be firmly attached to the doctrines and discipline of the Episcopal Church, and should lead a pure, upright and consistent life. Only such a man can form a right judgment of the duties of the office, and appreciate the true interests of the Church. Perhaps we have not always been careful enough in this matter."

THE OFFERTORY.

A word on the subject of the Offertory. Some do not like, they say, so many collections to be taken up in the Church, and I quite agree with them; for a *collection* in a Church is just about the coldest and driest thing in the world. But the Offertory is not a mere collection, but an act of worship, and the most beautiful and significant form of giving to God. When I add my gift, and it is laid upon the Altar, and offered to God in prayer, I worship the Divine Majesty as well as when I bend the knee to Him in prayer, or as much as the Israelite did when he brought his sacrifices to the temple. And just observe how carefully the Prayer Book brings all this out. In old times, when the Jew made an offering, he first brought it to the priest, who laid it upon the Altar, and then it was God's. The ancient Christian Church continued the idea. There was a weekly communion, and a weekly offering, which was first presented to God, and then applied to sacred uses. Now see how this same

reverential thought is preserved in the Prayer Book. Sentences from Holy Scripture are read; and while being read, the Rubric directs that "the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent Basin to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present, and place it upon the Holy Table." The Rubric of the Scotch Liturgy, though in nearly the same words, is a little more distinct, directing thus: "And when all have offered, he"—the Deacon or Church-warden—"shall reverently bring the Basin with the Oblations therein, and deliver it to the Presbyter, who shall humbly present *it before the Lord*, and set it upon the Holy Table." You see the thought in all this. There is something more here than merely *collecting* money. You, the Congregation, are presented by the "Church-wardens and other fit persons," and as the plate comes to you, you drop into it the widow's mite, or an Oblation for a recovery from sickness, or some other mercy known only between you and God, or you give as God has prospered you, or if, with all your self-denial in matters of dress and food and luxury, you have nothing to offer, then, the Great Father, who seeth in secret, will recognize and smile upon your earnest desire. And now as your representatives approach the Chancel with your cheerful offerings, so our merciful God accepts them by His unworthy servant, the Minister, who takes these gifts, and humbly presents them to God with secret prayer, and then lays them upon the Altar to be devoted to pious uses. The offertory, then, as you may gather from this, is not a dry business transaction, which might as well be discharged anywhere else as in the House of God; but it is a warm-hearted act of devotion, which crowns all our previous acts of worship, and rises together with them into the Divine presence for a memorial and as fragrant incense.

GERMS OF THOUGHT.

*These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii-14.

This washing of the garments of the Saints in the blood of the Lamb was prefigured in the consecration of Aaron to the High Priesthood—Exodus, 29-21, "And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him, and he shall be hallowed, and his garments, and his sons, and his son's garments with him." This blood with which their garments were sprinkled, was the blood of the ram of consecration, which Moses was likewise commanded to take "and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his son's, and upon the thumb of their right hand, and upon the great toe of their right foot." Now this ceremony or service was literally, and in every respect fulfilled in the consecration of our Great High Priest. The High Priest of the law was consecrated with the blood rams, that is, with blood not his own; but the High Priest of the New Testament was consecrated "with his own blood," and in this blood, not only his hands, his feet, and ears were sprinkled or anointed, but his whole body. For although he was always internally sanctified, and though this his internal sanctification was absolutely perfect, yet, it was necessary that he should be

thus visibly and externally connected with his own blood, in order that we by the same blood might be sanctified and consecrated after a better manner than Aaron was by the blood of the ram of consecration. The moral implied in sprinkling Aaron's right ear, the thumb of his right hand, and the great toe of his right foot, is this:—Our ears, which are the sense of discipline, and the channel by which faith enters into our hearts, must be consecrated and hallowed by the blood of our High Priest, that we may know God's will—our hands and feet likewise, which are instruments of service, are hallowed and sanctified by his blood, that we may walk in his ways and do his will—and as both our souls and bodies have been redeemed by his blood, so both must be consecrated in it, and enabled by it to render him an acceptable service. And if in all the faculties of our souls and bodies thus connected, we serve him faithfully here below, we may hope to be found before the throne of God among those saints whose robes have been washed and made white in the blood of the lamb, and serve him continually in his heavenly temple, and that He "that sitteth on the throne shall dwell among them."

M. B.

BISHOP OF MANCHESTER ON BAZAARS AND RITUALISM.—The Bishop of Manchester has been saying a few good things about bazaars for Church purposes, and in condemnation of the outcry on Ritualism. We commend his Lordship's common sense remarks to general observation. On the former subject he said:—"I have some little doubts about these bazaars. I don't know that I altogether like them; it seems to me a way of getting money that I wish could be avoided, and that some other way might be discovered. I know that the saleswomen who preside at these bazaars have certain bewitching ways and manners of vending their goods, and sometimes, perhaps, condescend to little artifices to make a reluctant purchaser think he is going to buy a very good thing. Honestly, I do not quite like bazaars." On Ritualism his Lordship said, after referring to the tendency which now exists to suspect the motives of a clergyman when he speaks of beautifying a church:—"There was a thing called Ritualism, of which he had as great an abomination as any living man. He meant by that anything that was alien from the true Protestant spirit of the Church of England—anything that would in any way lead the minds or affections of worshippers towards a communion from which they, with most legitimate constraints, were obliged to break themselves away. But when he was satisfied that the object in the minds of a congregation or of a minister was simply to make the service and worship of the Church more reverent, more orderly, and more decent, he did not like to hear it stigmatized by the name of ritualism. As long as it was fairly within the limits of what the Church of England allowed; as long as it carried the congregation along with it; as long as it was in perfect loyalty to those great Gospel principles upon which the Church of England was founded, he did not think it was Christian—he was sure it was not kindly—that a few members in a congregation who might not like it should stand as obstructives in the way of the great majority who did like it, and so raise suspicions of unkindly feelings in a parish when, above all other things, it was desirable that, as members of the Church of England, they should at heart be one."

