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Wm C. Thomson

Her Foundations are upon the Holy Hills.



Quod Semper, quod
Ubique, quod ab Omnibus
Credendum est tenemus

En necessariis Unitas,
En dubiis Libertas,
En omnibus Caritas.

THE CHURCHMAN'S FRIEND,

FOR THE DIFFUSION OF INFORMATION RELATIVE TO THE
United Church of England and Ireland Her Doctrine and Her Ordinances.

EDITED BY CLERGYMEN.

VOL. II.—No. 1.]

WINDSOR, C. W., OCT., 1856.

[Published Monthly.]

Calendar of the Anglican Church.

OCT. 1856.

1	W	<i>Remigius, Bp.</i>	1. St. Remigius, Bishop, A. D., 535. He was born in the year 439, was chosen Archbishop when only 22 years of age, and converted Clovis, the founder of the French monarchy, to the Christian Faith. He died in his 96th year, esteemed for his extraordinary learning and great sanctity.
2	T		
3	F		
4	S		
5	S	20th Sun. aft. Trin.	
6	M	<i>Faith, V. and M.</i>	6. St. Faith, Virgin and Martyr, A. D., 290, was a native of Aquitain. After undergoing dreadful tortures for refusing to sacrifice to idols, she was beheaded by the orders of Dacian, prefect of Gaul.
7	T		
8	W		
9	T	<i>St. Denys, Bp.</i>	9. St. Denys, or Dionysius, was Bishop of Paris, and died, A. D., 272. He is said to have been the first who preached the Gospel in Franco, and is considered the tutelar saint of that country. His relics are enshrined in the beautiful church which bears his name near Paris.
10	F		
11	S		
12	S	21st Sun. aft. Trin.	
13	M	<i>Trans. K. Edward.</i>	13. Translation of the relics of King Edward the Confessor. He was the youngest son of King Ethelred; but all his elder brothers being dead, he succeeded to the Crown in the year 1041. The title of Confessor was conferred upon him by the Pope. His relics were translated with great pomp into a new shrine prepared for them by King Henry III., A. D., 1250.
14	T		
15	W		
16	T		
17	F	<i>Etheldred, V.</i>	17. St. Etheldreda, Virgin, 679. A princess of distinguished piety, daughter of the King of the East Angles. She founded the Church of Ely with the adjoining convent, of which she was constituted Abbess.
18	S	S. Luke, Evan.	
19	S	22nd Sun. aft. Trin.	
20	M		
21	T		
22	W		
23	T		
24	F	<i>Crispin, Mart.</i>	18. St. Luke, Evangelist, A. D., 63. He was a native of Antioch, and is supposed to have been a slave, although he was a physician by profession, and is said to have been skilled in painting. He was with St. Paul at Rome, until the time of his martyrdom, comforting the Holy Apostle to the very last. There is no doubt that he also died a martyr, though how, or where, is uncertain.
25	S		
26	S	23rd Sun. aft. Trin.	
27	M		
28	T	{ St. Simon and St. Jude.	24. St. Crispinus and Crispianus were brothers and were born at Rome, and travelled to France about the year 304 to propagate the Christian-religion. They gained a subsistence by shoemaking, on which account they are considered the tutelar saints of shoemakers. They were beheaded, A. D., 308.
29	W		
30	T		28. St. Simon and St. Jude, Apostles. St. Simon is called the Canaanite, from the Hebrew word "Cana," to be zealous; and also Simon Zelotus, or the Zealot. He suffered death on the Cross with great firmness. St. Jude is called both by the name of Thaddæus and Libbæus. He also suffered martyrdom.
31	F		

Failure of the Common School System in the United States.

We have received an able and most telling pamphlet from Newark, New Jersey, U. S., entitled, "Does the Common School System Prevent Crime?" Very awful is the negative which it proves. While, alas, even serious men in Canada have been trifling, and cherishing the fatal delusion of mere secular education for the sake of some supposed, and yet mere passing expediency, our neighbours are fast awaking to the terrible ruin, both social and moral, which is threatening them in consequence of the unhappy mistake which they have made on this most vital question.

We have been regarded as suffering under a sort of monomania on this subject; we wish the notes of alarm which are, latterly, so frequently sounded in United States publications concerning their own Common School System could reach the ears of all clear minded and earnest Christians in this Province, and then they would find that we are far from being, as so many seem to imagine, almost alone in our fears. Especially do we wish that the pamphlet under consideration were universally disseminated here, as it soon should be were we wealthy.

It is not our design however to review this well-timed little publication, but to let it give its own important and earnest testimony, so far as our limits will permit. It thus opens:—

"The Common School System is proving a disastrous failure. * * * The common watchword of the times has been '*universal education.*'

* * * * *

"But while the intellect is so sharpened and informed, the moral powers are suffered to slumber and dwarf. The multitudes who leave school, so ready in figures, so skilful with the pen, so well instructed in the anatomy of their bodies and the mechanism of a steam engine, go forth into the world ignorant even of the ten commandments and the Lord's Prayer, with an uninformed and slumbering conscience, with impure minds and enlarged but ungoverned desires. Would not a careful investigation show that the Bible itself is not read in more than one-fourth of the schools of the land?

"Indeed the prevailing school system is daringly and criminally deficient. Yet if we could be assured that the multitudes of the young were receiving a moral training anywhere outside of the school-room, at home or at church, it would somewhat extenuate the enormity which is now perpetrated. But the

lamentable fact is, that five-sixths of the homes of the land are irreligious, five-sixths of the parents of America do not even attend any place of public worship, and are therefore of course unqualified to give a moral bent and religious instruction to their offspring. It was lately reported to the American Educational Society, that there are two millions of children between the age of five and fifteen who are receiving no moral education! Ought not this alarming host, who are so unprovided for both at home and at church, in their daily school instruction be made to receive some adequate moral and, religious training? But the popular common school system provides only for the communication of secular knowledge.

"Now is it to be believed that such a system tends to the glory of God, to the security of human life and property, or to the prevention of crime in general?

"The prevalent notion that mankind are vicious because ignorant, and that to make them virtuous it was only necessary to make them intelligent, is contradicted alike by sound philosophy and universal experience. * * * Mere intellectual illumination, by making known a greater variety of attractive objects, will inflame the desires, excite the imagination and multiply cravings, which, though ever so unlawful, will be gratified, provided the chances of escaping with impunity can be devised."

But we must draw the attention of our readers to a few of the alarming statistics with which this writer supports his conclusive reasoning; thus—

"The Grand Jury for Boston (1853) in their report to the court, speak in the most forcible language of the increase of crime, especially juvenile crime. And Ex-Mayor Bigelow, of Boston, on a public occasion, lately said, 'At the rate with which violence and crime have recently increased, our jails, like our alms-houses, will scarcely be adequate to the imperious requirements of society.' Ex-Governor Clifford, in a late letter to a gentleman of West Newton, Mass., used the following remarkable language: 'I have a general impression derived from a long familiarity with the prosecution of crime, both as District Attorney and Attorney General, that the merely intellectual education of our schools in the absence of that moral culture and discipline, which in my judgment ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation and the prevalence of crime; indeed without this sanctifying element, I am by no means certain that the mere cultivation of intellect does not increase the exposure to crime by enlarging the sphere of man's capacity to minister through its agency to his sensual and corrupt desires. I can safely say, as a general inference drawn from my own somewhat

extensive observation of crime and criminals, that as *flagrant cases and as depraved characters* have been exhibited amongst a class of persons who have enjoyed the ordinary elementary instruction of our New England schools, and, in some instances, of the higher institutions of learning, as could be found by the most diligent investigation among the convicts of Norfolk Island or of Botany Bay.

