

Rev L B Jones

THE  
CHURCHMAN'S MAGAZINE  
AND  
MONTHLY REVIEW.

Vol. I. ]      MARCH, 1870.      [ No. 9.

HAMILTON, ONTARIO:  
PRINTED AND PUBLISHED BY T. AND R. WHITE,  
SPECTATOR AND CRAFTSMAN OFFICE, CORNER MAIN & JAMES STRS.

ANGLICAN CHURCH OF CANADA  
GENERAL SYNOD, ARCHIVES

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### TO CORRESPONDENTS.

We have on hand a number of communications which shall obtain insertion in due time. Our friends must exercise patience; and again we ask that those who write will do it legibly.

### TO SUBSCRIBERS.

We must remind those of our subscribers who have not yet paid their subscription, that it is important they should do so at once. Before the year closes we hope every subscription will be paid. We shall be glad also to receive the names of subscribers for the next year. It is time our friends had begun to canvass. Upon the number of names sent in must depend the continuance of the Magazine. Every effort will be made to render the Magazine a worthy representative of the Church, and as such deserving of general support. Our present number of subscribers should be at least doubled. Will each one try to obtain another?

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**T. & R. WHITE,**

HAMILTON, ONT.

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TALES, ESSAYS, AND REVIEWS.

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### THE BEVERLEYS:

A LIFE SKETCH.

BY MRS. J. V. NOEL.

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#### CHAPTER I.

A visit to the city! What pleasure in anticipation filled my mind, as I sat down to write an acceptance to the kind invitation of Mrs. Beverley—my mother's half-sister—to spend some weeks with her in London! I had lived secluded from the world in a remote part of England, and this visit to the Metropolis was very delightful, as it would break in upon the monotony of my dull retired life. The journey by rail was novel and alarming; it was my first experience of such rapid travelling; however, I arrived safely in Hyde Park Square, and was received with much kindness by my aunt and cousins.

Aunt Beverley was still a fine-looking woman, though the mother of a grown-up family; but her experiences of life had been pleasant. Blessed with a kind husband and ample means, she had passed smoothly over the sea of life, without as yet experiencing those storms which wreck the happiness of so many. She had two daughters and one son—the latter a clergyman lately ordained and appointed assistant minister to the fashionable Church of St. Leonard's, which the family attended. He was a tall, handsome young man, possessing considerable talents, but priding himself, it seemed to me, not a little on his intellectual superiority. Such was my first impressions of Claude Beverley. Afterwards I learned to esteem him highly.

The Misses Beverley were pretty stylish-looking girls, with an

average knowledge of of showy accomplishments, but little mental culture. Uncle Beverley was a clever man of the world, given to politics and the enjoyment of the good things of life. This family considered themselves religious because they conformed to the outward observances of the Church, were Sunday School teachers, district visitors, ever ready to assist in getting up bazaars for charitable purposes, yet with all this profession were mixed a love of worldly pleasure and a devotion to the vanities of life. Religion such as the world sanctions was theirs, and the world does sanction this parade of outward piety. It is fashionable in this nineteenth century to talk as much about religion as dress or politics, or amusements, or scandal. There was one more inmate of aunt Beverley's household whom I must describe, as she, a maiden aunt with a considerable fortune, was considered an important person. Indeed were it not for her wealth her presence would never have been tolerated in Hyde Park Square. She was a sister of Mr. Beverley's, and went by the name of aunt Judith. Her religious views differed from the rest of the family; she was one of the Evangelical party, and a type of a certain class of Christians. Sincere in profession, charitable in giving largely to the poor, but uncharitable in her judgment of all who did not hold the same views on religious matters, intensely prejudiced against Popish errors and ceremonies, as well as Ritualistic innovations. From her constant habit of fault-finding, her manner was ungracious and her face wore a stern fretful expression, as if the burden of others' short-comings and misdoings was greater than she could bear.

It happened to be Sunday the day after I arrived in Hyde Park Square, and the subject of religion was consequently introduced at the breakfast table.

"You are, I suppose, a Catholic, cousin Marion?" said the Rev. Claude Beverley, addressing me rather abruptly.

"No, I am a Protestant," I answered, a little surprised at his question. Catholic I supposed meant one belonging to the Church of Rome.

"You are mistaken, Marion," broke in aunt Beverley, hastily. "You were brought up in the Anglican Church, and we give the name of *Protestant* only to the Sects."

"I beg to differ from you, Hester," said aunt Judith angrily, "there are many in the Anglican Church who glory in the name of *Protestant*."

"Now for a discussion!" exclaimed uncle Beverley, laughing.

"What do you mean by *Protestant*, Marion?" asked Claude, with a supercilious smile.

"One who protests against the errors of Rome," I answered hesitatingly, a little doubtful whether my definition was correct.

"The different Sects that arose at and since the Reformation are call-

ed Protestants, but the Anglican Church dates from a very early period, even from the time of the Apostles, and it calls itself Catholic."

"Only the Ritualistic party! don't mislead your cousin, Claude," interrupted aunt Judith, irritably; "and the reason of this is that you are going over to Rome slowly but surely."

"I deny that," retorted the clergyman; "but better go in that direction than drift to Dissent," he added defiantly, then catching the look of surprise with which I was regarding him, he continued: "The Church of Rome divested of its errors is as much the Apostolic Church as our own, but Sectarianism is a structure raised by human prejudice."

"Yes," remarked aunt Beverley contemptuously, "where were the Sects before the time of Luther?"

"A pretty state the Church was in, at and before the time of Luther!" rejoined her sister-in-law, a smile of scorn flashing over her stern features. "Well for it that the Sun of Protestantism arose to dispel the gross darkness of the people."

"She is more than a match for you, Hester," laughed uncle Beverley, who seemed to enjoy these religious discussions. "Marion," he continued turning to me, "which side of the house will you take? High or Low Church, which will you support?"

"You will take my side, Marion," pleaded aunt Judith. "I stand alone in the defence of Protestantism."

"What is Ritualism?" I asked simply. In my retired country life I had no opportunity of learning the distinctions between it and Evangelism.

"It is a leaning to Popery, a falling back on the errors given up at the Reformation," was aunt Judith's ready reply.

"It is a going back to the good old paths, that were hidden for a time by the mists of fanaticism," answered Claude.

"Do you call the Reformers fanatics, Claude Beverley," exclaimed his aunt indignantly. "Godly men they were who died martyrs for the truth.

"They went too far in the work of reformation, aunt; not content with pruning they lopped off the healthy branches, substituting for the grand imposing ritual of the Church a cold unadorned worship."

"If the worship is pure and heartfelt, never mind the ceremonies."

"And yet the human heart craves something more ornate, something that will reach it through the senses," resumed the young clergyman. "And why should we not have it?" he proceeded a little defiantly.

"The Jews had a ceremonial worship," remarked Lydia Beverley, "and what God ordained cannot be displeasing to Him."

"What have we to do with the Jewish ceremonial! We are Christians," retorted aunt Judith, disdainfully.

"Well if some people do prefer a gorgeous display in Divine Worship, let them have it by all means," remarked uncle Beverley. "All cannot be of the same mind. Let every one please himself in doctrine and worship."

"That is rank Protestantism, father," said Claude gravely. "It is such ideas that create schism. Each man should not judge for himself; he should be guided by the Church."

"Yes," broke in aunt Judith, bitterly, "and leave his conscience in the hands of the Priesthood. That's Popery, I take it! That is what you Ritualistic clergy want—to recover the power possessed by the Church in old times. And you'll have that when you re-establish the confessional."

"We have Scripture even for that!" remarked Claude, eagerly—"Confess your sins one to another,"—"these words must mean something."

"Don't be a fool, Claude," said aunt Judith, rudely. "You know St. James never meant the confessional when he gave that advice to Christians."

"I could never approve of auricular confession," said aunt Beverley, decidedly; "and yet I do lean towards Ritualism when it is not extreme. I wish the congregation of St. Leonard's would tolerate a little of it among us. That bowing at the name of the Trinity is so reverent and graceful—quite right in my opinion."

"You have not enough spiritual life to be Ritualists," remarked aunt Judith, bluntly. "The High Church party are zealous, I must say, though it is in a bad cause."

"You certainly are not complimentary, Judith," said Mrs. Beverley, with a flash of resentment in the look she turned on her sister-in-law.

"Aunt Judith's observation is, I regret to say, too true," remarked Claude, moodily. "The people of St. Leonard's belong neither to the Ritualistic nor Evangelical party, but to that dry sapless branch of the Church whose life of inconsistent profession, heartlessness and self-indulgence presents only a mockery of religion."

The Beverleys looked at Claude and at each other in indignant astonishment.

"Claude, you are really impertinent," burst from Mrs. Beverley, in angry accents.

"He is out-spoken at all events," remarked his father, with a dry laugh.

"I only wish the congregation heard you! You would soon be dismissed from St. Leonard's!" exclaimed his sisters in the same breath, flashing on him a resentful look.

This outburst of indignation amused aunt Judith. "Claude is your minister, and has a right to speak disagreeable truths," she said, with a

malicious sparkle in her grey, cold eye, as she surveyed the disconcerted group round the breakfast table.

A moody silence succeeded which was at length broken by uncle Beverley, who said, looking half-defiantly at Claude, whom he evidently meant to annoy—"It really amuses me to hear the Anglican Clergy claim for their Church the proud distinction of its being the Church of the Apostles."

"And so it is, father! We have undoubted authority for putting forth that claim," replied Claude, very decidedly.

"And do you mean to assert that the Church of England in its present condition—its pomp, its wealth, its worldliness, its cold formality and pride—resembles the primitive Church, distinguished for its simplicity and purity?"