THE SCHOOL AND THE MISSION.

THE BISHOP STRACHAN SCHOOL.

We furnish in our present number an engraving of Wykeham Hall, the residence of the late Judge Macaulay, in Toronto, and now fitted up as a commodious and elegant building for the accommodation of the Bishop Strachan School. This School, for the education of young ladies, was established in the year 1867, under the auspices of the venerable prelate whose name it bears. Its object is to supply a thorough education, in strict accordance with the principles of the Church of England, and on terms which render it accessible to nearly all the members of the Church. In the different branches comprised in the general course of instruction, the most accomplished masters have been secured; while the arrangements of the School, as well for board and recreation as for study and worship, are eminently conducive to the health, comfort, and improvement of the pupils. The School is placed under the most efficient management, and with all the discipline of a College it combines the attractions of a home. Nor is it a small recommendation that Bishop Strachan School was the first public institution of the kind established in connection with our Canadian Church, that its terms are lower than those of the Roman Catholic Convents, and that it has already had the effect of withdrawing from under the influence of the Convents a large number of Protestant children, who for want of such a School were sent to receive their education at the hands of an apostate Church. This consideration alone should induce the members of the Church of England to support generously a School in which their own principles and observances are enforced, and by which the future efficiency of the Church must be in part secured.

Since the School was opened it has surpassed the expectations of its most sanguine friends. The number of pupils indeed has so rapidly increased, as to render necessary enlarged accommodation. This enlargement has twice been made, and now, in order to meet the demand made upon them, the Corporation have purchased and fitted up Wykeham Hall. A more desirable situation and building, or more complete and satisfactory arrangements for educational purposes, we could hardly imagine than those which are here provided; and if the School should fail in realizing the object for which it was started, it will be either for want of good government on the part of the Executive Committee, or through culpable indifference in the members of the Church towards an institution which has every claim upon their

sympathy and support. The expense incurred in the purchase and furnishings of Wykeham Hall has been considerable, and at present we are informed about \$10,000 are required to place the School in a safe and comfortable position. It is proposed to raise this sum by public appeals and private subscriptions; and considering the ability of the Church and the value of the School, there ought to be no difficulty—notwithstanding all other appeals—in raising the entire amount during the next few months.

We bespeak for the Bishop Strachan School a hearty and generous support from Church-people throughout the Dominion, and indeed from our mother Church in Great Britain, and our sister Church in the United States. The promoters of the School have had in view, throughout, the diffusion of a sound religious education, and the permanent establishment of the Church; and allowing even that there have been some defects in its past short history, these are small indeed when compared with the benefits which have already accrued from the School. It is by such institutions as these that the Church will be able to hold its own against the desperate efforts which are made by the Roman Catholics—especially in Lower Canada—to control the education of the country by means of their Convent system; and it is supremely desirable that all the members of our Church should unite their forces in making the School a glorious success. We are aware that it is intended to bring up the whole question of the condition and management of the Bishop Strachan School at the present Synod of the Toronto Diocese; and we will not presume either to anticipate the judgment of that body, or to dictate the course it should adopt. It is, in our opinion, a wise thing to throw the School upon the Synod. The time has come when, if the Synod is to be of any permanent advantage to the Church, it must take hold of, and work vigorously, such institutions as are necessary to the continual existence of the Church. We cannot afford, and ought not to be permitted, to have so many private corporations in the body of the Church. The Synod is our responsible head, and must both sustain and control our public institutions. We commend the present corporation of the school for their magnanimity and discretion in surrendering it into the hands of the Synod, now that it is established, and we earnestly hope the members of Synod will unitedly resolve to make Bishop Strachan School worthy both of our late venerable Bishop and the present important position of the Church. In doing this, we respectfully offer two suggestions—*first*, that the managing committee should be chosen irrespective of party considerations, and should consist of men who are fully alive to the wants of the Church and the necessities of the age, on this absorbing question of education, and who will spare no pains and labour to render the School one of the most complete and efficient educational institutions

on this Continent; and *secondly*, we would strongly urge both upon the Synod and the Executive Committee, the importance of having a recognized chaplain in connexion with the School, and a duly consecrated chapel or church. The present arrangement is unsatisfactory; and the School cannot become what it should be without a responsible chaplain or governor, and a settled place of worship in the School itself, or in close proximity to it. With these, and sundry other arrangements, which will spring up in proper form, there is every reason to anticipate a brilliant career for the Bishop Strachan School. It would be an infamous reproach upon the Church were it allowed to go down.

ENCOURAGING FACTS ABOUT MISSIONS.