"Look next across the Hudson to the Empire State, which in common public school education has followed close in the wake of Massachusetts. In New York City itself, Justice Conolly, who last year sat upon the main Criminal Bench, reported that for nine months preceding October 1, he had himself disposed of nine thousand three hundred and forty-two cases, or an average of forty cases daily, excluding Sundays.

"Courts of justice in that city furnish evidence of corruption which cannot but make the patriot tremble for the security and sanctity of law. An Empire Club there makes its supremacy felt at the ballot box. Members of the Common Council, it is affirmed, are flagrantly venial and corrupt, in a single year raising themselves to great fortunes by the bribes they receive.

"But let us come home to our own New Jersey, which has made no contemptible efforts in diffusing Common School education among the masses; and is virtue on the increase among us? Listen to the following Report which our Prison Inspectors made to the Legislature last January (1856). 'We regret to have to say that we are of opinion, that the violation of law, by the commission of crime, is largely on the increase in our State, and as a natural consequence our penitentiary is full to overflowing.'"

He thus sums up in the very strongest language the bitter consequences already resulting in the United States, from that very system of education which reckless demagogues, mistaken partizans, and semi-infidel worldlings are endeavouring to rivet upon this Province:—

"But we need not statistics nor the opinions of others, for our own observation supplies us ample enough conviction of the deteriorating morality of the country, and the increasing prevalence of the crime. We excel every other country in sharpness and money-making. Yet among what other people is personal violence so frequent in high places? Where is there any other nation whose general and local governments have so rapidly deteriorated in virtuous principle and legislative integrity? Where are the laws of the Statute Book more frequently inexecuted? Is there any other people among whom life is so unscrupulously risked and sacrificed in the prosecution of our various enterprizes? Where is the other equally

wealthy people, in the trading honor of whose majority there is less confidence to be placed? Where else is the people whose educated men would call for so many editions of a late autobiography which is a systematic detail of the ways and means of successful dishonesty? Among what other people are filial affection and a due respect for superiors so unknown, or juvenile crime so rapidly increasing? What country is more distracted by isms and quackery? Where is the other civilized land five-sixths of whose population are habitual neglecters of public worship? Is not infidelity no longer disguising itself, but coming out boldly, revealing the whole of its cloven foot and brazen front, and infecting all classes of society to an alarming extent? And are not murders themselves becoming so frequent that our feelings have almost ceased to be shocked at their recital."

Nor does our author give us his own opinion only, but boldly asserts that "the leading intellect-educators themselves" are beginning to be startled at the effects of their own system. He thus gives his proofs:

"Presidents and professors of colleges, directors of the county and city high schools, assembled last fall in the city of New York, from different parts of the nation, to participate in the deliberations of the 'American Association for the advancement of education.' It was there that the venerable editor for several years of the Massachusetts Journal of Education, with great fervor insisted that 'a great change must be adopted in our educational system, for in the midst of our schools, depravity is growing up; from them the Schuylers and Tuckermans have their origin.' 'He had been,' he said, 'in an official capacity brought in contact with five or six thousand of the teachers of New England, many of whom were morally unfit for their work, and he was persuaded that the State must be shaken to ruins under the present training of American youths.' Before he left the hall, he said, that there was not one in ten of the teachers of New England, to whom he would entrust the moral training of his child.

* * * * *

Alexander Bache, the retiring President of the Association, concluded his address upon the improvements our system needs, with these significant words: 'I have reserved the most important thing for the last, that which must be at the bottom of our whole system; *religious education*. The religious man is everything, the intellectual man without religion is nothing.'"

His reasoning upon the utter impossibility of moral and religious training under the present system, is unanswerable, and we regret that our limits will not now permit us to give it; one awful declaration, however, we cannot with-

hold, we give too in his own sized type: "NAY, GOD HIMSELF IS AS UNKNOWN IN THE MAJORITY OF THEM (i.e. U. S. Schools) AS HE WAS IN ATHENS WHEN PAUL VISITED MARS HILL!"

We all know that the United States Common School System has been the exulting boast of their citizens; most striking, therefore, is the conclusion to which the earnest minded, despite their national pride, are at length driven. Our author thus sums up, and again we give his own prominent type:

There is therefore but one alternative, *denominational schools*. LET EVERY DENOMINATION ORGANIZE ITS OWN SCHOOLS, EMPLOY TEACHERS OF ITS OWN FAITH, AND DAILY ADMIT ITS OWN CLERGYMEN TO SUPERINTEND AND ASSIST IN THE RELIGIOUS PART OF THE TRAINING. * * *

"Let all therefore rally and organize their schools on a Christian foundation. This is the issue to which all must come, sooner or later. Why not do it at once, before we see our land overrun by a horde of Goths and Vandals generated in the bosom of our boasted civilization; before we see our nation forfeiting the very name of Christian; before we behold our republican institutions,—the glorious heritage purchased by the blood of our fathers,—trodden to the dust by the turbulence of factions and unchristianized millions."

Our readers are doubtless aware that our Common School System is the same as that here denounced;—and let it be remembered that our neighbours have had, what we happily as yet have not, the experience of its damning effects upon a generation. If we therefore, as parents, Christians and Philanthropists do not arise in the power of God and His righteousness to overturn it, of whom on the Great Day will our children's blood be required, and at whose door will the ruin of our country lie?

Reasons for Returning to the Catholic Church of England;

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCHMAN, AND MR. BROWN, A METHODIST.

DIALOGUE IV.

Concluded.

Mr. Brown.—But you know Mr. Wesley did not believe Episcopal Ordination to be necessary;—and, therefore believing that any regular Ministers had a right to ordain others to the ministry, I do not see that in doing so himself he was wrong.

Mr. Secker.—I am aware that he did not; but I hope to convince you that Episcopal Ordination is the only scriptural and primitive

method; and is it not very singular that Mr. Wesley thought so too, till he had gone so far with his separate societies that he was obliged either to retrace his steps, or adopt Presbyterian ordination? And surely error in such a matter and adopted under such circumstances was inexcusable in a man of his learning. Indeed, on his own principles, he is answerable for all the evil effects of his schismatical proceedings; for even if Presbyterian ordination were lawful, that would not excuse his dividing the Church of Christ. Mr. Wesley himself somewhere says (I think in his sermon upon the sin of schism) that the individual who divides the Church of Christ is answerable for all the evils which may ever after result from his schism, whether he foresaw those evils or not.

Mr. Brown.—I remember the passage, and it has before struck me that in so saying he almost condemned himself; for though he always wished to avoid a formal separation from the Church, yet he undoubtedly more than laid the foundation for it himself, for he himself laid out other, and those lay, preachers, built other places of worship, and even in his time permitted some of his own preachers to administer the sacraments: in these things I will confess that I have often thought that there was an inconsistency which ought to make us hesitate in taking Mr. Wesley for our infallible guide in opposition to the general teaching of the Church. And yet, as I observed a little while ago, he does seem to have followed the Divine direction.