"In spirituality of doctrine and polity it is the same, the Episcopal form of Church Government being instituted by the Apostles," maintained Claude.

"I do not deny that," retorted uncle Beverley, "but contrast the primitive bishops with those of the present day, living in almost regal pomp, and the comparison is simply absurd. If your clergy claim to be the legitimate successors of the Apostles, see to it that your lives conform to theirs in holiness, in zeal, in self-denial and humility."

"The Evangelical party aim at this conformity," said aunt Judith, eagerly.

"So do the Ritualists!" put in Claude. "They are labouring to bring back the Church to its pristine purity."

"They are aiming at no such ends!" rejoined aunt Judith, vehemently. "It is the Evangelicals alone that are true to the pure faith and teachings of the Apostles."

"There is the clock striking ten," remarked aunt Beverley, rising from the breakfast table. "It is time to prepare for Church."

"And I beg you will be ready in time," said uncle Beverley; "I dislike hurrying up the aisle after the service has begun; it disturbs the congregation."

"Are you afraid it will interrupt their devotions?" asked aunt Judith, sarcastically. "The fashionables of St. Leonard's are not troubled with much, in my opinion."

"Yet they go regularly to Church, you must allow that, Judith."

"Yes, they go to be seen as they would to any place of public resort," she retorted, smiling maliciously as she left the room.

My simple toilet for Church was soon made, and I again descended to the breakfast room where I found aunt Judith reading a chapter in the Bible. She closed the sacred volume as I entered and looking at me earnestly, asked how I liked the discussion at breakfast. "It was new to you, I suppose."

"Yes," I answered curtly, "and the subject did not interest me, I must confess."

"Yet it is one of vital importance; one which is now filling every religious mind."

"What a pity there are such divisions in the Church! I wonder why Christians cannot agree," I remarked sadly. Then to change the subject I asked: "Has Claude already gone to Church?"

"Yes. You know he officiates at St. Leonard's. Heaven help the congregation that listens to his teaching."

"He is too Ritualistic to please you, I suppose."

"He is a Romanist at heart, and will go over like others."

"Do you attend St. Leonard's, aunt."

"No, indeed, I go where the Gospel is preached at St. Olave's. You had better come with me, Marion. It will do you good to listen to Evangelical truth, preached by a clergyman of a very different type from Claude Beverley. Besides, my dear, your style of dress will not do for St. Leonard's; the congregation there dress elaborately, confessing themselves miserable sinners, nay, even partaking of the Holy Communion decked in all the frippery of fashion. It is a mockery of all that is sacred, this attending Divine Worship dressed as if for the Opera, setting at defiance the Apostolic injunction relative to apparel. If professing Christians will deck the perishing body in costly, stylish array let them not carry such vain display into the Courts of the Lord's House; there, surely, a simpler costume would be more befitting!"

The Church bells had commenced to ring before aunt Beverley and her daughters left their apartments. I gazed at them in astonishment as they entered the room where I was awaiting them. It was the first time I had seen ladies dressed in the height of fashion, and I looked in dismay at my own rather antiquated costume. I perceived, too, that my cousins were scanning me a little contemptuously.

"I think you had better go with aunt Judith to St. Olave's, Marion," said Mrs. Beverley, with a little hesitation. "You see your style of dress is not in the latest fashion. We must get you into the hands of a London modeste before you can make your appearance at St. Leonard's," she added, with a little laugh, as she turned to leave the room.

Aunt Judith groaned, really shocked by the profane absurdity of her sister-in-law's observation.

"A fashionable modiste necessary to prepare you for the House of God! How can a Christian unblushingly utter such a sentiment!" she exclaimed, with indignant excitement. "Oh! the littleness of such minds, which the love of dress only can fill! How little they think of the great aim of life—preparation for eternity! Half their time is



spent decking the perishing body in the fantastic habiliments of fashion, and the other half in exhibiting themselves to the public gaze. What part of their precious time is left, I wonder, for the service of God?"

"I thought the Beverleys were a religious family," I remarked; "I have heard mother say so."

"She did not know them, Marion. Certainly they profess to be religious, but their religion is such as the world sanctions. Earthly idols in the heart, the week days spent in amusement and frivolity, and the Sundays flaunting in the Lord's Courts. What solemn mockery in such a profession as theirs!"

There was intense sarcasm in aunt Judith's tones, but here her remarks ended, as we had reached St. Olave's, which was situated only a short distance from uncle Beverley's house.

(To be continued.)

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#### THE MYSTICAL NUMBERS OF HOLY SCRIPTURE.

Great works of genius, whether in science, literature or art, are sure to contain more than at first sight meets the eye; ideas subtly expressed, revealing themselves only to patient inquiry; coherent trains of thought running through the whole work from first to last, connected often by slender fibres, which require a microscopic examination for their discovery. And shall we not expect this characteristic in the works of the Great Artist—all whose works are made in wisdom, a wisdom whose number is infinite? (Ps. 147, 5, PB.) If the Bible is God's work, these deeper thoughts and subtle harmonies, and pervading principles are sure to be found in it; and wherever men have really believed it to be God's work, they have instinctively expected them and sought them out diligently. It is in this belief alone, that the Bible is so of God as to be really his work, his word, by whatsoever manner of means written or spoken at first, that I venture to approach the subject of this paper. If the Bible be not God's word, our enquiries on the subject are as wholly impertinent, as if we should endeavour to discover a system of numerical harmonies running through the writings before the Conquest, and caught up and pursued in the literature of the nineteenth century; for still more widely separated in time are many of the sacred books.

If the Bible, then, be the Word of God, it is not for men to say *a priori* what they shall or shall not find in it. But it is to be treated as the work of God in the natural world, *i. e.* diligently investigated, and results are to be accepted reverently and unhesitatingly. If physical studies disclose a plan, a system, a law, made out by demonstration or induction the unexpectedness or strangeness of it is allowed to form no barrier to its reception; and a less reverence to the Word of God is not befitting. These are indeed truisms, but it is for that very reason they are adduced, that the prejudice of modern times against the

subject of our paper may be combatted with their own maxims. There, are, we allow, very many who readily enough acknowledge that the numerals of holy scripture have a certain spiritual significance: but they content themselves with declaiming on the danger of extravagance in the application of the principle, instead of contributing their quota towards its elucidation. While there is a far greater number who can listen with no patience to the mention of the subject, and pooh-poo it as childish superstition which ought never to be disinterred from the tomes of the fathers. There is but one answer, *Is the Bible the Word of God?* If it is, if we are thoroughly agreed upon that, than our business is to enquire, not argue; and what examination brings forth, let that be received. This is the course which philosophy dictates in the natural world, and it is the course adopted by the wise. And what if our examination should discover a numerical system in Holy Scripture—a system in which numbers are the representatives of spiritual ideas—a system modulated, so to speak, by a Divine Arithmetic; is this so intrinsically incredible as to stagger over faith, and even excite our contempt or indignation? It is well known that in the organic world very “curious harmonies and prefigurations have been detected,” so that no one can reject scriptural *types* as contrary to reason; and in point of fact, none but Rationalists do wholly reject them. But if we find *recurrent numbers* in nature as well as *forms*, what abstract reason have we against finding them in scripture too? And they are there, in spite of our prejudices—only it is well to come to the investigation of that infinite store-house of mysteries with as little taint of prejudice as possible. Otherwise, its “wonders” may not be seen.

A glance at Nature first may help to purge our sight, and enable us to draw nigh with more reverence and clearness of vision to the sacred shrine of the Word; and this glance we may take under the able guidance of the Presbyterian Dr. McCosh, in his “Typical Forms and Special Ends in Creation.” He says: “In comprehending and recollecting the isolated and scattered phenomena of Nature, and in the scientific construction of them, in order to these ends, man’s intellect needs such recurring numbers, and when he does not find them in Nature, he places them there. Man seeks them, too, in chronology, as an aid at once to the memory, which calls up events by the law of correlation, and the contemplative intellect, which loves to collect objects into groups. So strong is this tendency, that when such relations are not found among events, mankind will create them from the stores of their own ingenuity, and will lengthen or shorten periods to suit them to the measure of their Procrustes’ bed. Hence it is, that in the speculations of early philosophers, in history handed down by popular tradition, and in all mythic systems of religion, we have recurrent numbers, such as 3 and 5, 7 and 9. The existence of this mystical tendency in premature scientific speculation, should not lead us by an extreme reaction, to affirm that numbers have no significance in nature; it should merely guard us from adopting them too readily—*i. e.*, it should prevent us from receiving them without evidence, which is now, however, superabundant. On a like principle, the numerical relations of mythic religions should not be held as proving that Biblical institutions and narratives are fabulous, simply because they contain recurrent numbers. It has been far too readily assumed, by certain neological critics in Germany, and their followers in this country, who

have shown their dissecting acuteness by pruning—on the pretence of improving it—the tree of life, till they have destroyed not only its lovely form, but its very vital principle, that every portion of the Old or New Testament is to be regarded as fabulous which contain a repetition of numbers.