THE PRESENT QUEEN OF MADAGASCAR.—Of the events which have marked the reign of the present Queen of Madagascar, prior to her ordering the destruction of the royal temples and idols, the *Chronicle* of the London Missionary Society gives the following account:—The present Queen of Madagascar came to the throne in April, 1868, while an earnest spirit of enquiry was drawing the heathen population in crowds to the churches in her capital; and she soon manifested considerable sympathy with the progress of the Gospel. The idol-keepers and diviners were withdrawn from the palace, and sent to the three towns specially devoted to the national idols. At her coronation the Bible occupied a conspicuous position on the royal platform, and the canopy above her head was ornamented with one of its great texts. Very soon after, two native pastors were invited to conduct worship in the Palace every Sabbath morning, and two others in the afternoon. All public work was stopped on the Sabbath, and Sunday's markets were changed to some other day. On Christmas-day, a great number of her Christian friends presented their congratulations, and were cordially welcomed. A month later, at the annual Malagasy feast, when the people observed that no idols were appealed to, the Queen explained the matter in these striking words: "I have brought my people to lean upon God. I exhort you, my people, to be wise and just, and to walk in the ways of God." In preparation for her own public profession of faith, on the 10th of February last, the Queen was publicly married in the palace to the Prime Minister. Two days after, in the midst of a great assembly of the public officers, judges, and head men of the tribes, and amid the tears and rejoicings of a large number of her Christian subjects, the Queen and Prime Minister were baptized by two of the native ministers. Both continued diligent in their study of God's word; and in applying for that full fellowship with the Church, which has since been given, both desired to bear the tests, and to follow the rule which is observed by all candidates for the same spiritual privilege. While the fourth Memorial Church was being provided for by the Directors, the Queen decided that she herself would erect a Chapel Royal within the palace enclosure, for the use of herself and the officers of the Court.

A HOPEFUL SIGN.—The Rev. R. G. Wilder mentions, as one of the most hopeful signs in India, the increasing intelligence of many of the

princes. Thus, the Rajah of Jeypore employs a Missionary to superintend his medical and educational departments, giving him a position of the highest importance and influence under his government, and welcoming and supporting a young lady from our Women's Union Missionary Society to teach the ladies of his palace and the girls of his capital. The Prince of Jamkhandi is a well-educated man, and so far in advance of the priests and people around him, that when the first instance of a re-marriage of a Brahmin widow occurred recently in Bombay—an event which seriously agitated the whole of Western India, and brought upon the parties, and all who countenanced them, the bitterest censure of the whole orthodox priesthood—this chief instantly marked his sense of the propriety and importance of the reform by sending 1,000 rupees to the bride and bridegroom as a marriage gift. The Maharajah of Kolapoor, a well-educated, intelligent young man of twenty, goes to England next spring to study its institutions, before assuming the reins of government.

AN INCREASE IN TWENTY YEARS.—The *Church Missionary Intelligencer* has an article on the progress of the Church Missionary Society, in which the following table is given, exhibiting the order in which the different mission fields of the Society, which are still under its auspices, were taken up: West Africa, 1804; South India, 1814; New Zealand, 1814; North India, 1815; the Turkish Empire, 1815; Ceylon, 1818; North-West America, 1820; West India, 1820; East Africa, 1844; China, 1844; Sindh and the Punjab, 1850-'51; the Mauritius, 1856; the Niger, 1857; Madagascar, 1860. A comparison, it says, of the Society's work at two periods, 1848 and 1868, will bring out striking evidences of increase:

	1848.	1868.
Stations	102	156
European Missionaries	115	202
Total number of native laborers	1214	2345

NATIVE CHRISTIANS SENDING FOREIGN MISSIONS.—The expenditure of the American Board in the Pacific is now limited almost entirely to the running expense of the *Morning Star*, and the support of the families of American Missionaries, some of whom have grown grey in the service, while others have retired from active duty. The sixty native churches, and the entire body of native pastors and preachers in the Home and Foreign field, receive no aid from the Board. Nearly thirty thousand dollars in gold, given last year for various Christian objects, the sending forth of five foreign Missionaries to the regions beyond, and the employment of a native Chinese to labor among his immigrant countrymen, express the love and devotion to the cause of CHRIST of the native Christians of Hawaii.

A TRIUMPH OF RELIGIOUS LIBERTY.—A Mohammedan woman having embraced Christianity, and connected herself with the church of Dr. Koella, of the English Church Missionary Society, of which church her husband was a member, the Chief of Police attempted to take her away from her home, insisting that she was not a Christian, but a Mohammedan; but she remained steadfast, notwithstanding she was offered a house and 150 piastres a month from the government, for her support. The English ambassador wrote a letter to the Pasha, counselling him to allow her her choice of religion; but he did not venture to act till he had consulted the Prime Minister, Aali Pasha, who decided: "Let her

go where she wishes." This is recognized as a triumph of religious liberty.

SINCE 1807, when Dr. Morrison arrived in China, 338 Protestant missionaries have labored there. Among the results of their labors, 490 works have been printed in Chinese, of which 28 were translations of Scripture or portions of Scripture, 30 commentaries on portions of the Bible, 232 theological works and 74 educational or scientific works; 232 were printed in English, 9 in Malay, 8 in German, 6 in Dutch, 2 in Japanese, 1 in Mongolian and 1 in Siamese. Eleven of the missionaries published more than twenty volumes each in Chinese, English and other languages, the entire number being 432.

THE semi-centennial anniversary of the establishment of Missions in the Sandwich Islands is to be held on the Island of Honolulu, in next June. The occasion will be one of great interest. A Convention of all the Missions in the islands of the Pacific has been invited, and all the missionary ships in the South Seas will be employed in bringing the delegates together. Fifty years of Christian labor have given to these islands a civil Government, a prosperous commerce, Sabbath schools, churches and a literature in six languages, together with numerous weekly newspapers.

THERE is in England a Medical Missionary Society, whose object is to furnish physicians and establish hospitals and medical schools, to give additional strength to the work of ordained missionaries, and, in many instances, to take charge of stations in their stead.

THE Loyalty Islands have a population of about seven thousand among whom there are but very few who are not regular attendants upon Divine worship. There could scarcely be a more decided evidence of the complete success of missionary work than this fact.