Mr. Secker.—I think that, in his views on that matter, Mr. Wesley fell into an error common to men of ardent minds who have once departed from the plain path of human obedience; namely, that not being content simply to do the utmost good they can in their own providential sphere, they form plans of more extended exertion, and, leaning to their own understanding, they fondly imagine themselves to be so far under the immediate guidance of the Holy Spirit that they are freed from the ordinary trammels of authority; now, though Mr. Wesley was in many things far from being an enthusiast, yet into this error of enthusiasm I fear he did fall. When God has laid down certain laws, or given His high sanction to certain principles of action, it is then presumption in us to wish to act contrary to them even though the wish may arise from a desire to extend the kingdom of Christ, for does not the wish to follow our own plans prove that we prefer our own judgment before the Wisdom of God? And if even a good man does this it is to be supposed that his spiritual self-sufficiency will be permitted to lead him astray. Hence it appears to me that however useful Mr. Wesley might esteem the labours of Mr. Maxwell and others of his first lay-preachers, he should yet have felt that nothing could justify him in departing from that Unity of the Christian Church, and that subordination to

Ecclesiastical superiors which the Word of God enjoins, or in disturbing that ministerial order which at least he must acknowledge had existed from the earliest ages in the Church. Indeed I cannot but think that a man of Mr. Wesley's piety, talent, and learning ought to have given a deeper consideration, than by his conduct he appears to have done, to the important truth I have just intimated, namely, that the leadings of the Holy Spirit will never be in opposition to the principles of conduct which are taught us in those sacred scriptures which Himself inspired, and gave us as a rule of life.

Mr. Brown.—I fear I must give up this point also; and attribute much of what Mr. Wesley thought to be Providential direction to his too ready listening to his own pre-conceived ideas of what was most advantageous to the cause of God, instead of making constant reference to the teaching of the Bible and the authority of the Church; which latter, since my conversations with you, I do more clearly see ought to be submitted to with affectionate respect, even as Christ teaches, saying that if any one "neglect to hear the Church, he is to be unto us as an heathen man and a publican" (Matt. xviii. 17); and also St. Paul, when speaking of those who are over us in the Church, he exhorts us to "obey them that have the rule over us, for that they watch for our souls as they that must give account." (Heb. xiii. 17.) I think therefore that I can see how Mr. Wesley, by not giving due consideration to all these truths, might mistake his own conceptions in some things for Divine suggestions.

But, my dear sir, you have not yet given me an answer to that strong argument in favour of Methodism which is afforded by its success; and in very truth, Mr. Secker, I think it is one which you are afraid of encountering; and I do not wonder at it; for it has always, as you knew, been considered an unanswerable defence of Methodism as a whole, even by those who admit that in its details, or particular parts, there are serious errors, or imperfections at least, connected with it.

Mr. Secker.—No, indeed, Mr. Brown, I have no hope that the success of Methodism will prove that it is right; and it is a part of the argument upon which I have thought much. First, then, its success is far more apparent than real. The peculiarity of Methodism in its practical effects is, that it is much more a religion of *feeling* than of *principle*; a large proportion of its members are, I fear, much too ready to be content with those emotions which they may feel in some of their various religious exercises, without sufficiently testing their soundness by the practical holiness of their lives. *It is formal.*

Mr. Brown.—Nay now, Mr. Secker, you must pardon my interrupting you, for the very excellence of Methodism is that it is not "formal;"

formality is the peculiar evil of your own Church, our danger is rather from *enthusiasm*, as you have just stated.

Mr. Secker.—I know that such is a common opinion; but the truth is that enthusiasm and formality are much more frequently connected than is generally imagined. In support therefore of the assertion that most of "the success of methodism is more apparent than real," I again repeat that "It is formal," and that too in the most dangerous manner, for it is a *spiritual formality*; and, indeed, I may say that much of its formality arises from its enthusiasm. What I mean is this: that the Methodists encourage those occasional excitements under the influence of which persons frequently make high, and at the time I believe sincere, professions of attachment to Christ and his religion; but as this excitement passes away, so alas! too often do their feelings of supposed devotion and love to God vanish with it, because they were not based on those deep principles of contrite obedience and grateful love which are the genuine effects of the true operation of the Spirit of Christ on the heart. But still the individual is committed by such a profession, and does not like to admit either to others or to his own heart that he was mistaken; hence he bolsters up his conscience by continuing as a member of Society, and, at least, occasional attendance upon the Class Meetings, Prayer Meetings, &c. Again, this spiritual formality is evidenced by the satisfaction which very many display in the bare fact of being members of a Methodist class; it is looked upon, I fear by no small number, as a sort of guarantee for their salvation, and especially is this the case if, along with their membership, there is some fluency in prayer, and a ready use of spiritual phraseology; indeed that these qualifications do give amongst the Methodists and, some other sects, a most dangerous notoriety to the individuals possessing them, I know by painful experience. Often have I been grieved by seeing those whose lives little corresponded with their profession, brought on this account prominently forward both in public and private meetings; and what is this but the most dangerous formality? awfully dangerous to themselves, inasmuch as it blinds their eyes to their real ungodliness, and hardens their hearts against reproof; and almost equally dangerous to others, through the odium they bring upon evangelical and spiritual religion. I appeal to yourself, Mr. Brown, whether this formality is not extensive?

Mr. Brown.—Alas! Mr. Secker, it is all too true; and yet to tell the truth it makes me uncomfortable to hear you speak thus; I feel as though you had learnt lightly to esteem the religion of the heart, and that private intercourse of Christians which I cannot but think tends to its growth. Permit me to ask, my dear sir, Is it so?

Mr. Secker.—No, Mr. Brown, I trust it is not,

and I thank you for your openness in asking the question. Why should it be thought, as I know it generally is, that because we speak against the abuse of spirituality, we therefore undervalue that religion which is of the Holy Spirit? No, my dear sir, I do assure you that deep has been my sorrow at the discredit which has been brought by some Methodists upon that religion which the Apostle speaks of as "Christ formed in us, the hope of glory" (Gal. iv. 19 and Col. i. 27), and which our Church in the first Collect of the Communion Service so beautifully and scripturally teaches us to pray for, you will probably remember the prayer,—“Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name, through Christ our Lord.” It is true that never did I value the outward ordinances and the scriptural discipline of the Church as I do now, but then it is because never before did I so clearly discern how wonderfully Divine Wisdom has connected them with the preservation of sound spiritual grace; I know very well that outward order may exist without inward grace, but I verily question whether the reverse can long be the case, that is, whether, at least in general, inward grace will long continue in a prosperous state unconnected with outward order.

But, in the second place, I am quite ready to admit that Methodism has been the means of salvation to very many persons; but then, though this may be true as regards individuals, I have already shown how Methodism may yet, in its general results, have had a very unhappy effect upon the Church of Christ at large. I now wish, therefore, to reconcile that good which I grant Methodism has effected with its being schismatical in its organization, and unauthorised in its ministry; and this measure of usefulness I think is easily accounted for, from the fact that it is not the catholicity of the Church, or the regularity of its ministers, that can change the heart of man or cause him to love God,—these effects are only to be produced by the Holy Spirit, whose influences may ever be expected to follow the faithful preaching of “Christ crucified.” Now this I believe not only Methodist preachers but hundreds of other Dissenters have done;—they have felt the truth, they have preached saving truth, and they have watered it by their prayers and cherished it by their faith. Now I believe that the promises of God in Christ are such, that blessing must always follow such efforts to extend the kingdom of Christ and save our fellow men, however irregular they may be in other respects. But the evils arising from these irregular proceedings are not the less real, because some good is done; and indeed I have before shown you that even present spiritual success is no proof that the Divine approbation rests upon our conduct as a whole; to faith in Christ certain promises are made, and

they will be fulfilled wherever it is exercised, even though it is associated with much error; but the test of whether our outward conduct is right is the written word, and that Church to which it points us, and I do not see but that it is presumption to look for any other. And would you say, my dear sir, how much greater who have been that very good respecting which so much is said, had the labours of Methodists and other Dissenters been in unison with Christ's Catholic Church? It is a holy work to endeavour to save men from eternal death; but surely in doing so the paths pointed out by Divine Wisdom are those only which the enlightened Christian ought to follow; for surely he must know that *eventually* none other can be equally successful or equally free from attendant evils. For example, Mr. Brown, you are building a house; now would you be acting the part of a wise man, if, in the hope of making speedier work, you were to employ workmen who had never been properly instructed in their business, and to use all kinds of crude materials, as unseasoned lumber, half-burnt bricks, &c., and were to pay little attention to the strength of the rafters, the security of the walls, &c.? and yet even notwithstanding all this irregular and careless procedure, your house would be built, and you might live in it, *perhaps*, as long as you lived; but yet you would feel that you had wasted your money upon a building which would be of no service to your children, and which, indeed, by its insecurity, was endangering the lives of you all, and still it might be said that you had done good, as even to live there would be better than exposure to a Canadian winter without any place to dwell in; but how *much better* is it to build your house in the proper manner with due care? Now apply this to the Church of Christ; only remember that here we are not left to our own choice. He who commands us to build also commands us *how* to build.