Physical science shows that numbers have a significancy in every department of nature. *Two* appears as the typical number in the lowest class of plants, and regulates that pairing or marriage of plants and animals which is one of the fundamental laws of the organic kingdoms. *Three* is the characteristic number of that class of plants which have parallel veined leaves, and is the number of joints in the typical digit. *Four* is a significant number in those beautiful crystals, which show that minerals (as well as stars) have their geometry. *Five* is the model number of the highest class of plants—those with reticulated veins and branches, is the typical number of the fingers and toes of vertebrate animals, and is of frequent occurrence among star-fishes. *Six* is the proportional number of carbon in chemistry, and  $3 \times 2$  is a common number in the floral organs of monocotyledonous plants, such as the lilies of the field, which we are expected to consider. *Seven* appears as significant only in a simple order of plants (Heptandria), but has an importance in the animal kingdom, where it is the number of the vertebrae in the neck of mammalia, and, according to M. Edwards, the typical number of rings in the head, in the thorax, and in the abdomen of crustacea. *Eight* is the definite number in chemical composition for oxygen, the most universal object in nature, and is very common in the organs of sea-jellies. *Nine* seems to be rare in the organic kingdoms. *Ten*, or  $5 \times 2$  is to be found in star-fishes, and is the number of the digits on the fore and hind limbs of animals. Without going over any more individual numbers, we find *multiple numbers* acting an important part in chemical compositions, and in the organs of flowers. For the elements unite in multiple relations, and the stamens are often the multiples of the petals. In the arrangement of the appendages of the plant we have a strange series—1, 2, 3, 5, 8, 13, 21, 34—which was supposed to possess virtues of an old date, and before it was discovered in the plant. In natural philosophy the highest law, that of forces acting from a centre, proceeds according to the square of numbers. In the curves and relative lengths of branches of plants, there are evidently quantitative relations which mathematicians have not been able to seize and express.

He must be a bold man who will insist, that should the God who fashioned nature be pleased to give a revelation of His will, He shall not be at liberty to make His dispensations of providence, and His institutions for instruction and worship, bear a certain relation to each other. It is presumptuous, above all things, in any one to condemn as mythic every part of the Bible which contains a recurrent number. This principle would turn the discoveries of the most eminent scientific men in modern times—the discoveries of Kepler, of Newton, of Decandolle, and Dalton, into myths. The constant recurrence of certain numbers in the self-devised history of tradition, and the self-found religions embodied in myths, is an acknowledgment on the part of man, that he needs such relations to make him follow history and comprehend doctrine. And may not He who knows what is the nature of man, suit Himself to the creatures fashioned by Him, by instituting, in the realities of His dispensations and His ordinances, those very numerical

relations, which man will feign by his imagination, where the actual state of things does not present them? To this McCosh adds the assertion: "We certainly do meet in Bible narrative with a recurrence of certain numbers, and these not unlike the numbers which recent science has disclosed in nature"—of which he proceeds to give some examples. Similarly does Prof. Cook, of New York, treating of some branches of physical science say: "It will be seen that we have precisely the same series of fractions in the arrangement of leaves around the stem of a plant, which appears in the periods of the plants. The same series of fractions express also the spiral arrangement of the tentacles of the Polyp and of the spires of the Echinus. Thus, through the whole realms of Nature, from the structure of the crystals to the dimensions of the human form, a similar numerical simplicity is preserved."

If, then, we should discover in the Bible a similar system of spiritual arithmetic—not accidentally harmonizing, but employed in a scientific system, and the same throughout the several books of Scripture—so various in their dates and subjects and authorships,—shall we not have one more in addition to the many existing proofs of the Divine origin of those books? "The speculation (says Lord Bacon, *Advancement of Learning*) was excellent in Parmenides and Plato, although but a speculation in them, that all things by scale did ascend to unity. So then, always that knowledge is worthiest which is charged with least multiplicity." "It would be curious (says a writer on organic chemistry—*Small Books on Great Subjects*) to trace the gradually simplifying principles of science till they might haply be discerned to merge into one—to find in the universe a first and second cause only. Every discovery in modern science has tended more and more to this point; and however wild our grandfathers might have thought such a proposition no philosopher now will wholly reject it." I would add our grandfathers were not without such a speculation (tho' not in Messrs. Darwin and Huxley's sense), as may be seen from Lord Bacon's *Advancement of Learning*, book ii., c. v., where he shows how in apparently disconnected principles of mathematics, logic, natural philosophy, common observation, natural theology, and scripture,—you have the same truth or principle set forth, and their consequent unity of origin displayed. So in politics and architecture; so in music, rhetoric, colours, and the play of light and shade. And he adds: "Are not the organs of the senses of one kind with the organs of reflection, the eye

\* *The American Church Review*, for January, 1870, very elaborately exhibits the numerical systems found in ancient mythic systems, and in the following extract seems to estimate them more justly than Dr. McCosh: "We think there can be no doubt, in the comparison of the facts above presented, that the symbolic use of numbers among the various nations of antiquity was the remains in each case of one primeval system. Coincidences so numerous and striking are simply impossible without some community of origin; and their occurrence in all the great ethnic and lingual divisions of the race, *Aryan, Semitic, Hamitic, B. lytonic*, and anomalous *Chinese*, shows that the original idea must have taken a strong hold, and occupied a place of high importance among the leading ideas of the earliest times of human history. And from the fact that it is found there interwoven with the primitive conceptions of so large a portion of the human race, and has been so tenaciously preserved, we argue that it must have been originally considered as an expression and embodiment of some of these essential thoughts which lie at the foundation of all true religion, and maintain a shadowy being in even those forms which are most proverbial."

with a glass, the ear with a cave or strait determined and bounded? *Neither are these only similitudes, as men of narrow observation may conceive them to be, but the same foot prints of Nature, treading or printing upon several subjects or matters.*

This similarity, therefore, of numerical laws which we see in every department of nature is but the impress of the One Creative Mind; and if we find a similar system in the Bible, it is therefore from the same Author, whose footsteps are alike in both worlds of Nature and Revelation.

St. Athanasius expresses Bacon's idea, making the Hypostatical Wisdom of Proverbs viii speak thus: "All things took place in Me, and when there was need that Wisdom should be created in the works, in My substance indeed I was with the Father, but by a condescension to things generate, *I was disposing over the works My own impress, so that the whole world as being in one body, might not be at variance but in concord with itself.*" (Against the Arians, Disc. II., xxii, 15, Ox. Tr.)

Such observations as these from men of no mean understanding or renown, may well contribute to soften whatever prejudice may be entertained against a system of significant numbers in Scripture, and encourage us in the expectation of finding therein correspondencies to what is seen in Nature of the Creative Mind. Moreover, it is no small encouragement to know that most are constrained by a palpable necessity to admit some degrees of Spiritual significance to certain recurring numbers of Holy Scripture: *e. g.* thus Dean Alford: "The Apocalyptic numbers furnish an important enquiry to every commentator, as to their respective significance. And in general terms, such a question can be readily answered. The various numbers seem to keep constant to their great lines of symbolic meaning, and may, without any caprice, be assigned to them." (Prolegmena to Apoc.)

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## INTRODUCTORY PAPERS ON HYMNOLGY.

By Rev. C. PELHAM MELVANY, B. A., ex-Scholar Trinity College, Dublin. Acting Chaplain, Provincial Penitentiary, Kingston.

No. 3.—TWELFTH CENTURY.

The golden age of mediæval hymn-writing was in the twelfth and thirteenth centuries. This was also the most flourishing period of the mediæval Church, of her religious influence in national life, as well as of her art and literature. Long before the twelfth century the deluge of barbarism overspreading Roman Europe had settled down, enervating an exhausted soil, and the various nationalities had assumed their permanent form. In organizing Christendom, out of anarchy, in emancipating and fostering industry, in establishing principles of international law, in giving a tone of nobleness and generosity to social life, one great force was at work—a force which has no such dominant influence in modern society; this force was not the Papacy, when acknowledged claims amounted to a mere patriarchate or primacy, it was a living belief in the Christian Religion. Be it remembered that the whole of the Western Church then was united in the faith professed at this day by the Anglican branch of it—the Creed of Nicæa, and Scrip-

ture as expounded by the Councils of the undivided Church. Till after the Reformation the peculiar doctrines of the present Roman Church were not added to her Creed. Be it remembered, too, that at this time the teaching and morality of the Bible were recognized as the highest rule of action, not only by the Churchmen but in Parliaments and by governments. How a member of a modern legislature would be sneered at in the secular journals, who should profess to base his policy on a text of St. Paul! The fact is Christianity is no longer believed as it was in the "dark ages." The next world, the awful reality of Heaven and Hell, were to them something never lost sight of; the belief in Providence was their Philosophy of History; they were benevolent not from grand abstract principles of humanity, but as a Christian duty. They were liberal; that is, they carried out measures of emancipation on a scale of great sacrifice never since paralleled; not on political grounds, but because Christianity was a religion of equalness and brotherhood. Those who imagine that the Bible was brought to light in the sixteenth century would be disillusioned if they were to study—not great works of theological philosophy, like the Sentences or the Summa—but any of the popular homilies of the great mediæval divines, Aquinas, for instance, as translated in one of those most useful helps to sermon-writing, published by the Church Press Company, in Burleigh St. Strand, London, in which the discourse does not, like most modern sermons, take the sacred text as a point of departure, but altogether engages in what an excellent writer in the last number of this review calls "homiletic exposition," being besides, thoroughly saturated and steeped in Scriptural wording, typology and illustrations.

Side by side with the growth of religious life was that of its outward expression in art and literature. In Art some of the noblest monuments of Christian architecture date from this time; in Literature, for in the twelfth century met the last of the Fathers and the first of the Schoolmen, with the Victorine School of theology, at Paris, combining and reconciling both.

Of this great literature of theology, whose worth and suggestive value is now beginning to be appreciated, Hymn-writing forms but a subordinate part; but it is of the latter only that this paper aims to glean a few hints. The chief names among twelfth-century hymn-writers are those of St. Hildebert, the two St. Bernards, Marbod, Peter the Venerable, and last and greatest, Adam of St. Victor.