FIFTY years since, the American Baptist Mission Board had but one missionary in heathen lands, one mission and one convert, a Burman. Now they report 13 missions; 1,800 stations and out-stations; 750 regularly organized churches; 50,000 converts, 4,000 of whom have been baptized within a year.

THE Edinburgh Spanish Evangelization Society is devoting its attention chiefly to Andalusia. It has organized a Reformed Church of Spain and employs ten missionaries and one Bible-woman. Seven congregations have been gathered and a theological college established.

THE Protestant faith in Spain is slowly but surely gaining the ascendancy over Catholicism. England has forwarded, 6,000,000 reals for the purpose of building a Protestant house of worship in Madrid.

THE missionary work in Africa shows the most cheering results. From Sierra Leone to Gaboon, a distance of 2,000 miles, missionary stations have taken the place of slave factories.

THERE are now more than fifteen Chinese cities in which Protestant Missions are established. They employ 129 ordained missionaries and 487 native assistants.

IN the group of the Polynesian Islands there are 300,000 Christians.

POETRY AND MISCELLANEOUS.

THE BANNER OF THE CROSS, OR THE CHRISTIANS EXCELSIOR ON
THE MARCH OF LIFE.

"Signed with the sign of the Cross, that hereafter I shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His Banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto my life's end."

"I press toward the mark for the prize of my high calling of God."

BAPTISMAL SERVICE, and Philip. iii-12.

Forth from his Baptism one there passed,
A red-cross banner grasping fast,
Whose sign had marked his infant brow,
As God's own Church had heard his vow,

"Excelsior!"

He entered life; his eye serene
Was fixed upon a world unseen;
While from the Holy Font there rung
The accents of his Church's tongue,

"Excelsior!"

Far off in distant realms of light,
Heaven's glories dawned upon his sight,
And then his Banner-motto cried—
The Cross, his Church had given as guide—

"Excelsior!"

Onwards as then he pressed to go,
The world, sin, Satan, his sworn foe,
All its temptations vainly tried,
For still his Church's voice replied,—

"Excelsior!"

"Stay," cried the Syren voice, "and rest
Thy waysoom foot and anxious breast."
He waved the Cross to which he clung,
That motto stilled the tempter's tongue,—

"Excelsior!"

Thus did he press through each vain charm
Spread on life's highway for his harm,
With love unchilled that constant proved,
With hope undimmed, and faith unmoved—

"Excelsior!"

Then came a greeting voice of love
Down from the Paradise above;—
"Thou soldier of the Cross, well-done—
Ascend, the prize of victory won,"

"Excelsior!"

"My Cross thou shalt no longer bear,
My crown of life thou now must wear,
Come, I will place it on thy brow,
And thou shalt mount to glory now,"

"Excelsior!"

He laid the red-cross Banner down,
And changed it for the conqueror's crown;
On from the Baptism to the last,
Triumphant—thus from earth he passed,

"Excelsior!"

ANONYMOUS.

ELEVEN COMMANDMENTS IN A CHURCH.—In the parish church of Chisledon, North-Wilts, there are to be seen eleven commandments inscribed on a slab (which is affixed to the chancel arch); the additional one consisting of our Saviour's precept—"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another," (St. John xiii. 34). The Church is quite an ancient one, the register dating back to 1641. I have never heard of this extra (or rather all inclusive) Commandment being seen in any other church. Is it observed elsewhere?—*Notes and Queries.*

WHEN ONE IS AT ROME ONE DOES AS THEY DO AT ROME.—A newspaper correspondent writes:—"The origin of this saying is not generally known. In 'Bingham's Antiquities,' however, we find it ascribed to St. Ambrose. It is well known that the early Church observed the Saturday as the Sabbath, of the fourth commandment. Monica, St. Augustine's mother, used to fast on it at Rome. At Milan, however, it was observed as a festival; she could not fast there. She applied to St. Ambrose as to what she ought to do. His reply was, 'When I am at Rome I do as they do at Rome; and when I am here I do as they do here.'"

BEAUTIFUL THOUGHT.—God has written upon the flowers that sweeten the air, upon the breeze that rocks the flowers upon the stem, upon the raindrops that refresh the sprig of moss that lifts its head in the desert, upon its deep chambers, upon every penciled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures that live in its light, upon all His works He has written "NO ONE LIVETH FOR HIMSELF."

DO GOOD.—Thousands of men breathe, move, and live—pass off the stage of life—and are heard of no more. Why? They do not a particle of good in the world; none were blessed by them as the instruments of their redemption. Not a word they spoke could be recalled, so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good; leave behind you a monument of virtue, that the storms of time can never destroy. Write your name in kindness and love, and mercy on the hearts of thousands you may come in contact with year by year. You will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

STYLE IN WRITING.—Style means such an arrangement of words as shall make the author's meaning rise up in the logical order of the ideas, and thus save the reader all needless toil; such a choice of phrase and balance of clause and structural grace of sentences as shall satisfy the sense of beauty; such a propriety, economy and harmony of expression as shall tell the reader exactly what the writer means, tell it with a business like brevity and artistic beauty. All these qualities characterize style of the highest order. Style is therefore an expedient to make reading easy, and to perpetuate the life of living thought. Of all the badly written books bequeathed by past generations, none have lived but those of transcendent intellectual merit, or those to which a supreme historical value is lent by their pictures of vanished days; whereas writing of the secondary intellectual rank may be kept green by the vitality of its artistic workmanship.

RELIGIOUS REVIEW.

CANADA.