But another cause of the outward success of Methodism,—and this may be said of about all other Dissent,—is *its essential democracy*. It gratifies the ambition of many of its members by its numerous offices, and soothes the pride of all by the great equality of its private religious meetings. There is much policy manifested in its various arrangements; the constant changing of its preachers, for instance, is admirably calculated to keep up that spirit of excitement which is so valuable to any system depending upon popular applause for its success. But success, you know, is no proof that a matter is right, as the flourishing state of Mahomedanism plainly shows; nay neither is the piety of individuals any sure test by which to judge of the correctness of their sentiments; no doubt Fox and the other founders of the sect of Quakers were good men, and yet you will readily grant that Quakerism is strangely in opposition to the teachings of the Bible.

I hope I have satisfied you, my dear Mr. Brown, that the supposed success of Methodism is no proof of its scriptural correctness; and now I must bid you "Good night;" but, if you still feel sufficiently interested, I shall be very glad to see you on Friday next.

Mr. Brown.—Thank you sir, if all be well, I shall certainly come, for each succeeding conversation does increasingly lead me to fear that the truth of God, in all its simplicity, is with you rather than with us.

Miscellaneous.

WASHINGTON AND THE UNITED STATES CONSTITUTION ON RELIGIOUS EDUCATION.—This divorcement of religion from education was unknown to our fathers. Washington's dying injunction was "Never allow education to be divorced from religion." "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness. "The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation deserts the oaths which are the instruments of investigation in the courts of justice. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

The framers of the American Constitution were unacquainted with a mere secular instruction. In the fourth article of their ordinance for the government of the North-west Territory, they expressed their conviction in the following language: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

BIBLE READING IN SPAIN.—The following are facts as striking as they are gratifying. A gentleman having taken a few Bibles and tracts with him to Spain, states that he could have disposed of a ship-load of them, the people were so eager and anxious to receive them. In another city of Spain, a small number of Spaniards meets every Sabbath for the reading of the Word of God and prayer. Several persons of distinction and some priests attend. A Christian person took some Bibles to Spain two or three years ago, and disposed of them at the place of his destination. After a year's absence from Spain, he visited another town in a contrary direction. On one occasion, while walking in the environs,

he saw a man intently reading a book. Drawing near, he discovered it to be a Bible, one of those he disposed of on a former visit. In the same town, a Bible was left on a shop-counter for the use of the shopman. On being asked if they were not afraid of displeasing the priests by doing so, the shopkeeper replied that priests themselves were in the habit of daily coming to read it.—Evangelical Christendom.

SILENCE.—What a strange power there is in *silence*?—How many resolutions are formed—how many sublime conquests effected during that peace, when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting sharp blighting words have been spoken which send the hot indignant blood to the face and head, if these to whom they are addressed keep silence, look on with awe, for a mighty work is going on within them, and the spirit of evil or their guardian angel, is very near to them in that hour. During that pause they have made a step towards heaven or hell, an item has been scored in the book which at the day of judgment shall be opened. They are strong ones of the earth, the mighty for good or evil, those who know how to keep silence when it is a pain and a grief to them; those who give time to their own souls, to wax strong against temptation; or to the powers of wrath, to stamp upon them their withering passage.

COLORED DECORATION IN NOTRE DAME.—The most remarkable and interesting feature of the intended decoration in an artistic point of view will be the application of color to the whole interior of the cathedral. More than a hundred colorists have been at work for the last fortnight engaged in tinting the walls, over the whitewash, from the floor to the summit of the vaulting. In addition to this, it is, I understand, intended to apply colored glass to all the windows; so that not a single ray of white light shall penetrate into the immense building, and we shall thus be enabled to judge of the effect of color and mural painting upon a scale such as has, perhaps, never before been witnessed.—Cor. of Guardian.

SEVERE, BUT TRUE.—"The plain truth is, that many believers in the present day seem so dreadfully afraid of doing harm that they hardly ever dare to do any good. There are many who are fruitful in objections, but barren in actions; rich in wet blankets, but poor in anything like Christian fire. They are like the Dutch deputies, who would never allow Marlborough to venture anything, and by their excessive caution prevented many a victory from being won. Truly, in looking round the Church of Christ, a man might sometimes think that God's kingdom had come, and God's will was being done on earth, so small is the zeal that some believers show. It is vain to deny it." So say we; it is vain to deny it.

Church News.

WE have determined to discontinue the insertion of advertisements, and to occupy the space thus gained with brief comments upon some of the more important events, which may happen in the various branches of the Church of Christ. These articles will appear every month under the heading "Church News."

CANADA.—We are happy to be able to announce that the division of the present diocese of Toronto, as far as the western portion is concerned, is at last likely to be effected. Our readers are aware that nearly three years have elapsed since the first steps towards this very necessary object were taken; but various obstacles arose, which it is unnecessary to detail at length, and which have but now been satisfactorily overcome. Only one thing more is required, and that is the Endowment Fund. The Government, in yielding to us the privilege of electing our own bishops, wisely stipulated that a sufficient income should be secured for them, to be derived from a permanent fund, safely invested. For this purpose a large sum must be raised by private subscriptions. It is neither necessary nor desirable that bishops in this country should live in the style or keep the state which is expected of English bishops. But every churchman must desire to see his bishop at least relieved from all anxiety in pecuniary matters, and able to contribute largely towards works of Christian charity, as well as to exercise Christian hospitality. A sum of £12,500 must be raised in order to provide such an income for the future Bishop of the Western Diocese; but it is probable that as soon as £10,000 has been subscribed, his Excellency the Governor General will give his consent to the election taking place. At a meeting recently held in London, it was resolved that a deputation should be appointed to visit every parish in the proposed new diocese, hold meetings where desirable, and solicit contributions. The Rev. F. Evans, Rector of Simcoe, the Rev. M. Boomer, Rector of Galt, and the Rev. E. H. Dewar, Rector of Sandwich, were chosen to undertake this arduous and important duty; and we are happy to be able to state that they have hitherto met with so much success, that they entertain little doubt that they shall be able, within the stipu-

lated period of three months, to raise the sum which is required.

Not the least noticeable circumstance is the unanimity that prevails. It is well known that there has been much discussion respecting the person likely to be elected; and it were mere affectation to deny that here, as elsewhere, there are doctrinal differences, and that the clergy belonging to varying schools of theology within the Church are strongly attached to the opinions they hold, and willing and able zealously to maintain them. Yet, notwithstanding, they are in this matter working with one heart and one mind; they see that more bishops, as the first step towards a large increase in the number of clergymen, is the crying want of the Church in this Province, and they will allow no selfish or personal feelings, no narrow-minded prejudice, to interfere with the well-being of the whole body. And the same spirit pervades the laity; everywhere the gentlemen composing the deputation are kindly, courteously, warmly received; everywhere churchmen come forward readily, and give their contributions according to their means. And we doubt not that the Almighty Head of the Church will bless the sacrifices which His people are making to increase her efficiency. Only let the same spirit continue to be manifested throughout. As the time draws near for the first election of a bishop, it is probable that strong preferences will be manifested, and that opinions will be warmly expressed. It cannot be otherwise; perhaps it ought not to be otherwise. But let there be no bitterness; let there, above all, be no personal imputations, unworthy of the great cause for which we labour. Let us so act, that when our bishop is elected, we may all be able to look up to him with love and confidence, and think of him as a Father and a Friend. And God grant that, whoever he may be, he may be such an one as dear old Hooker had in his thoughts, when he said that "Bishops everywhere were appointed to *take away factions, contentions and schisms*, by the divine instigation of the Holy Ghost."