St. Hildebert, born in 1057, was a pupil of Berengarius. He taught theology at Nars, and was the friend and correspondent of the great Anselm. In 1125 he became Archbishop of Tours. Many of his poems, quoted by Archbishop Trench, show a considerable grace and readiness in versification on the classical models. Dr. Neale, in the notes to his work on Mediæval Sequences, has translated several of his epigrams; but he is chiefly known to English readers by the beautiful verses from his hymn to the Holy Trinity, which Longfellow has extracted in the "Golden Legend," using them as Goethe had used the Dies I., in Faust.

The entire poem is an expression of the scholastic teaching of Anselms' philosophy as to the Being of God, thrown into the form of a hymn, but at the end metaphysical subtilty is laid aside as the human feelings of the author burst forth in a passionate address to that favo-

rite subject of Mediaeval contemplation—the City of God, the Heavenly Jerusalem, where all the loss and bereavement of this disappointing world shall be compensated. I venture to give an English rendering of this passage, which has never before been translated. The version subjoined aims only at literalness and identity of metre :—

URBS CÆLESTIS.

Me receptet Sion illa,  
Sion David urbs tranquilla,  
Cujus Faber Auctor lucis,  
Cujus porta lignum Crucis,  
Cujus muri lapis vivus  
Cujus custos Rex festivus,  
In hac urbe lux solemniss,  
Ver æternum pax perennis,  
In hac odor in plens caelos,  
In hac semper festum melos  
Non est ibi corruptela,  
Non defectus non querela,  
Non minuti non deformes,  
Omnes Christo sunt conformes.

Urbs Cælestis urbs beata,  
Super petram collocata,  
Urbs in portu satis tuto  
De longinquo te saluto.

THE ASPIRATION OF ST. HILDEBERT  
TO THE HEAVENLY CITY.

Me may Sion's hospice pity,  
Sion, David's peaceful city,  
Whose bright wall Light's author mouldeth,  
Whose strait gate the Cross upholdeth ;  
Of whose towers the stones a/e living,  
And whose guard the King joy-giving.  
In that home is peace eternal,  
Sunshine fades not, life is vernal.  
There the heavens a perfume filleth,  
There a festal music thrilleth ;  
There no joy with age is waning,  
None corrupting, none complaining ;  
None deformed and none heart broken,  
All of Christ have perfect token.

Heavenly City of Salvation,  
On the Rock that hast foundation,  
Home of safety and assistance,  
I salute thee in the distance.

The life of Peter the Venerable, like that of all other remarkable men in this century, is intimately connected with the history of St. Bernard. He became the head of the reformed band of the Benedictines, established at Clugny, in Burgundy. The reputation of the Abbey and Church at Clugny was then at its height. Among its children was the lesser Bernard, author of the poem from which Dr. Neale has taken the matter of his "Jerusalem the Golden." Dr. Neale writes of Clugny at this time "its glorious Church, the most magnificent in France, the fulness and exactness of its ritual, and the multitude of its brethren, raised it to a pitch of fame such as, perhaps, no other religious house ever attained." Peter the Venerable is known for his controversy with St. Bernard, of Clairvaux, as to the respective merits of their religious orders, which to borrow Archbishop Trench's expression, "now in their fervent youth were carrying the world before them." He was also the first to introduce the Koran to Europe, by rendering it into Latin, and to stimulate missionary zeal by writing a treatise against Moslemism. These were the works of no common man, considering how little was then known of Arabic. For fifty years he ruled the great religious order of Clugny. One of his last acts was to give an asylum to Abelard, and to reconcile that repentant heretic to his illustrious confutor. It was at Clugny that Abelard's storm-tossed and mutilated life closed in peace. Several hymns of great beauty are quoted from Peter by Dr. Trench. Among these one seems to exhibit the tenderness of heart which sought and won the conversion of such a prodigal as Abelard. A literal version is offered of this hymn, which seems well adapted for use in the Church ser-

vices, either as an Easter hymn or on the Feast of St. Mary Magdalene, (July 22) :—

## IN RESURRECTIONEN DOMINI.

I.

Pone luctum Magdalena!  
Et serena lacrymas!  
Non est jam Simonis caena,  
Non cur fletum exprimas,  
Cause mille sunt letandi  
Cause mille exultandi,  
Alleluia, resonet!

II.

Sume risum, Magdalena!  
Frons nitescat lucida,  
Demigravit omnis pœna,  
Lux coruscat fulgida;  
Christus mundum liberavit,  
Et de morte triumphavit,  
Alleluia, resonet.

III.

Gaude plaude, Magdalena!  
Tumba Christus exiit;  
Tristis est peracta scena,  
Victor mortis rediit.  
Quem deflebas morientem,  
Nunc arride resurgentem,  
Alleluia, resonet!

IV.

Tolle vultum, Magdalena!  
Redivivum obstupe,  
Vide frons quam sit amœna,  
Quinque plagas aspice,  
Fulgent sicut margaritæ,  
Ornamenta novæ vitæ,  
Alleluia, resonet

—Amen.

## EASTER HYMN.

I.

Stay thy sorrow, Magdalena!  
Let the sad tears stream no more!  
Not to Simon's feast we bid thee,  
Not to weep thy foes before,  
But to greet the glad Salvation  
With a chaunt of exultation,  
Alleluia, evermore!

II.

Smile in gladness, Magdalena!  
Bright to-day thy brow may be;  
All the penance past forever,  
Light at last hath dawned for thee;  
Christ, the world from thralldom  
bringing,  
Takes from death the deadly sting,

Alleluia, now sing we.

III.

Sing exultant, Magdalena!  
Christ hath left the tomb for aye;  
All the bitter scene is ended,  
Victor over death to-day,  
Whom as dead we then lamented  
Him in triumph now presented,  
Greet with Alleluia!

IV.

Droop no longer, Magdalena!  
And the risen One wondering greet;  
Lo! His gaze on thee how gracious,  
Lo! His wounds in Hands and Feet.  
Now no more their pangs embitter,  
But like pearls in radiance glitter,  
Alleluia, now repeat

—Amen.

Turn where we will in the twelfth century, the central figure is that of St. Bernard of Clairvaux. The last of the Fathers, the first of Christian statesmen, (at the time when disendowment of the Church was as yet the policy only of the Turks), the courted adviser of kings and councils, he not only reformed the Church and left behind him one hundred and eighty religious houses, modelled on his rule; but he has given in his numerous commentaries and sermons, a rebuke and a contrast to the puny monuments of our later and baser age. As a politician, Bernard originated the greatest of the crusades. As a reformer he organized one of those noble armies of preachers who swept over Europe, compelling men to listen to the message of the Cross. As a champion of the Truth he encountered, and not only refuted but convinced and converted, the earliest and not the least brilliant teacher of Rationalism. As a hymn writer—though this be the least among the



many merits of his writings, he has left several most beautiful poems which derive additional value as devotional reading when we consider the pure gold of the author's character. Archbishop Trench remarks the subjective character of most of these hymns; perhaps this will account for St. Bernard rather than Aquinas, or Adam of St. Victor, being so often chosen as a model by Lutheran and other Protestant religionists of subjective tendency—a characteristic of all the best Protestant religious poetry. The "Jesu dulcis Memoria" is consciously or unconsciously the original of many such hymns as "How sweet the name of Jesus sounds." A hymn of uncertain date, the mystical tone and peculiar versification of which, the rhymed syllable at the end of each line being unaccented, resembles some of St. Bernard's. A literal rendering, identical in metre, is added, as a faint guide for the English reader to the mystical beauty of the original. The Phœnix is, of course, the Church, perhaps also in some senses Christ.

PHENIX INTER FLAMMAS  
EXPIRAUS.

## I.

Tandem audite me  
Sionis filie  
Ægram respicite,  
Dilecto dicite,  
Amore vulneror  
Amore funeror.

## II.

Fulcite floribus  
Fessam languoribus  
Stipate citreis  
Et malis aureis  
Nimis edacibus  
Liquesco facibus.

## III.

Huc odoriferos  
Huc Soporiferos  
Ramos deponite  
Ut phœnix moriar  
In flammis oriar.

## IV.

An amor dolor sit  
An dolor amor sit  
Utrumque nescio  
Hoc unum sentio  
Jucundus dolor est  
Si dolor amor est

## V.

Jam vitæ stamina  
Rumpe o anima  
Ignis ascendere  
Gestit et tendere  
Ad cœli atria,  
Hœc mea patria.

## EUTHANASIA.

## I.

Now shall ye hark to me  
Daughters of Sion.  
See ye me drooping?  
Mè, Love hath stricken so,  
Love is my mortal woe.

## II.

Lap me in odours,  
Fresh from the flowers,  
Stay me with citrons green,  
Apples of golden sheen—  
Quick as the flames aspire  
Faint I in lethal fire.

## III.

Hither rich odours bring,  
Slumberous blossoms fling;  
Strew ye the branches  
So as the phœnix dies  
I mid the flame shall rise.

## IV.

Has Love but sorrow been,  
Or, Sorrow love, I ween—  
All else above?  
This we enquire in vain.  
It is a pleasant pain,  
The pain of love!

## V.

Loose ye the bond of life,  
Hasten the mortal strife.  
Lo! the flames eagerly  
Waft me afar on high,  
In Heaven's Halls to stand—  
There is my Fatherland.

NOTE.—In the last paper read *Venantius* for *Venetius*.