THE SYNODS.—Four Diocesan Synods have held their annual meetings during the last month. The first was that of Ontario, which met in Kingston on June 7th; the second that of Huron, which assembled in London; and the third and fourth those of Toronto and Montreal. At each Synod the usual amount of routine business has been transacted, apparently in good order and with kindly feeling; while some subjects have provoked special attention and discussion. Among these the most important has been that of Church patronage. By general consent this has come to be the foremost Church topic of the moment, and upon its satisfactory solution the future interests of the Church no doubt in a large measure depend. The point involved is simply this, whether the nomination and appointment of clergymen to vacant parishes shall be vested exclusively in the hands of the Bishop of the Diocese, or whether the Vestry of such parish shall have a voice in the election of their own pastor. The old conservative element is in favor of the former; the party of liberalism and progress plead strenuously for the latter. On the one side it is contended that the Bishop is best acquainted with the wants of his diocese, and with the character of his clergy, and is likely to act with strict impartiality in any appointment he may make; on the other it is urged that the people know best their own wants, and have a right to be consulted in their wishes, and that if they are expected to support liberally the Church, they should be permitted to exercise their franchise in the election of the clergymen under whose ministrations they must sit, and whose spiritual rule they are expected to obey. In the present state of our Canadian Church the subject is specially interesting. As a mere abstract question much may be said on either side. In the Synods of Ontario and Huron, resolutions were introduced authorizing a more direct interference of lay-agency in the nomination of clergymen; but after some discussion these were withdrawn, and for the present the old law remains in force. The subject is now undergoing discussion in the Toronto Synod, and whatever may be the decision arrived at, we must defer comment upon it till our next number. In the Ontario Diocese the Treasurer's report showed the assets of the Diocese held in bonds, debentures and mortgages, to be as follows:—Commutation Trust Fund, \$289,422; Episcopal Fund, \$58,807; Divinity Students Fund, \$2,398; Sustentation Fund, \$18,693; Widows and Orphans Fund, \$12,590; Rectorial Land Fund, \$3,700; sundry funds not invested, \$5,908. Large arrears are due on investments not included in the above. The Bishop complained that the Toronto diocese had not paid the balance of \$10,000, due on the commutation fund—a fact which is utterly discreditable to the authorities of the diocese if the fault be their's. A report was also read recommending the appointment of a Suffragan Bishop, which step should be taken in other dioceses, if they are not prepared to make a formal division. In the Huron Diocese a new canon was enacted upon the recommendation of the Bishop, on the subject of clerical discipline;

and after some discussion a resolution of Dr. Townley's was carried asking the Provincial Synod to alter the "form of subscription." Other resolutions on Missions, Intemperance, &c., gave rise to lively debate. We shall probably refer again to some of these very important matters. In the Toronto Synod much time was occupied with the Commutation Trust Fund, the amended Constitution of the Synod, the Salaries of Missionaries, and the Widows' and Orphan's Fund. At Montreal, it is said, a whole day was spent in a wrangle as to whether the word "protestant" should be inserted in an address of sympathy to the Irish Church. What next?

ST. MATTHEW'S CHAPEL, QUEBEC.—The ceremony of laying the corner-stone of the chancel and transept, which is now being added to the east end of this chapel, has taken place with becoming solemnity, by the Lord Bishop of the diocese, assisted by a number of the clergy, in presence of a large gathering of the congregation and other citizens. St. Matthew's free chapel was originally erected by the late Dr. Mountain, Bishop of Quebec, who, for fifty years, preached the gospel to the poor on the spot where this church stands. The first building was of wood, and afforded accomodation to a very limited number. After the disastrous conflagration in 1845, a stone building was erected. In it the services of the church were conducted by the Rev. A. W. Mountain, M. A., Oxon, son of the late Bishop of Quebec; and, subsequently, by the Rev. Henry Roe, B.A., as curate of the rector. When the chapels in the parish of Quebec were erected into independent charges in 1863, the Rev. Henry Roe was appointed the first incumbent, and, in 1868, was succeeded by the Rev. Chas. Hamilton, M.A. The hope is entertained that, at no distant day, the main building may be renewed and an aisle added on the south side of the church. Appropriate addresses were delivered by the Bishop, Incumbent, and others. Our friends deserve congratulation upon their efforts and success.

CHORAL SERVICE.—The Sunday afternoon Choral Litany at the Church of St. James the Apostle, Montreal, has been suspended during the summer months. This service has been unusually attractive and successful. From the time of its commencement in October last, it was uniformly attended by a large—sometimes a densely crowded congregation. The utmost interest was manifested in the service, and both in the increase of the financial resources of the Church, and in the production of a deeper religious feeling, the experiment made by the Rev. Mr. Ellegood has proved a success. It has shown that a short earnest service, with good music and practical addresses, will have attractions for the people which our longer and more formal services cannot have. And in such service there is no contravention whatsoever of the spirit and language of the rubrics of the Church. The Litany is directed to be *sung or said*; while the service at St. James' has been altogether *special and supplemental*, not interfering with the regular Morning and Evening Prayer, and at which the church has been free to all comers. The respected incumbent is deserving of praise for the effort he has made. His success in the past should encourage him in the future. We hope this Choral Litany will be resumed at a proper time, and we shall be glad to see the example followed in other churches.

CHRIST CHURCH SUNDAY SCHOOL, HAMILTON.—On Saturday, June 18th, the corner-stone of a new school-room was laid, with appropriate ceremonies, in connection with Christ Church, Hamilton. Such a building

has long been needed, and now that it is begun we hope it will prove the first step towards the completion of the Church. In its present state the building is simply a reproach. It is also to be regretted that conjointly with a new school for Christ Church, the foundation was not laid for a similar building at the West End of the city, as, we believe was once proposed. A school and a church are most assuredly needed in that section of the city. There is ability to build both, if the ability were rightly called forth; and we hope soon to hear that a work, much too long delayed, has at length been begun. Both schools might be built together without any detriment—yea with great advantage the one to the other.