ENGLAND.—The judgment of the Archbishop of Canterbury in the case of Archdeacon Denison is the subject which has chiefly engrossed the attention of churchmen during the past month. The Archdeacon, in a sermon preached in 1853, had maintained, that "to all who come

to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received." His Grace has decided that the doctrine in this and some similar passages is contrary to the Twenty-eighth and Twenty-ninth Articles of Religion, and allows the Archdeacon time to revoke his error. If this be not done, sentence will be pronounced on the 21st of October, when the Archdeacon will appeal, and the cause will ultimately be heard before the Privy Council. The point in dispute is precisely one of those respecting which Luther, Zwingli, and Bucer were at issue three hundred and twenty years ago. Luther held the doctrine asserted by Archdeacon Denison; the Zwinglians, on the contrary, maintained the body and blood of Christ to be present to the believer only, "in the contemplation of faith;" and Bucer endeavoured to reconcile these opinions, and for a time succeeded, by representing that unworthy persons might yet be believers; that to a Judas therefore the elements would be the body and blood of Christ, while to an infidel they would be mere bread and wine. May we not say with the pious and judicious Hooker, "Oh that men would more give themselves to meditate with silence what we have by the Sacraments, and less to dispute of the manner how?"

A committee of thirteen churchwardens of Manchester have convened a meeting on the subject of the Offertory, from which the happiest results will follow, if it leads churchmen generally to act up to the spirit of the Apostolic injunction, setting aside weekly in store as God has prospered them, and thus keeping alive the practice of devoting a stated portion of their substance to God's service.

CAPE OF GOOD HOPE.—Dr. Armstrong, the devoted and exemplary Bishop of Grahamstown, has been taken from a most laborious yet most hopeful missionary work. His decease is felt to be a public calamity, and not churchmen only, but members of other religious communities unite in deploring his too early death. We add a few extracts from letters, which will enable our readers to judge of the really severe

loss which the Church in that interesting colony has suffered:

From the Rev. John Hardie, the late bishop's chaplain: "To us, who have watched the course, short, yet already fruitful, of his apostolic labours in South Africa, the loss seems irreparable; but our sight is too short to reach the issues of God's counsels. Faith teaches us that His work has not been begun by His servant in vain, but that other labourers will be raised up in succession to carry it on. May they be as gentle, and pure, and wise, as he who has been thus early called to his reward; and may they walk in *his* footsteps, who himself strove humbly to follow his blessed Lord's."

From the Bishop of Capetown: "His many gifts, his deep and fervent piety, were producing a great impression around him. Over-work and over-anxiety have, I believe, been the chief causes of his death."

From the Governor, Sir George Grey: "The deceased prelate had, in the short time during which he filled the see of Grahamstown, rendered the most important and valuable services to this country. His labours were incessant,—his self-devotion most exemplary. Personally I cannot do otherwise than deplore in his death the loss of a wise and zealous friend." We regret to add that the deceased bishop has left his bereaved widow and family with but a very slender provision for their support. But the churchmen of England will not suffer want to be added to their heavy affliction.

UNITED STATES.—The General Convention of the Protestant Episcopal Church will meet in Philadelphia on this, the first day of October. The action of the Convention is of the deepest interest to Canadian churchmen, inasmuch as it cannot but exercise a considerable influence upon our own Synod. We shall watch the proceedings and comment upon them hereafter.

We notice that the editor of the New York "Church Journal" offers to supply that very valuable paper to Canadian subscribers at a very low price, in order to supply the place of the "Church." We heartily wish that he may obtain a large number of subscribers among us. It is edited by the Rev. J. H. Hopkins, son of the Bishop of Vermont, and is certainly one of the ablest as well as soundest publications issuing from the press of the United States.

Letters from England.

II.

Steamship Anglo-Saxon, at Sea, July 1856.

THE ships which form this line are iron vessels, built in water-tight compartments. They are about 300 feet in length, but of only 30 feet beam, and very sharp in the bow. Being screw propellers, they combine the qualities of fast-sailing ships with the greater safety and certainty of steamers. The Anglo-Saxon has on her deck a spacious and handsome saloon in which 150 passengers can comfortably dine together, and her accommodations below are excellent.

Her appointed time for sailing was ten o'clock a.m.; and precisely at that hour the report of her guns informed us that our voyage homewards had commenced: five minutes afterwards we were rapidly steaming down the St. Lawrence. The commencement of our voyage was auspicious and agreeable to an unusual degree. Instead of being instantaneously plunged, as passengers by sea expect to be, into the miseries of sea-sickness, we had time to explore the different parts of our good ship, and to become acquainted with our fellow-passengers; while calm water, an unclouded sky, and a cool delicious breeze from the N.W. all served to enhance our enjoyment of the succession of striking and beautiful views, in which the banks of this noble river are so rich.

The following morning (Sunday) found us still in the mouth of the St. Lawrence, and there was a strong muster at the breakfast table. At the usual time, the ship's bell having been previously rung after the manner, and with all the effect of a church bell, divine service was performed; and it has rarely been my lot to speak on a more interesting occasion. The tables were well supplied with Prayer-Books and Bibles of the S. P. C. K.; the saloon was well filled, and most if not all of the cabin passengers were present, and took part in the service. The *Venite Exultemus* and the *Gloria Patri*, whenever it occurred, were sung with good effect; the sermon was listened to with much attention, and the 121st Psalm, by which it was preceded, was felt by all to be suitable for the occasion.

How gladly does the Christian traveller appropriate the promise contained in the last verse:

"At home, abroad, in peace, in war,
Thy God shall thee defend;
Conduct thee through life's pilgrimage
Safe to thy journey's end."

That there are dangers to which "those who travel by land or by water" are peculiarly exposed, cannot be doubted; but that whether "at home" or "abroad," we are equally under the protection of that Omniscient and Almighty Being, whose "eye is over all His works," is a consideration which may reassure the Christian, in whatever situation of danger he finds himself. Two things seem to be necessary in order that he may fully enjoy the comfort of this assurance. The first, that he be conscious of living a life of faith and holy obedience, such as may warrant him in regarding himself one of the "dear children" (Eph. v. 1) of that Heavenly Father, into whose family he was, at his baptism, adopted. There are few, it is to be hoped, who are so blindly relying on the privileges of their baptism as to be regarding themselves as by that alone, permanently fixed in a state of salvation. It was, indeed, our introduction into such a state, the sign and token of God's favor towards us, the means by which the relationship between the Heavenly Father and His adopted children was first established. But baptism is a covenant, of which, if we would abide in its privileges, we have our part to fulfil, for, "hereby do we know that we know Him, if we keep His commandments." (1 John ii. 3). And it is undoubtedly permitted to the earnest Christian, not only to have the approbation of his Heavenly Father, but also to be aware of his being in so happy a position. Such an assurance of the Divine favour cannot be maintained except by a life of prayer, of religious meditation, and of frequent converse with God, and these acts of piety can only consist with a holy life. Where this is the experience of the Christian, he will feel no uncomfortable disquietude, in whatever situation he may find himself, for he knows that, whatever may befall him, there is nothing which has power "to separate him from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 39.)