## THE CONSERVATIVE PROGRESSIVE SPIRIT.

A reasonable growth in the decency and in the beauty of the externals of worship does naturally accompany and often help forward increasing devotion and a growing sense of God's presence with His Church, and of the service we ought to render to the heavenly King. The restoration of our churches, for instance, the color, and often beautiful adorning of our chancels, the vast improvement in our church music, the greater order, efficiency, and heartiness of our services, all instance this, and call for our deepest gratitude to God. The time has passed away, I hope for ever, when we could be content with dilapidated churches, the mould-stained walls of which are broken by patches of plaster into irregular deformity, and with rattling windows rifting and decaying, letting in every blast from which the high separating pews gave but scanty shelter even to the favored occupant of the safest corner. All this, I trust, has gone for ever, and with it the meanness of the holy table, with its discolored covering, its iron-moulded linen, and its discreditable plate, with a dingy surplice put carelessly or reluctantly on in the face of a gaping congregation, preparatory to the poor and often stammering duet which was then struck up between the parson and the clerk. All this, I hope, has vanished from among us for ever, and with this, too, is disappearing—would that it was wholly gone!—the monotonous reading from the pulpit of bought and borrowed essays, which, with their dreary dulness and lack of Christian truth, reach no soul. For these great and growing improvements we may all assuredly thank God. Better certainly is it to run the risk of some occasional excess in development than to bind down the reason and temper of the Church to an almost obsolete form of equivocal life.

But while I rejoice in this altered tone of our services, I must not fail to remind you that there may be changes in what may at first sight appear to be outward matters, which do involve great doctrinal questions. By the mere substitution of one outward form for another, there may be indicated in a very small alteration changes which reach very far indeed. With all such cases it is, of course, impossible to be too watchful. They may, if they are allowed to establish themselves without question, lead, almost before we are aware, into an alteration of our position as to great and fundamental truths. Thus, for example, our Church and nation did deliberately at the Reformation in the sixteenth century reject at once the tyrannous usurpations of the Bishops of Rome and the whole system of superstitious accretions which under the shadow of the Papacy had, mosslike, overgrown the fair proportions of primitive truth. This great restoration of an earlier purity was obtained at the price of a convulsion which could not fail to hinder and even destroy some things, and to endanger more which, though good and valuable themselves, were by accident united more or less directly with the discarding of errors. As time passed on, the loss of these, inevitable as it was, which had to be willingly encountered as the price of the great gain of recovered purity, began to make itself felt. Negligence, carelessness, sloth, and coldness of heart increased the evil. On this state of things broke, as God saw fit to give them, times of refreshing from the Lord. Such, I doubt not, was the great Evangelical move-

ment, reviving personal religion, at the end of the last and the beginning of the present century; such, I doubt not, was the awakening of the Church's corporate life, which is known commonly as the Oxford movement. Both of these aimed at arousing the dormant energies of spiritual life within our own Reformed Church; both in their main action, with human imperfection, mistakes, and failures, tended to accomplish this result. The changes produced or attended by each of these were a prolongation of the old existing line on which is planned our own sacred edifice. They might, in many of their details, be wise or unwise, successful or unsuccessful, but both sought to perfect, not to change, the Church of England. To the efforts, therefore, of both these, those who believe with equal faith in her Catholicity and in her reformation might, if their minds had breadth enough to free them from party trammels, heartily wish Godspeed. But there is another set of changes which men aim at, introducing changes which do not tend to the perfecting of our own system, but to the introduction, instead of it, of that which is in whole or in part another system. Such changes as these, whether their advocates do or do not see the conclusion to which they naturally lead, do really symbolize a body different from their own, and tend, as far as they are allowed, to transform our own into it.—*Bishop of Oxford's Farewell Charge.*

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#### CHURCHES IN DEBT.

Mind, we are no advocates for the cheap and nasty system—God forbid—but we set our faces against laying out money in elaborate ornamentation, which ought to be spent in paying bills for things which the Church could not possibly do without. These notions may be very old fashioned—no doubt they are—but they are at least honest notions, and if it be said in reply, “What, would you not have us make God's House as worthy of Him as we can,—is it not an honorable thing to expend our money in adorning His Sanctuary and making the place of His Name glorious?” We reply, undoubtedly it is so, but so long as the Church is in debt for necessities, you are not spending your own money in such ornamentation, but other people's; and this is certainly not honourable, and consequently is a kind of liberality which is scarcely likely to be acceptable to Him to Whom you offer it. Let the Church's debts be paid first, and then after that, if anything is over, spend it in painting, or sculpture, or music, or embroidery, or in any other way you please, but while the debt remains all that can possibly be spared ought to be set aside towards paying it off. Bricks and mortar, or coals, or gas, are very common-place things compared with silk banners or stained glass, or polychrome, but the whole question resolves itself into one of sheer honesty, and God is far better served by this than by any amount of elaboration at the expense of this. And, therefore, we have only to say again, to get a Church out of debt must be the first thing attempted, and to keep it out of debt the second. As a concluding hint we would beg those whom our words may concern, to ask themselves whether it is not often the case that articles of Church furniture, say, which they think they “must have,” are not, so long as they are in debt, mere superfluities, and mainly intended to satisfy the requirements of personal taste.—*Church Times.*

## THE PULPIT AND THE PARISH.

## ORDINATION SERMON,

PREACHED IN THE QUEBEC CATHEDRAL BY THE RIGHT REV. J. W. WILLIAMS, BISHOP OF QUEBEC, ON SUNDAY, THE 19TH DECEMBER, 1869.

And He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers for the perfecting of the Saints, for the work of the Ministry—for the edifying of the Body of Christ.—EPI. iv. ii.

“And no man taketh this honor to himself. No man taketh this honor unto himself, but he that is called of God, as was Aaron.” If he be not called of God, his usurpation of the office is but an illusion, and a mockery. To constitute a valid call there are two conditions, an external and an internal. What we are to esteem a sufficient outward call, our church informs us: “Those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given them in the congregation to call and send ministers into the Lord’s Vineyard.” What our church regards as the inward call may be seen from the question she proposes to candidates before she admits them to the first grade of the ministry. “Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?” These two conditions meeting—a man being inwardly moved by the Holy Ghost, and outwardly chosen and sent by constituted authority, he may make bold to believe that he is called of God to bear office in the church

With some of the offices named in my text we are not now concerned, further than to note the use they once had in the church. The twelve Apostles (as we may gather from St. Peter’s address before the filling up of Judas’ vacant place) were, and had need to be, eye witnesses of the facts of Christ’s life. But the name was not confined to such. It designated the highest order of the Ministry, whose function it was to plant the church throughout the world—whose authority was not over this or that particular flock; but who carried their jurisdiction with them wherever they went. The Prophets of the New Testament were in rank reckoned next to the Apostles. This is distinctly stated by St. Paul. “For Christ has set some in His Church, first Apostles, secondly prophets, thirdly teachers.” (Cor. xii. 28.) What was the Evangelist it is not so easy to determine. If the office was distinct from that of the Teacher (and this quotation just given, taken in connection with the text, seems to imply that it was not), there appears to be no authority for regarding it as a permanent necessity of the church. The word only occurs twice in the New Testament—besides its use in the text. Timothy was exhorted to “do the work of an Evangelist,” (2 Tim. iv. 5), and Philip who lived at Cæsarea, is called Philip the Evangelist. Now we know that Phillip, at least was a preacher of the gospel, who carried the good news into regions where it had not before been heard. Acts xxi. and viii. The Evangelist, it would appear from this, was a missionary teacher. It has long ago been pointed out that the text is

so worded as to imply that the offices of teacher and pastor are, in the order of grace, and in the administration of God's church, united in the same person—"And he gave some Apostles, and some Prophets, and some Evangelists." And then the sign is omitted. It is no longer some Pastors and some Teachers, but "some Pastors and Teachers." It would seem then, that, the Apostle by this change in his way of writing meant to describe one office with these two functions.

To this office you are about to be called. And, in obedience to the direction prefixed to the forms for the ordering of deacons, and of priests, I have now to declare the duty and office of such as come to be admitted to the ministry. Something I shall say concerning your duties as

1. Pastors ;
2. Teachers.

And first of the duties of the pastors. When a minister is called a shepherd, we must remember that this way of speaking comes to us from an eastern people, and we must take it therefore, clothed with its own peculiar associations. We must look to find its expressiveness in the usages of the time and country when, and where, our Lord, who brought in this way of speaking, lived. These differed somewhat from the usages of our country and time. The Syrian shepherd knew, and was known to, each individual member of his flock. His practice was not to drive them but to lead them—not to follow them but to go before them. These facts being borne in mind, we see what is meant when a minister is called a pastor. It is meant that he is to make himself personally acquainted with the habits and the ways, to win the affection of his people, of each one particularly.