ST. ALBAN'S CHURCH, ROCKTON.—This very beautiful Church was opened for the celebration of divine worship on May 24th, when an appropriate sermon was preached by the Provost of Trinity College. A Confirmation service was held immediately after by the Bishop of the Diocese; and in the evening a lecture was delivered in the Town Hall by the Rev. H. Bartlett. The arrangements of the church are elegant and complete, reflecting great credit upon the taste of the incumbent and the generosity of the people, and rendering the building an ornament to the neighborhood and an honor to the Church. We want more of such buildings in our Mission stations; and by suitable and united action we may readily secure them.

THANKSGIVING SERVICE.—The *Metropolitan* issued a form of Thanksgiving to be used in all the churches of the Montreal diocese, the Sunday after the defeat of the Fenian invaders. It was an extremely appropriate thing, and should have been done in each diocese and church. Too little attention is given to these special forms of prayer and thanksgiving. In how many churches was the prayer for protection and deliverance "in the time of War and Tumult" used during this miserable invasion? Yet it is a prayer provided by the Church for such occasions, and needs not the authority of the Bishop for its use.

GREAT BRITAIN.

CONVOCAATION.—The Convocation of the Province of Canterbury has been regularly in session. In both Houses a number of important matters have been discussed, among which were the proposed new Lectionary, the Revision of the Bill, the Athanasian Creed, the Ritual Question, the Educational bible, the subject of Missions, &c. In these discussions there has been a good manifestation of independent thought and liberal feeling, which augur well for the Church in the future. The *Guardian* says:—"The Convocation of the Southern Province has given its assent to the Revised Lectionary, not without some hesitation in the Lower House, since an amendment asking for further consideration by a Joint Committee was rejected only by the Polocutor's casting vote, thirty-two voting on each side." And again, "Convocation is proceeding very cautiously in the matter of Bible revision. Their principle is to secure the *minimum* of alteration necessary, and hence they are averse to appointing a very large committee. It is not to throw the Bible open to rationalistic criticism, but to entrust it to a select body who unite sound scholarship with Christian piety and prudence." The Athanasian Creed is left as it was, and on this question we shall have something to say hereafter.

THE EDUCATION BILL.—This subject has continued to excite very general and warm attention, and so far the advocates of a godless education seem likely to be defeated. A meeting of teachers has petitioned against the exclusion of religious teaching, but they allow that no particular formulary need be used in rate-aided schools. The petition gives up the use of the Church Catechism in rate-aided schools, while it allows to be retained the use of school prayers, the explanation as well as reading of the Scriptures, the use of the Lord's Prayer and Ten Commandments, and the summary of Christian teaching embodied in the Apostle's Creed, as being formularies not "distinctive" of any one denominational body, but common to the whole body of Christians. Nor are the petitioners precluded from hereafter supporting the use of any Catechism or other formulary that may be adopted by the common consent of the representatives of different denominations. The time-table clause is not intended to exclude the provision of alternative instruction for children exempted from religious instruction. This is supported by Bishop Temple, Lord Shaftesbury, and many Nonconformist ministers. The head Masters of most of the endowed schools have signed it, including Rugby, Eton, Harrow, Winchester, Dulwick and others. Another meeting of teachers in South Wales passed the following resolutions: That the existing arrangements for religious teaching have, in the experience of the masters forming this meeting, rarely or never have been objected to. A thorough unanimity prevailed in the meeting as to the impracticability of the Time-table Conscience Clause, and accordingly the following resolution was carried: That if religion is to be taught at all in our schools, the children must be assembled together and dismissed together. The following resolution was also carried: That the Bible alone be the text-book in day-schools, and that formularies, if any, be taught in Sunday schools. This limitation of the teacher to the Bible was distinctly understood *not* to be a prohibition of doctrinal instruction.

EPISCOPAL CONSECRATION.—On Saturday, May 1st, the consecration of the Bishops of Chichester, St. Asaph, and Zululand took place at the Chapel Royal, Whitehall. The Bishop of Winchester presented Dr. Durnford, Bishop-elect of Chichester; the Bishop of Landlaff presented the Rev. J. Hughes, Bishop-elect of St. Asaph; and the Bishop of Lichfield presented the Rev. T. G. Wilkinson, Bishop of Zululand.

LIBERALITY IN THE IRISH CHURCH.—In Ireland the contributions to the Church Sustentation Fund amount to over £100,000, and of this sum Sir Arthur and Mr. Cecil Guinness each gave £12,000; the Archbishop of Dublin, £1,000 donation in five instalments, and an annual £1,000; the Bishop of Cashel, £5,000; the Bishop of Derry, £4,500; the Bishop of Meath, £1,000 and £500 annually; the late Earl of Derby and Mr. J. Ball, £2,000 each.

THE motion in reference to disestablishing the Church in Wales, was thrown out of the House of Commons by a vote of 209 to 45.

THE Rev. T. Dale, the newly appointed Dean of Rochester, is dead. He is succeeded by Canon Kingsley.

THE UNITED STATES.