But in order that the Christian may derive full comfort from the assurance that he is under the Divine protection, it is also necessary that he be fully conscious of being (so far as he can know it) in the path of duty, and engaged in performing the work assigned him. The disci-

ples were as safe, with the waves breaking over their ship in a gale of wind on the sea of Galilee, as when they stood on the quay at Tiberias. It was at their Master's command that they were "going over to the other side:" he had work for them to do, and the winds might blow and the waves dash, but at a word from Him "there was a great calm." St. Paul was not less secure when "no small tempest lay on them, and all hope that they should be saved was taken away," than when "dwelling in his own hired house" at Rome, and why? It had been determined by God that he "must stand before Cæsar," and his destiny must be fulfilled. Even as Jonah had been preserved alive in the belly of the fish and had been forwarded to his destination as surely as though he had travelled towards Nineveh along the smooth highway. Each one of God's faithful servants has his work in life allotted to him, and as long as he is engaged in doing it and is thus fulfilling the designs of Providence concerning him, the elements may appear to be conspiring for his destruction, but in vain. And when his work is done, what more need he desire than that his Master should receive him to his reward by whatever means, and at whatever time he may see fit to do so?

There were two Ministers of the Free Presbyterian Church present on this occasion, and it was their intention to perform service according to the rites of their own Communion in the evening. Luncheon, however, was hardly over when the wind freshened, and there were few of the passengers who were not compelled to retire to their berths. We may draw a veil over the scenes which followed, although the disagreeable sensations that night experienced by most of those on board will not soon be forgotten.

LETTER III.

Those of us who ventured on deck on Monday morning found our ship pursuing her course along the southern coast of Labrador, the bleak and rugged hills of which were all day in sight. Towards afternoon, as we approached Newfoundland, the sea became calmer, and very glad were the ladies of the respite afforded them by the smooth water of the narrow straits of Belle Isle, which we entered that night. The sea next morning was calm enough, but icebergs having been passed during the night and

the ship being surrounded by a thick fog, for about three hours very little progress was made. Presently, however, the fog "lifted," and we were gratified by the sight, which few of those on board would have been willing to lose, of two icebergs of considerable magnitude at a short distance from us. The rest of the day was clear and bright, and during its course we passed a great number of bergs of different sizes. As many as eighteen and twenty were sometimes in view at once. The idea of beauty and grandeur combined is powerfully impressed upon the mind by these remarkable objects. Every variety of form is assumed by the imposing masses of ice as they now repose in calm and stately majesty on the bosom of the ocean, or suddenly topple over. In some instances they present the appearance of lofty cones which might be supposed to be the summits of submarine Alps: in others they remind one of the huge broken cliffs of the coast of Dorsetshire in England. One resembled closely the ruins of a vast amphitheatre. Some present to the eye a surface as regularly and beautifully curved as that of the drifted snow, while others show above the surface of the water only a few skins of fantastic form, like great branches of coral, among which the bright green waves are ever dashing their spray and merrily disporting themselves. Their brilliant whiteness contrasts very beautifully with the dark hue of the ocean, as well as with the clear blue of the heavens above. Some of them are streaked with veins which glitter like silvered glass, and others are belted with a zone which indicates the water-mark at an earlier period of their voyage. It is the dissolving of that part of the iceberg which is beneath the surface, which causes from time to time that sudden overhanging of the mass, by which its equilibrium in the water is restored. We did not approach sufficiently near any of those we saw to enable us to estimate with accuracy their height or their size: one there was which could not have been less than three-quarters of a mile in circumference, and the height of which was probably not under two hundred feet. And it is a curious circumstance that the officers of the ship should have recognized this floating mountain as an old acquaintance, it having undergone very little change in its shape and appearance since they passed it, on the voyage out, a fortnight ago.

When it is remembered that of each of these huge masses of solid ice it is only about one-sixth that is above the surface of the water, their immense magnitude may be imagined, and an estimate may be formed of the danger to which vessels are exposed by coming in contact with them. Beautiful as the sight had been as long as daylight lasted and the atmosphere was clear, there were many uneasy thoughts suggested as night came on, and with it a thick fog, which prevented our seeing more than a few yards ahead of the vessel. With such full confidence, however, in his care and prudence, had Captain MacMasko inspired us all, that I think there were but few of the passengers who did not sleep as comfortably as on any other night. The captain was on deck all night, and he is understood to have afterwards informed one of the passengers that on one occasion, we were so near coming into collision with an iceberg, that had the order to stop the engine been given a few seconds later, that catastrophe must inevitably have occurred. But by the mercy of our God we were protected from this, and all the unknown dangers to which we were exposed.

I must not omit to notice the singular illusion caused during the evening by the mist which floated in the distant horizon. In the midst of this were several bergs which appeared to be of a height far surpassing any we had previously seen. On approaching them, however, we found that both their height and their breadth had been immensely magnified, and that many of them were in reality of comparatively small size.

In viewing those bodies of floating ice, and reflecting on the danger which arises from them, one cannot but be impressed with the beneficence of the arrangement by which the relative densities of water and ice have been so adjusted, that there can be no mass of ice of sufficient size to endanger a vessel, of which so much will not be visible above the surface, as to give notice of the peril lurking beneath. Were the ice to float, as some timber does, even with the surface of the water, or immediately under it, it would be as though the ocean were studded with sunken rocks ever shifting their position, and the waters of these northern latitudes would be altogether unnavigable.

To be continued.

Church Matters at Clackington in 1875.

CHAPTER XIV.

A LARGE party were returning from church after the bishop's sermon.

"Well, Mr. Cryson, have n't we had a beautiful sermon from his Lordship?" exclaimed Mrs. Brown, almost before they were out of the church.

"And is n't he a very handsome man?" asked Miss Tibbins.

"Ah, but he's married, you know," said Mrs. Glumpington; and she looked mischievously at Miss Tibbins.

"And such a pleasing voice," continued that excellent spinster, either in ignorance or disdain of the fact that Mrs. Glumpington was attempting to 'poke fun' at her; I declare it's as good as a concert to listen to him. Were n't you delighted, Mr. Jackson?—I'm sure I was."

"To be sure," replied Mr. Jackson, who had just joined them, and seemed in such an amiable mood that his hands were fairly out of his pockets. "The fact is, he's a regular trump."

"And so evangelical," observed Mr. Sharp-ley. "Why, he spoke hardly of anything but of faith and love to the Redeemer."

"Humph!" said Mr. Jackson; "did n't he? I think he said something about the effects which they ought to produce—Eh?"

"Ah—yes—very true," observed the little lawyer; "he *was* pretty strong upon that point. I hope he does not mean us to trust in our good works."

"Uncommon bad job for us if he did," said Mr. Jackson, with a tone and expression that rather puzzled Mr. Sharp-ley; "and we should be notorious fools to follow his advice. Works, indeed!—humph—we *must* be hard up for something to trust to when we take to trusting *them*."

"And yet, now that Mr. Sharp-ley mentions it," observed Mrs. Brown, "I did think he was a little 'legal' in his zeal for good deeds. It is *such* a comfort to know that by the works of the law no man can be justified, that I hope he is clear on that point."

"Ah!" sighed Mr. Cryson, with a doleful expression of countenance, "I'm afraid that there's worse than that—worse than 'legality';—I'm afraid—I'm afraid—ah—"; and he sighed more deeply than before.

Poor Miss Tibbins looked very much alarmed, and Mrs. Glumpington exclaimed—

“Why, dear Mr. Cryson, what can you mean?”