Now this cannot be done without much personal intercourse. And more, it cannot come about without much thoughtfulness, and much sympathy. He has to watch over, to protect, to warn, to lead—not to drive—to bear and forbear; and with all kindness, to counteract the infirmities and the weakness of those committed to his care, to "carry the lambs in his bosom and gently to lead those with young." And this cannot be done without much thoughtfulness and much sympathy. Much sympathy—for this, after all, is the great enlightener upon points of character. You may see a person, and converse with him, daily—for years—and never know him. It is not to everybody that we feel disposed to open our hearts. No. Seldom does the human heart expand but under the influence of some genial warmth. We talk lightly upon different matters. We talk earnestly perhaps upon serious business, but how seldom, and to how few, do we lift the curtain that veils from the world's unsympathizing gaze the deep under-current of thought and emotion which, with its rise and its fall, its ebb and flow, constitutes the true life of the man! How seldom, and to how few, do we disclose all the agitations of the soul—the heart's peculiar joys and its own bitterness. Such a heart—so throbbing, so feeling, hoping, fearing, wishing, resolving, regretting—a heart so rich in all the passionate fulness of life—does each man carry about with him, though he seldom shews it. We were poor creatures indeed, if there were no more in us than meets the eye. Sympathy is the clear transparent light through which we look into our brother's heart—the genial heat which thaws the rigidity of his reserve, under which the deepest feelings—so sensitive to contract

and coil up at the cold touch of indifference, unfold and expand. If the pastor, then, be not rich in sympathy, he must, of necessity, be a stranger to his people, even though he be amongst them. "But how," you say, "how am I to become possessed of this talisman?" The answer is not far to seek. By communion with Jesus is communicated the Spirit of Jesus, the wideness of whose sympathy—the delicacy of whose tenderness—is the very thing we want. He who lives much in that Divine presence will grow and expand in spiritual capacity. The love of God shed abroad in his heart by such companionship will engender love to man, a tender love wise and full of sympathy. He who in all humility and lowly reverence, but in close and affectionate fellowship, has attached himself to the person of Jesus, has learned the secret that will unlock men's hearts. He who has "put on the Lord Jesus Christ," has made himself master of the spell. That sympathizing spirit then, which is the Master's characteristic, is one of the pastor's chief endowments. It will lead—it must lead—to much personal intercourse with his flock; much personal and much spiritual intercourse. Very right it is, and very desirable, that you should meet your people with friendly talk upon, and kindly interest in, their daily doings. This is excellent, but this is not all. It were preposterous to imagine that you have thereby discharged your pastoral office.

The true pastoral visit is the carrying of the gospel home. The proper introduction of religious topics—the judicious presentment, so to speak, of the spiritual side of your character—will need delicacy, judgment, and tact; but it cannot be omitted. It is the one thing which will make, or mar, your ministry. It is the great promoter, both in yourself and others, of personal holiness. And the advancement of personal holiness is the one end and aim of your ministry. There may be crowded congregations; there may be frequent and well attended communions; there may be numerous confirmations; there may be good order and all the outward signs of a flourishing church; and yet your ministry may be, after all, a failure. These are fair presumptions, (all perhaps that others have to judge by), but they should not, they must not satisfy you. By your visits from house to house, you will ascertain how much all these things mean; you will awaken that spirit of devotion, which will inform them with life and power; you will deepen religious impressions; you will guide religious enquiry; you will animate the timid, and restrain the rash; you will teach the proud and learn of the humble; you will do your great work; you will help forward the salvation of souls. And, rely upon it, in the retrospect, this will not be the least pleasing reminiscence of your ministerial career. I speak what I know. The memory of the old Christian friend—of the quiet cottage where, in the early days of my ministry we took sweet counsel together—has oft in after times come back across my soul like a breath from heaven. Believe me, my brothers, you will find this part of your work its own exceeding reward!

I will speak now a few words concerning the duties of a teacher. The faculty to teach and to preach is a gift of the Holy Spirit; but in some sort, and to a certain extent, it may be acquired. "That part of it which is spiritual is to be attained by a holy life, and a humble heart; that which may be called the human element is to be acquired, and acquired only—like all human acquisitions—by labour and care—by taking pains. These pains you must take. To avail yourself of the

best intellectual culture within your reach, is your bounden duty. The mind is the instrument with which you work. And you need that that instrument in serviceable condition; bright with use—keen in edge. Quickness of apprehension—strength of thought—force and flexibility of expression—these are the qualifications of a Teacher; and these are generated, and sustained by constant use. You must therefore keep up your habits of study. Study early, study late, study always." "But," you say, "so much learning cannot be needed by one who has only to teach unlearned men—will in fact be an incumbrance to him." That I deny. "But can a man require," you say, "all his mental cultivation whose lot is cast in back-woods, and remote settlements?" Certainly. So much the more. Were you living at some great centre of intelligence, the mind might with more reason be left to take care of itself. Did you meet every day men eager to propound, keen to discuss, and competent to criticize—each in his own walk—the whole cycle of knowledge—your mind could hardly rust. You would, in such case, be perpetually driven back upon research. Study would be forced upon you. And, even without this, your mind could hardly rust. The appreciation of facts—the prompt adjustment of known truths to fresh discoveries, rapidity of conception, and readiness of utterance, whatever things conduce to fertility of intellect, and all alive and aglow in the play and collision of mind, where "as iron sharpeneth iron so a man sharpeneth the countenance of his friend." But if you have not these favorable conditions for the growth of your mind, if your mind be not brightened by daily conversation by attrition of thought, if it be not stimulated and strengthened by obstruction of knowledge, and by compulsory exertion—are you to sit down contented in ignorance and mental sloth? Most certainly not. Listen you never to the stupid fallacy which asserts that because you have unlearned hearers you have no need of learning.

You will speak of course in "a tongue understood of the people," you will convey your instruction suitably to their ways of thought. Good sense and good taste will ensure this. But it is quite a mistake to suppose it is less difficult to preach, (to any purpose that is) to the uneducated than to the educated. It is comparatively easy to instruct a man whose mind meets you half way. But if you can compel the attention of a man who is unused to listen, if you can impress your subject, as a whole and in its parts, on his mind, with anything like substantial accuracy, that result has been attained by no small expenditure of mental power. The particular composition, or address, may or may not have cost you much, but the effect could only be produced by a mind in full vigor and activity. It is the practiced intellect that has method in its touch. Clear thought, good arrangement, statement so sharply cut that it can neither be misapprehended nor forgotten, these are the elements of a good sermon for simple folk. And these are the products of an exercised mind.

Another fallacy, too, there is, akin to this one of which I have been speaking; and not less fatal to the usefulness of the preacher who falls into it. And that is the habit of coming down to the audience. The worst possible mistake a preacher can make is to treat grown men, who have had experience of life, however ignorant they may be, as children. Uncultivated men it is true are impervious to abstractions, and cannot follow long trains of reasoning, but however illiterate they may be, they do think, and they do reason. How they think, and how they reason,

it is your duty to discover. And this you must do for yourself. No precept will avail here like a little practice. Mark men's ways of thought. Observation and reflection, a quick ear, and common sense, will be, upon this point at least, your best instructors. But settle it in your minds that you are ignorant of the very language in which you preach the Gospel to a man, till you can not only talk to him but reason with him, in a way that he can appreciate.

And now for the sources whence the substance of your teaching is to be drawn. These are indicated in the questions presently to be put. "Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same?"

Will you be diligent in Prayer? It is the source of your best—your deepest—knowledge. You can have—you can expect—no success without this. We ought always to pray and not to faint. To be instant in prayer is the temper of mind becoming to all Christians. And surely we, in the discharge of our sacred functions, are but beating the air if we do not throw ourselves upon the promises of God, and refer all our acts to Him. It should be the stated subject of your prayers, that God's blessing may rest upon your ministry; that He may illuminate your understanding and make you to know the truth; that He may open an effectual door of utterance by the which you shall speak the same; that He may give you a wise and understanding heart; that He may send His Holy Spirit to qualify you to labor earnestly and wisely in the cause of His Blessed Son, to make full proof of your ministry, to do the work of an Evangelist. And on each particular occasion—whether you are to speak to the sick or to the whole, whether you sit down to study and compose, or whether you rise up to pray and to preach—lift up your hearts and ask for the special blessings of God—Father, Son and Spirit—whose servant you are, whose work you do, and in whose name you think, speak, and act.

The next member of the question will serve also the purpose of a directory. "Will you be diligent in reading the Holy Scriptures and in such studies as help to the knowledge of the same?" Prayer and the study of the Holy Scriptures are with good reason joined in the same question. Without prayer you will never understand the scriptures, without the scriptures you will not know how, or for what, to pray. All knowledge is useful—useful to you—but a knowledge of the Holy Scriptures is indispensable; from them you must draw your spiritual sustenance; by them your soul must live; out of them you must lead the flock entrusted to your care.

But besides the study of the Scriptures, you undertake to give your mind to such other studies as belong to a knowledge of the same. And what are these subsidiary studies?

In the first place I would unhesitatingly put soundness scholarship. It is to be desired that all clergymen should read the Holy Scriptures, both of the Old Testament and of the New in the original tongues. And in regard to the New Testament, thoroughness of scholarship is tending more and more every day to become indispensable. The clergyman, if he aspires to speak with authority, if he would bespeak attention must qualify himself to do so by keeping abreast of the learning of the age. Men will not—they cannot—learn of those who know less of the subject than they do themselves. And even though your flock be simple,



and unlearned, yet they expect, and have a right to expect, knowledge in their teacher.

And besides being a scholar, the teacher of the faith should be well read in systematic theology; he should be at home in ecclesiastical history; and not unacquainted with the writings of, at least, the more eminent of the Fathers. This last line of reading will give life and reality to the two former. Nothing enables us more to tread with a firm step amid the inaccuracy, incompleteness, or imposition, of compilers, like some study of the writings which are the sources of history.

But when you are instructed in the scriptures, and the faith, and the history of the faith, something more is needed yet. It is necessary—absolutely necessary—that you should be not unversed in the best forms of contemporary literature. It is no disparagement of old standards to say, that we may not neglect the best writers and speakers of our own time. There are fashions of speech, as of other things. And we of to-day must speak as the men of to-day, if we wish to be heard. If we would influence our congregation, we must be awake to the questions men are asking. We must be alive to the thoughts that are astir around us. If we are not to be dumb, we must not to be deaf.