CONVENTIONS.—The annual Conventions of the various dioceses are being held, in which great topics are discussed with earnest hearts. On

all sides the question among our neighbours is, how they can most effectually increase the efficiency of the Church. In the Convention of New Jersey a remarkable scene has occurred, which we record in the language of a contemporary:—"No sooner was the organization complete, and the way cleared for the introduction of general business, than a measure was proposed to meet and extinguish what by many of the most thoughtful and devoted members of the Diocese has been long felt to be a sore evil;—the disaffection of a large, able, and liberal-handed minority. In ordinary Church politics, the existence of opposing parties is almost unavoidable; but in New Jersey there has been a trouble inherited from controversies long since dead and buried, which has been kept in being mainly by those in sympathy with the general administration of the Diocese, always in all cases affecting its representative features, voting together so nearly as a unit, as to exclude those opposed to them from all Diocesan honor or influence. From this has resulted coldness, disaffection and jealousy, leading to isolation, and separate action, that have greatly weakened the Church prestige in this ancient Diocese. The reconciliation of a powerful and estranged minority, chafing under a sense of injustice, was a difficult enterprise, but not too difficult for a warm heart, in injunction with a cool head, to undertake. The success was complete;—the canon giving the minority an absolute power to represent themselves in every important Committee, Board, and Delegation, being adopted almost by acclamation, amid the most frank and emphatic declarations from representative clergymen and laymen, that hereafter the Diocese shall be at unity. This was a revolution, and great step in advance, but it was supplemented by another measure hardly less important: that of putting the missionary work in the unorganized portions of the Diocese under the charge of a general missionary with power to fix centres from which, by means of assistants, services may radiate until they meet each other, thus planting the Church's worship and system in every village and hamlet in the State." May not the example here set be worthily followed elsewhere? Why, in the name of common sense, should we have antagonistic parties in our Synods?

MISCELLANEOUS.

THE Archbishop of Syros has visited the Ecumenical Patriarch, "to whom he conveyed a greeting from Lord Stratford de Redcliffe, Mr. Gladstone, and the English prelates, as well as the good wishes of the Anglican clergy for their reunion with the Eastern Church." The Patriarch (so say Mr. Reuter's telegram) manifested great satisfaction, and said it was only necessary for the two Churches to know each other to bring about their union; he added he was convinced the journey of the Archbishop would contribute to this desirable result.

A SECESSION.—*Le Pays* says that 26 Roman Catholics of St. Ephrem d'Upton, County of Bagot, P. Q., have abjured their religion, and that all the other heads of families there will follow their example. This is in consequence of a proposal to build a new church at a cost of \$25,000; the value of the whole property of the place being \$110,000. The people consider a new church unnecessary, and that the tax for it would be ruinous.

By the Roman Council the dogma of Infallibility has been decided upon. A powerful minority is against it.

LITERARY REVIEW.

NEW AND IMPORTANT COMMENTARY ON THE BIBLE.—This long looked for and important work is about to take practical shape in the appearance of the first two volumes, on the Pentateuch, which are promised in the fall. The work was designed by the Speaker of the English House of Commons (the Hon. J. Evelyn Denison) and the plan was settled by a committee of bishops and other divines, Lord Lytteton, Mr. Walpole, &c. The editor of this comprehensive work is the Rev. Canon Cook; and the Commentary will contain the authorized version of the Scriptures unaltered, but with corrections and amended readings in the form of notes: while the comments will be mainly explanatory, stating concisely the result of investigations by scholars of every country during the last half-century. The preparation of the Commentary has been by the following hands:—*Genesis* by the Bishop of Ely (Dr. Harold Browne); 19 chapters of *Exodus*, *Job*, the *Epistles of St. Peter and Jude* by Canon Cook; the rest of *Exodus* and *Leviticus* by the Rev. Samuel Clark; *Numbers*, *Deuteronomy*, and *Joshua* by the Rev. T. E. Espin; *Judges*, *Ruth*, and *Samuel* by the Bishop of Bath and Wells (Lord Arthur Hervey); *Kings*, *Chronicles*, *Ezra*, and *Nehemiah* by Prof. Rawlinson; the *Psalms* by the Dean of Wells; *Proverbs* by the Rev. E. N. Plumptre; *Ecclesiastes* by the Rev. W. T. Bullock; the *Song of Solomon* by the Rev. T. L. Kingsbury; *Isaiah* by Dr. Kay; *Jeremiah* by Canon Payne Smith; *Daniel* by Archdeacon Rose; *Ezekiel* by Dr. Currie; the Minor Prophets by the Bishop of St. Davids (Dr. Connop Thirlwall), Prebendary Huxtable, Prof. Gandell, and the Revs. F. Meyrick and W. Drake; *Matthew* and *Mark* by the Archbishop of York (Dr. Thomson) and Dean Mansel; *Luke* by Archdeacon Jones; *John* by Canon Westcott; the *Acts* by the Bishop of Chester (Dr. Jacobson); *Romans* by Dr. Gifford; *Corinthians* by Prof. Evans and the Rev. J. Waite; *Galatians* by Dean Howson; *Philippians* by Dean Jeremie; *Ephesians*, *Colossians*, *Thessalonians*, and *Philemon* by Prof. Lightfoot, Canon Westcott, and Dr. Benson; the Pastoral Epistles by the Bishop of London (Dr. Jackson); *Hebrews* by Canon Kay; the *Epistle of St. John* by the Bishop of Derry (Dr. Alexander); *St. James* by Dr. Scott; and the *Revelation* by Archdeacon Lee. During the progress of the work the editor consulted with the Archbishop of York and the Regius Professors of Divinity at Oxford and Cambridge. The Authorized Version of 1611 is reprinted without alteration, but notes will give corrections and amended readings. The comment will be chiefly explanatory, presenting in a concise and readable form the results of learned investigations, carried on in this and other countries during the last half-century. When a fuller discussion of difficult passages or important subjects is necessary, it will be placed at the end of the chapter or of the volume. The Commentary will be published by Murray & Co., and when out copies can be obtained from Adam, Stevenson & Co., of Toronto.