“Mean!” echoed Mr. Cryson, “why where were your own eyes and ears? Did he not read the communion office and?”—

“Oh yes, he did,” cried Miss Tibbins, “and he did it so beautifully and I ——”

“But did n't you observe that when he repeated the Nicene Creed he turned his back upon us and looked straight to the east?”

“Oh dear, so he did,” said Miss Tibbins; “I must say I observed that he turned his back to us—I declare I never could have thought that he could act rudely;” and poor Miss Tibbins looked melancholy.

“I must say it is an unmannerly thing,” replied Mr. Cryson; “but that's not the ——”

“Unmannerly, eh?—why you did the very same thing yourself;” and Mr. Jackson began to put his hands in his pockets.

“Me do such a thing!” cried Mr. Cryson; “why what can you mean?”

“Mean?—mean what I say, to be sure. Didn't you turn your face to the east in saying the creed, and in doing so were n't you so unmannerly as to turn your back upon me and all who were further back in the church than you were—eh?”

“Ah—yes,” said Mr. Cryson; “very true; but I could not help myself, but the case was altogether different with him.”

“How?”

“How!—why he was reading to the people, and ——”

“He wasn't doing anything of the kind;” and Mr. Jackson's manner became momentarily more short.

“Then,” interposed Mr. Sharpley, “what in the name of wonder was he doing?”

“Just what you were doing,” replied Mr. Jackson, turning upon him so suddenly as to startle him—“he was professing his faith in God, not to you but to Him. Would you have him turn round and speak as if he were believing in you—eh?”

“But really, Mr. Jackson,” observed Mrs. Brown, “all these turnings and bowings are very objectionable—they savor much of popery and ——”

“Savor of fiddlestick!” returned Mr. Jack-

son, with his usual politeness. “If they savor of popery, why the plague is it that such excellent protestants as you people of Clackington do the very thing which you find fault with in the bishop—eh? If it's protestant in you to say your creed with your face to the east, how do you make out that it is popery in him—eh?”

“Ah—well—never mind about that,” said Mr. Cryson: “that is bad enough, no doubt; but did you observe the way in which he brought in the Ember Days?”

“Oh yes,” said Miss Tibbins, innocently; wasn't it very beautiful and touching that part? but I do not rightly know what these Ember Days are—do you?”

“Why, I can hardly tell, except that they seem some half popish rubbish which these Tractarians make a fuss about because they tend to exalt the clergy;” was Mr. Cryson's very charitable reply.

“Oh dear how horrid,” exclaimed Miss Tibbins, looking shocked; “and yet the bishop seemed to speak very humbly of the clergy;” she added, “and made out how much they needed the people's prayers—I can't exactly understand these things.”

“Oh it's all very fine,” began Mr. Cryson, but before he got any further he caught a glimpse of Mr. Jackson, whose aspect seemed fairly to frighten him out of all recollection or power to complete the answer which he was about to utter; and in truth we must confess that that worthy gentleman looked far from amiable. His very peculiar face put one at such moments unpleasantly in mind of a butcher's dog who had more than half made up his mind to fly at you—and his hands by this time were crammed down to the very bottom of his pockets as though it was the only resource to prevent him from using them for the purpose of punching Mr. Cryson's head. Turning upon him and arresting him at the corner of a street, where he was about to leave the party, he addressed him in a tone which made the poor old gentleman wish himself almost anywhere else.

“You call yourself a Christian, I suppose—eh?”

“I humbly trust,” replied Mr. Jeremiah Cryson, with profound humility, “that I have been for many years a truly converted character.”

“Humph,” grunted Mr. Jackson; “and you show it by coming from church and speaking

evil of dignities by misrepresenting your bishop's words—eh?’

‘Oh no, no!’ exclaimed Mr. Cryson, deprecatingly; ‘you mistake me, Mr. Jackson—you do, I assure you.’

‘Do you think it desirable that the clergy should be earnest, consistent and devoted to their work—eh?’ asked Mr. Jackson, taking no notice of his disclaimer.

‘Unquestionably I do.’

‘And do you believe in the efficacy of prayer? Do you think it would be any good if we were all to unite in asking God to make them so—eh?’

‘No doubt—no doubt,’ assented Mr. Cryson; ‘the fervent, effectual prayer of a righteous man availeth much.’

‘Then I want to know how you take upon yourself to say that the prayers and the seasons which the church to which you belong has appointed for the purpose of praying for a faithful and holy clergy, are ‘popish rubbish,’ and that those who observe the seasons and use the prayers which the church commands them to use, and which they have promised to use, are what you call Tractarians, by which, in plain English, *you* mean traitors—eh?’

Poor Mr. Cryson was thrown into great agitation by this onslaught of Mr. Jackson; but while he stood wondering how to answer him and make his escape, Mr. Crampton and his family overtook the party, who had all come to a stand still.

The sound of his voice as he bade them good day acted as a charm upon Mr. Jackson. His face almost instantly lost its angry expression, and he broke out in his usual abrupt way.

‘Hillo, Crampton! just come here, will you, and see if you can common-sensify these people and teach them some of the charity that thinketh no evil.’

‘Why what in the world’s the matter?’ asked Mr. Crampton; ‘the bishop’s exhortations upon the duty of practical Christian love do not appear to be very fruitful here.’

‘Matter!’ echoed Jackson, ‘why they are pulling the bishop and his sayings and doings to pieces, and here am I, a greater fool and sinner than any of them, can’t keep my temper, if I was to be hanged. I’ll have nothing more to say to them—I leave them to you. And now, having sufficiently exhibited myself for one

day in the character of an ass, I’ll take myself off.’

He turned suddenly down another street, and walked homewards at his usual rapid and excited pace.

On arriving there he went straight to his secret chamber, and falling down upon his knees he humbled himself before Him against whose love he felt himself to have offended. Little indeed could the generality of those with whom he met have imagined the depth of sorrow and humility with which one, whom they looked upon as an eccentric character, and regarded some with dread, some with curiosity, abased himself before God for that quickness of feeling and expression which seemed to be part and parcel of his nature.

Such was a specimen of some of the conversation arising out of that memorable service; and in future chapters we must detail others originating in the same cause, but accompanied by greater results.

Fighting with Self.

‘It’s no use trying any longer, mother, I must give up and go to fighting, as other boys do!’ exclaimed George, as he flung down his hat, and pushed back his curls from his moist forehead. His mother gazed sadly on upon his flushed face for a moment ere she answered, ‘My dear son, try a little longer for my sake.’

‘Mother, I have tried and tried, until the boys all hoot at me, and call me a coward. I don’t care so much for that, either; but they say—even the best boy in school—that they can’t respect a boy who won’t fight, and I’m sure I don’t want to lose the respect of all my schoolmates. Mother,’ he continued pleading, ‘you don’t know the boys in this town; it seems really necessary to fight now and then, or they will think you have no spirit!’

‘I can’t bear to think of my son engaging in a street fight, to gain the respect of his associates,’ replied the mother.

‘And I can’t bear to think that none of the boys respect me,’ said George, as he hastily left the room.

All that day the subject was upon her mind, causing deep anxiety and earnest prayer. At one time she sympathized in her boy’s feelings, and was ready to say, ‘Stand up to your own rights.’ Then the thought of those gentle hands inflicting wounds on his associates caused her to shudder; and, as in fancy she saw those blows returned upon him, with all the force of a larger and stronger boy, and his dear face bruised and blackened by them, the mother grew sick at the heart, and again asked herself, ‘Is it neces-

say for boys to fight?" Then she thought of our Saviour's harmless deportment, and His command, "If they smite thee on one cheek, turn to them the other also;" and fervently she prayed that she might lead her son aright.