And now I have a word to say respecting your conduct of public worship. It is not enough to be sedulous in visiting, and diligent in study. There must be a preparedness of mind for the due celebration of your ministerial acts. When you lift your voice to lead God's church in prayer, how lamentably you are out of place if you be not possessed by the spirit of prayer. The beautiful form of our Common Prayer when read, without glaring impropriety perhaps, but with little feeling has not been used. Neither will the rules and modulations of a mechanical elocution supply what is lacking. Then, then you will be in fit frame to enkindle, and to lead the devotions of others when your own soul has been lighted up by private prayer, earnest and special. This, this, my brothers—the earnestness—the passionate entreaty of your private, special, prayer, this it is that will infuse the warmth of devotion into your public ministrations, and invest your celebrations with the spirituality and power which conduces to the "perfection of the saints—to the work of the ministry—to the building up the body of Christ." And the want of this will mar and maim the whole course of your ministry. Never, never kneel down to pray to God with, and for, the "great congregation" till you have prepared your soul—specially prepared your soul for that high office by secret prayer.

Your sermons, too, if they mean anything—must be conceived in prayer, and brought forth in supplication. Your commission "take thou authority to preach the word of God" authorises and commands considerably more than the reading of an essay. Whether your sermons be written or not is a matter better left to the decision of your own judgment, and the requirements of your own temperament, but, in all cases, your words should be weighed words, and weighty. The power of speaking continuously, without pause or break (in the language at least) belongs to the constitutional volubility of some; and can by most people be attained, if they be resolute at all hazards to keep up the stream of sound. But what a pitiable spectacle does he present, who, with the authority to preach the word of God, stands stringing sentences together without having anything to say! Never bring yourselves to this. Preach without manuscript if you will, but recollect

when you stand in this place, you are here not to say what comes into your head, but to tell out what you have thought. It is a presumption before God, and an impertinence to man for one to desecrate the ordinance, and weary the people, who knows not what he means to say. No man ought to ascend the pulpit who does not feel within himself that he has something to say which is worth the hearing,—that he has a message which must be uttered. This holds, whether the sermon be written or unwritten. There is, however, a point of difference. The unwritten sermon, if carefully thought out, is not likely dismissed from the mind till the time for speaking comes. But when you write a sermon; and are satisfied that your treatment of the subject is just—that for solidity of matter, and force of expression, you have done all that you can do; what then? Are you to dismiss the subject from your mind until Sunday comes, and then bring the paper into the pulpit, and read off your composition? That will never do! Whether you write or not, your sermon would be a speech, not an essay, a face to face personal address. Your mind must be penetrated with your subject, that your heart burns within you. Let the study of your sermon with prayer—earnest prayer—be the last effort of your preparation. Strike out every word expressing convictions of which you are no longer convinced, every indication of feeling which you no longer feel. Let your sermon be a real outpouring of your mind, at the time of delivery, and you will not preach in vain. The word of God so spoken will not return unto him void, but will accomplish, the thing whereunto it is sent.

Finally, my brethren, as pastors of the flock, as teachers of the people, you have but one object, the perfecting of the saints. the edifying—the building up—of the body of Christ.

### A NOBLE LIFE.

Being a Sermon preached in the Penitentiary Chapel, Kingston, on Jan. 30, 1870, the Sunday after the Funeral of Mrs. Plees, late Matron of the Female Prison, by the Rev. C. Pelham Mulvany, B. A.

St. Mark, xiv. 8.—“She hath done what she could,”

I. These words were spoken to one, with whose family our Lord had for several years been intimate, to Mary the sister of him concerning whom it was said to Christ, “he whom thou lovest is sick;” they were spoken after He had given to that beloved household the most signal proof of His Almighty Love, by restoring their brother to the home which for four sad days had been dark and empty; they were spoken on the eve of that more awful sorrow and death-conflict in which not only Mary and Lazarus and Martha, but we and the whole world have an interest: on the eve of His approaching Passion, the shadow of whose tragedy deepens from the contrast with this peaceful evening spent for the last time amid the home circle at Bethany. Thus the words of the text and the circumstances under which they were spoken, bring to our thoughts a picture of the last meeting and parting of friends, as also they sum up the record of a life, religious and therefore useful, useful and therefore noble, which has received the seal of the Master’s commendation, “She hath done what she could.”

What then had she done?

She had lived with her brother Lazarus and her sister Martha in the

little Village of Bethany, on the slopes and in the shadow of the Mount of Olives. We find from Scripture that this family enjoyed the society of many friends and acquaintances, who were sufficiently attached to them not wholly to fall away even in time of trouble. But among their many friends this household had one Friend, of Whose Dignity at first they guessed but imperfectly. He, of whom we confess that He is Perfect Man as well as Perfect God, did not refuse, when on earth, to taste of the imperfect solace of human affection. Being verily and indeed man, He condescended to have His human friendships, to choose His special companions. One of these lay on His breast at supper, very near to Him, very close to His human heart. Three of the Apostles were specially loved; were allowed to follow when all other companionship was excluded. So of this favored household at Bethany, our Lord was, in human phrase, the Friend of that family. At their home He rested, who would have no home of His own. Martha was cumbered in serving Him; Mary had sat at His feet, not once, it is likely, but many times. This intercourse had ripened, had grown as it is the nature of kindly human feeling to grow with absence; had been renewed with each of our Lord's yearly visits at the Paschal season to Jerusalem, close to which was Bethany.

At length the time came when the worth of this friendship was tested, when the value of this intimacy with Christ was put to the proof. He who had been loved was sick, and, as it so befel, the great Physician was absent—the stress of sickness grew, yet He who had been with them in the hour of health and gladness made no sign to their sorrow; day after day went by, and the shadow of Mount Olivet lengthened from morning to evening, yet the Master's step, though watched for, sounded not in His friend's death chamber. It was a trying time; it was hard to bear. But Mary "did what she could." She trusted Christ through all. In sickness as well as in health, in dark days as well as in bright days, her heart was fixed and her faith unswerving. And well did that Divine Friend answer to her faith in His friendship. He had not seen fit to avert death, but He could recall life. He who had delivered to her mother the ruler's child, when life had been but just extinct, He who had restored to the widow of Nain her son, not only dead, but being carried out for burial, He now, by a further advance of miracle, recalled to life the corpse on which the disintegrating forces of death had wrought, to the uttermost, their work of ruin. My brethren, a heathen poet once prayed to his false god, and the prayer is so natural, yet so hopeless, that it touches our hearts at this day to read it. He said,

"Oh, that Jupiter could restore to me the years that have gone by."

But what Jupiter could not do, Jesus Christ, by this miracle, accomplished. Jesus Christ called back from its grave the happy past. He gave back to this household, His friends, the happy days that seemed to have fled forever. It was soon after this great benefit had been bestowed, that we read in the beginning of the 14th Chapter of St. Mark, of our Lord's last visit to Bethany. He sat once more with Mary, and Martha and Lazarus, and Simon, the leper, who had, doubtless, been healed of his leprosy. Once more He made their home His resting place. Well might they love Him who looked on Him there! They beheld Him, by whom the leprous plague of Simon had been rebuked, at whose feet

Mary had sat, Who had wept with Martha, Who had cried with a loud voice, "Lazarus come forth;" He, their friend, teacher and preserver, sat amongst them, surrounded by the human hearts He had gladdened, by the faces, from which He had banished the tears of bereavement and the pallor of death. Well, indeed, may we believe that all who were then present loved Him; but, it is remarkable that Mary alone gave expression to her love, by an outward act of worship. The mystical interpreters of Scripture distinguish Mary and Martha as the types of the contemplative and of the active life; it is Mary, of the contemplative life, who had sat at the Saviour's feet, while Martha was cumbered with duties, lawful, indeed, but worldly and unspiritual; it is Mary who represents the higher religious life, the counsels of perfection: she is faith formed by charity. It may be that, as He sat in the midst of the friends, His discourse was like that which He is recorded to have held about the same time with His disciples—a discourse Divinely prophetic of His coming Passion and triumph, yet laden with a burden of human sorrow, and heavy with the shadow of that hour, whose bitterness He foreknew so well. And if so, surely Mary must have felt just then what it was to be about to lose the earthly presence of such a Friend. Surely at that moment she must have recalled all His sayings which, like that other and more glorious Mary, she had kept and pondered in her heart. And, if so, what marvel that, as she mused, the fire kindled within her soul and could not but find expression in an outward act. She did not say in her heart, "Christianity is a religion altogether spiritual, it admits of no outward sacrifice." She did not stay the yearnings of devotion with the cold reflection, that God needed not acts of ritual or costliness of offering. No, she took the most precious thing she had, the costliest, the most beautiful—the alabaster vase of perfume—and brake it in adoration over the feet of the Saviour. And He, who saw her heart, did not disdain her offering.—In the words of the text He sealed it with His approval, "She hath done what she could."