CORRESPONDENCE.

A "Protestant" inquires whether the present Roman Council is properly called "an Ecumenical Council?"

We answer No, most decidedly. It is simply a meeting of the Bishops of the Roman Catholic Church, and has no authority whatsoever beyond the pale of that communion. In an Ecumenical Council the universal Church would be represented.

ARE YOU INSURED ?

**THE
TRAVELERS**

Insurance Co., of Hartford, Conn.,

INSURES AGAINST

ACCIDENTS

ALSO ISSUES POLICIES OF

LIFE INSURANCE

At Lowest Rates for Cash.

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

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

JAMES G. BATTERSON, President. RODNEY DENNIS, Secretary.
CHAS. E. WILSON, Asst. Secy.

T. E. FOSTER, General Agent,

OFFICE, 145 ST. JAMES STREET, MONTREAL.

RICHARD BULL, Manager Western Ontario Branch
HAMILTON, Ont.

"WITNESS" PRINT, MONTREAL.

COMPENSATION

IN CASE OF INJURY,

AND

A FIXED SUM IN CASE OF DEATH

CAUSED BY

ACCIDENT OF ANY KIND

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

MAY BE SECURED BY A POLICY OF THE

TRAVELERS

INSURANCE CO., OF HARTFORD, CONN.

STATISTICS SHOW THAT

ONE IN EVERY TEN

OF THE ENTIRE POPULATION

MEETS WITH AN ACCIDENT EVERY YEAR.

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

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

JAS. G. BATTERSON, President.

RODNEY DENNIS, Secretary.

CHAS. E. WILSON, Assistant Secretary.

T. E. FOSTER, General Agent,

145 St. James Street, Montreal.

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

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

THE ONTARIO FARMER

SECOND YEAR OF PUBLICATION.

This ably-conducted, popular and invaluable Rural Journal will, on and after January 1st, 1870, be issued from the City of Hamilton, Ont. Messrs. T. & R. WHITE having purchased a proprietary interest in it, and become its publishers, in the belief that THIS REGION OF COUNTRY, second to no part of Canada in agricultural and horticultural resources and progress, NEEDS and WILL ABLY SUSTAIN, a periodical devoted specially to the interests of the farm and garden.

The ONTARIO FARMER will continue to be edited by Rev. W. F. Clarke, who is universally acknowledged to be the ablest agricultural writer in the Dominion, and whose name, from its long connection with the rural press, has become "familiar as a household word" among the farmers of Canada. During the past year, Rev. Henry Ward Beecher, Professor Buckland, Hon. G. W. Allan, Mr. W. Edwards and other eminent contributors have written for the ONTARIO FARMER, and no pains will be spared to secure the continued co-operation of leading agriculturists and horticulturists, in adding variety and interest to its contents.

During the coming year engraved portraits of prize animals at the late Provincial Exhibition, will, from time to time, appear in the ONTARIO FARMER. These engravings will be executed by those incomparable stock artists, Messrs. Page and Carson, of New York.

Special attention will continue to be given to the advancement of Emigration, the promotion of Arts and Manufactures, and as during the past year, each number will contain a choice piece of either secular or sacred music.

The attention of farm implement-makers, seeds-men, nursery-men, dairy-men, and others, is invited to the ONTARIO FARMER, as a first-class advertising medium. Terms,—10 cents per line, with liberal discount for quarterly, half-yearly and yearly advertisements.

SUBSCRIPTION PRICE, free of Postage, \$1.00 a year, payable in advance.

384 Large Octavo Pages for One Dollar.

Special Reasons why Agricultural Societies should take the ONTARIO FARMER :

1. Because it is undeniably the best journal of its class published in the Dominion of Canada.
2. Because its Editor is an agricultural writer of great ability and long experience, familiar with practical farm work, and not a mere literary man.
3. Because it fearlessly advocates the rights and interests of the farming community, and exposes incompetency, extravagance, and mismanagement, wherever it is found to exist.
4. Because it is doing good service in promoting emigration to this Province.
5. Because it publishes, regardless of cost, the best engravings of prize animals that can be produced by the arts of the draughtsman and engraver.
6. Because it has cheapened our agricultural literature by means of healthful business competition, and so saved the Agricultural Societies hundreds and even thousands of dollars.

Special Club Offer.—Furnished to Agricultural and Horticultural Societies, in Clubs of any number, at SEVENTY-FIVE CENTS, each, free of postage.

GENERAL CLUB RATES FOR 1870.

Club of 6 Subscribers,	\$ 5 00
Club of 0 "	8 00
Club of 20 "	5 00

And all over 20, at 75c per copy, free of Postage.

Communications intended for publication, Items of Agricultural intelligence, &c., may be addressed to

W. F. CLARKE,

Editor Ontario Farmer, Guelph.

Orders and Remittances will be sent to

T. & R. WHITE,

Publishers "Ontario Farmer,"

HAMILTON, ONT.

CLERGY OF CANADA.

CANADA LIFE ASSURANCE COMP'Y.

SPECIALLY LICENSED BY GOVERNMENT OF CANADA.

ESTABLISHED 1847.

New Policies Issued Last Year 920, for Assurances of \$1,284,155, with Annual Premiums of \$51,182.53.

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

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

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

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

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

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

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

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

A. G. RAMSAY,
Manager.

Hamilton, July, 1869.

(1)