That night she went to her boy's room, and heard the whole occurrence that so excited him. She could not but admit that James B—— had been very provoking; but she felt glad that George had been enabled to keep from striking him.

"My son," she asked, "if you were to die to-night, would it give you most pleasure to feel that you had revenged your injuries, or forgiven them?"

"I don't know, mother; I don't think it sinful to defend myself from insult——"

"Suppose you had given James the 'dressing' you think he deserved, and that when you go to school to-morrow morning, you should be told that he had died in the night, would you feel happy to think that you had beat him—the last day of his life?"

"People do not die so suddenly as that, mother."

"Often. Life is so uncertain that we should try to regulate our conduct towards our associates in such a way that, should they be taken out of the world suddenly, we may have no bitter remembrance to reproach ourselves with."

And again did the mother hold up before her boy our Saviour's blameless life, and urge him to strive to imitate that perfect One.

"When you talk to me, mother," said the softened boy, "I feel that you are right, and it seems easy for me to do as you wish; but when I am with boys, they talk so differently, that they make me think you are too particular. How shall I help being influenced by them, mother?"

"I will keep praying for you, my dear son, while you are with young companions, that you may have strength given you to resist temptation."

For several days the attacks against George were renewed, with a view of forcing him to fight; but, with his mother's words fresh in his mind, and strengthened by his mother's prayers, he displayed his courage by refusing to do what she disapproved of.

"Coward! he is afraid to fight!" was heard on all sides.

"Afraid? yes. I am afraid of doing wrong," was his answer, as he went on to school.

Though he so nobly persevered in doing his duty, his heart was heavy, for he felt that his schoolmates thought him mean and spiritless; and older persons than George know how hard to bear the sneers of their associates, even when it is called forth by doing what is right.

George's teacher had seen enough of what was going on to sympathize fully in his trials, and to admire the moral heroism he displayed.

He felt glad that he had one brave lad in his school, who was brave enough to refuse to fight! Being accustomed to talk freely with the boys about anything he happened to hear, he took occasion one day, when George was not present, to say to them:

"Boys, do any of you know George Taylor?"

"Yes, sir, I do;" "And so do I;" "And I," was the reply of one and all; while some one exclaimed:

"Of course, sir, we all know him."

"Do you? I don't think you know him very well," said the teacher, "for I have often heard you say that he would not fight; now, if you knew him as well as I do, you would know that he does fight!"

"With whom did he fight?"

"Himself!"

"Fight with himself! How could he do that?"

"In this way—you have repeatedly provoked him—he forgave you, because he is trying to follow Him who 'brought peace on earth.' Then you taunted him, and called him 'coward!' He knew that he was not a coward, and longed to show you he was not one. He felt that by a slight exertion of his strength, he could stop your taunts: but he would not displease his mother; he would not do what she had taught him was wrong. And so he struggled with his inclination; and, though the battle was a hard one, he came off conqueror. He is the bravest boy in all the school, because he conquered himself! For the Bible says, 'He that is slow to anger is better than the mighty, and he that ruleth his own spirit is greater than he that taketh a city.'"

DEATH-BED OF NICHOLAS FERRAR.—Being demanded 'if the ministers should be called,' who not long before were gone out of the chamber, all supposing he had been asleep, he said, 'Entreat them to come in and pray together.' Which being done, he desired them to say that prayer for a dying man; which ended, he being by them demanded 'how he did,' said, 'Pretty well, I thank my God and you, and I shall be better.' And then he lay very still above half an hour, all standing by him; supposing him to be in a fine slumber. But afterwards he, on a sudden, casting his hands out of the bed with great strength, and looking up and about, with a strong voice and cheerful, said, 'Oh, what a blessed change is here! What do I see? Oh, let us come and sing unto the Lord, sing praises to the Lord, and magnify His holy name together. I have been at a great feast! Oh, magnify the Lord with me." One of his nieces said presently: 'At a feast, dear uncle?' 'Aye,' replied he, 'at a great feast—the Great King's feast.' And this he uttered with as sound and perfect voice as in time of his health.

Archidiaconal Visitation.

The Venerable Archdeacon of York recently held his visitation in St. John's Church, Sandwich. His charge contained a feeling allusion to the probability of this being his last official visit, in consequence of the approaching division of the Diocese of Toronto. In the course of the evening the clergy and churchwardens, assembled at the Rectory, presented the following address, to which the Archdeacon made a suitable reply, the substance of which is added:

ADDRESS.

Rev. and dear Sir,

As this may possibly be the last occasion on which we shall be summoned to meet you in your official capacity, we cannot separate without conveying to you the expression of our heartfelt gratitude, not only for the valuable counsel and instruction which on this, as on former similar occasions, you have afforded to us, but also for the courtesy and kindness which we, in common with all the clergy and laity of your archdeaconry, have uniformly experienced at your hands.

While, however, we thus take leave of you as the Archdeacon of York, we are not without the hope that, upon the division of the diocese, you will be called upon to fill a higher and more responsible office in Christ's Church,—one to which your distinguished services and long experience entitle you to aspire, and for which, we are persuaded, you are eminently qualified.

We have the honour to be,

Reverend and dear Sir,

Your faithful servants

And brothers in Christ.

FREDERICK MACK, Rector of Amherstburg;
GEORGE I. R. SALTER, B.A., Incumbent of
Moore and Sarnia.

ANDREW JAMEISON, Missionary at Walpole
Island.

EDWARD H. DEVLAR, M.A., Rector of Sand-
wich.

F. G. ELLIOTT, Incumbent of Colchester.

ALEX. WILLIAMS, Assistant Minister at Moore.

THOMAS PAXTON, Churchwarden of Christ
Church, Amherstburg.

ALFRED K. DEWSON, M.D., } Churchwardens
THOS. PERKINS, } of Windsor.

T. WOODBRIDGE, } Churchwardens of Saint
JOHN ADLEY, } John's Church, Sandwich.

REPLY.

I could wish, my reverend brethren and gentlemen, that opportunity had been afforded me

of preparing an answer better worthy than any I can now offer, of the kind Address you have just presented to me. But perhaps my genuine feelings of thankfulness and regard will be best spoken without the formality of a written reply.

I have endeavoured to the best of my ability to fulfil the duties of the office I have the honour of holding in the Church of God; and to make it as practically useful as possible, I have on several occasions visited every parish, and I believe every missionary station, within this Archdeaconry, besides frequently meeting my brethren of the clergy and laity on occasions like the present.

If our official connexion, from the probable formation of this portion of the diocese into a distinct see at no distant period, should soon be severed, we shall still be one in brotherhood and affection, and not, I trust, without many opportunities of "taking sweet counsel together" for the welfare of the Church. The performance of my duties has always been rendered pleasant by the courtesy and kindness I have, in every quarter, received; and I shall ever entertain a happy recollection of our fraternal intercourse and your warm hospitalities.

You are kind enough to express a wish for my further advancement in the Church; and in doing so, you are more partial judges of my qualifications than I can allow myself to be. Though I should, in the humbler position I now occupy, perhaps best secure my own individual comfort and happiness, and certainly best meet my own estimate of qualification, I am not, as a minister of God's Church, at my own disposal, but should endeavour with faithfulness to discharge whatever duty may in His Providence be allotted to me.

I have again to thank you for your kindness; to offer you every affectionate good wish; and to pray that we may each of us be found to labour diligently and successfully for God's glory, the extension of His kingdom, and the good of souls.

We have to apologise for the tardy appearance of this number. The delay is owing to an unexpected deficiency of paper of the proper size and quality in the quarter from which we usually receive our supply.

THE EDITOR.