II. Her lot has been, by Christ's own appointment, fame; that of others, who have since followed in her steps, has been for the most part obscurity. Among men in this dark and evil age, which calls itself an "age of light," the Saints of God are hidden. "Uncertified by high angelic sign," (\*) they work no miracles, we do not see the heavenly guardians who wait on their words and deeds. They die just like other men and women, and are as soon forgotten. The impression of a solemn funeral chancel like that of last Friday soon passes. To-day the peal of the music still vibrates in our ears, to-day we see our Christmas decorations veiled, and the chancel draped in sombre black, to-day we mark a vacant place, and miss the presence in our midst of her whose hand will never wake the tones of earthly harmony again. But as time passes, and fresh events crowd out the old ones, even this will be forgotten or but faintly remembered. Therefore I deem it fitting to commemorate her who has just gone from amongst us, and to give, though it be by but a passing and ephemeral tribute, expression to the sorrow with which I am well persuaded all in this large assemblage of my fellow Christians sympathise. And assuredly to her and her work here we may find comfort in applying these words of our Saviour Christ, "She hath done what she could." For, my brethren, God seeth not as man seeth. Of late the two great nations who speak our mother tongue

\**Lyra Apostolica.*

have joined to mourn over one good man's memory; but yesterday I read how England's navies, armed in panoply of battle, escorted to their peaceful resting place the remains of the American Philanthropist. But I tell you that not less precious in the sight of God is the death of the least among His Saints, that mightier and more awful than any earthly armaments are the heavenly legions who keep watch over the relics that shall one day be glorified. There were few to commend or praise the Prison Matron. Her's was a difficult, an obscure and a thankless task. It is true that you by your conduct have shewn that you appreciated her kindness and willingness to sacrifice her time and comfort, in what she did to enable us to introduce music into the Services of the Prison Church. It is true, and I am proud to be able to record it, that when once every week, often twice, she and one other lady, her friend, were obliged to pass at night through the corridors of the prison on their way to music practice, never once did they encounter from the men before whose cells they passed a look or a word of disrespect. And it is true that the Warden of this Institution has long seen and valued her conscientious life and single-hearted devotion to duty; also that his family have for years past cheered her by their friendship, and of late undeterred by fear of an infectious fever, have been with her to the last. But notwithstanding this, the life of a Prison Matron is a hard and cheerless one. The administrator of a rigorous discipline, she must enforce silence, separation, often times rebuke. How was it then that she of whom I speak has gained from those under her charge, not respect, but esteem, tender remembrance, passionate regret? My brethren, it was because she carried out her hard line of duty in a Christian spirit, it was because in all relations of life she tried to keep in sight the one Christian motive, "Do all in the name of the Lord Jesus." Most of you knew that she was in faith, as well as in outward worship, a zealous and attached daughter of our branch of the Church,—the Church of England,—in the spirit of that Church her life was lived, fortified by the Prayers and Sacraments of that Church she found comfort at the last.

III. Do you ask me what is the result of all this? Do you ask me, especially you who have been directly under her care, and who have been each of you the objects of her efforts and prayers, what is to become of this good work which she began. Is it to be left half completed, like the tower which he that began was not able to finish? The noble Christian life now taken from us, is it to be a failure? My sisters in Christ, the answer is with yourselves. You know how she sought to separate the younger ones among you from evil companionship, how she tried to discipline hasty temper, and to win cheerful submission to hard but inevitable laws. You know how she endeavoured to lead you to those habits of Christian faith and Christian work, which can alone give hope and security to your future. The future life of every one of you is the completion of her work. She has begun it with you. "She has done what she could."

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NOTE TO "A NOBLE LIFE."

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Mrs. Plees was, for seven years, connected with Kingston Penitentiary, during five of which she had entire charge of the female convicts. This is a position hard

to fill, so as to maintain order, to ensure the daily tale of prison task work ; harder still the effort to turn these into a discipline of penitence, a reformatory probation willingly endured, and therefore both tolerable and salutary. Such was the end which the late matron set before herself, and to which she felt called. Gifted with a rare combination of qualities, considerable sagacity in judging as to character, and large charity and tenderness, the power of command and the power of forgiving, she had a strong will which did not easily give way even in trifles, a sense of humor which made her a most cheerful companion, and a mind cultivated by much reading and by the constant study of music. Firmly attached to the English Church, her favorite books were the Christian Year, the sermons of some of our great divines, especially Liddon and Keble, and the devotional books of Dr. Neale and others of like stamp. From the time that I took charge of Chaplain's duty at the Prison, I was in daily intercourse with this excellent christian lady. I was constantly in the habit of consulting her experience about different cases as they arose, therefore I speak so strongly, not that I write for effect, or marring a beloved memory with idle praise.

To the life prisoners she was especially devoted. Instead of spending every alternate evening (as the prison rule allowed) among her friends or away from the prison, we could hardly ever induce her to leave it. She preferred passing the summer evenings in the prison garden, so that the life-prisoners might enjoy recreation and fresh air. At other times she would read to them and instruct them. The younger girls, some of whom came to her very ignorant, the waifs and strays of a selfish civilization, she taught various kinds of needle work and the duties of domestic service. In her religious teaching she was very practical, never allowing sentiment or High or Low Church cant, or "goody" talk to usurp the place of work. Her influence with the women, some of them most daring and desperate, was immense ; indeed, there was something magnetic in the look of her clear brown eyes and in her firm though gentle manner. One of the convicts, who was afterwards undergoing penal discipline in Toronto gaol, admitted on one occasion, when her insubordination had given a great deal of trouble, "that she could never resist Mrs. Plees, of Kingston." A convicts woman who had been seven times an inmate of the Penitentiary, and was famous at being hardened and unmanageable, on the morning of Mrs. Plees' funeral, set about her prison duties with quiet submission, saying "that she did so as a token of respect and love." I could multiply such instances, but will only add the official words of Mr. Ferres, addressed, as I believe, to the Head of the Government,—“in all her discharge of duty in the prison, Mrs. Plees showed the influence of religious principle.”

In her last illness she was tended with a devotion which money could not have hired, by two convict women, life-prisoners, and visited with constant care by a young lady, whose family had been her associates in Church work, at St. George's Church, Montreal. She received the Sacrament of the Holy Eucharist, and to the last her great comfort was to hear, and, while strong enough, to join in the prayers of the Church.

When in May, 1869, the effort was made for the first time to introduce music into the services of the Prison Church, Mrs. Plees offered the use of her melodeon, and her services as organist at practice and Sunday services. Though often, especially of late months, when her health was failing, hardly able to bear the fatigue, she never missed a practice. It is hard to explain how great a boon Church music has been in this Prison. Many who were life-prisoners, or who had long sentences, had not heard the sound of a hymn for years. More than one old prisoner shed tears the first time the hymn "Sun of my soul, Thou Saviour dear," was sung by the convict choir. The gratitude shown by the men and women of the Prison congregation, now under my care, to the memory of Mrs. Plees, can scarce be conceived, but can be in part realized by those who heard the solemn funeral service chaunted over the mortal remains of her whom all that sang then had known as a friend, in this Prison Chapel, on Friday, January 28, 1870.—C. P. M.

THE ROMAN LAITY of Hungary, are demanding the right of participation in the management of Church affairs.

METHODISM AND MORMONISM.—Brigham Young says that more of his followers come from the Methodist than from any other denomination.

WHAT IS THE CHURCH?—AND WHAT DOES IT DO?

An excellent address has been delivered by the Rev. Mr. Beecher, of the United States, on the Character, Polity, and Services of the Church of England, from which, by request, we publish a few extracts:—

Of all Protestant Churches, the Episcopal best deserves the name, REFORMED. She preserves so many of the usages and excellencies of the Roman Church, and so few of her errors, that it is quite easy to perceive that she is a Reformed Church. All other Protestant Churches seem revolutionary rather than reformed. The reformation in England was more than two hundred years long. There were no volcanic convulsions; no one brilliant Fourth of July day in which the great reform was proclaimed. Nor was the reformation purely and disinterestedly religious. When the Pope (Urban V., 1365) demanded large sums of money, in payment of tribute long in arrear, Parliament gave willing ear to the reformer Wickliffe, who denied the authority of Rome, and so excused the nation from paying its debt. Afterwards (1380) this same great man finished a translation of the Latin Bible into English! He wrote tracts for the people. He revived preaching to the people. His disciples went dilligently up and down the land, teaching and preaching the truth and the authority of Holy Scripture.

Thus, one hundred and fifty years before Luther was heard of as a revolutionary reformer, (1518) the leaven of Bible reading and private thinking was at work among the English people. But the Church in England was still Roman Catholic, notwithstanding the work that was going on among the people. The followers of Wickliffe, known in history as Lollards, have furnished thousands of names to the Bishops' list of heretics, elsewhere known as the noble army of martyrs. During the reign of Henry VIII. (1534) the Church in England was declared independent of Rome. This was perhaps the crisis of the English Reformation. King Henry was a man not unlike famous King David in his love of women, his tempestuous piety and intermittent conscientiousness. He was a many-sided, large-patterned man; a riddle to all small-eyed writers of history. This curious King, having married his brother's widow by special permission of the Church, by and by applied to that same Church to declare the marriage unlawful; and when the Bishop of Rome would not grant this required divorce, Henry, the headstrong and hearty, declared it himself, married again, laughed at his own excommunication, caused himself to be proclaimed supreme head of the Church of England, and to prove that in all these steps he was quite right, he cut off any man's head who should dispute or deny the same —*e. g.*, Sir Thomas More, (1534.)

Thus, then, we come to a Church independent of Rome, but not yet reformed. The Bible was in many churches. Yet men, not a few, were slain for reading it and talking it. Among these, William Tyndale deserves our mention; for he translated the New Testament into felicitous English and published much wise doctrine, in consequence of which he was duly strangled and burned. The King multiplied Bibles, but cut off Bible readers. After Henry and his stormy ways came pious and gentle Edward VI. to the throne, and at once the flower of

reform began to blossom, and the Church to show the features which she wears to-day. The English Bible was read by Lessons at morning and evening Service as now. The Liturgy was translated and said in English. The Creed of the Church was packed in Forty-two Articles, afterwards reduced to the famous Thirty-nine. Accordingly both the bread and the wine were given to the common people at the sacrament. And other reforms and purifyings were set afoot. Edward's reign was a short one, (1547-53,) long enough to introduce these changes, yet short enough to keep the Protestants from getting too much headway. After him came the pious but gloomy and unhappy Queen Mary, who strove to bring the realm of England back to Rome. She caused persuasive fires to be kindled for the good of dissenting souls. She did what she could, but she could not undo the Reformation. Parliament and the people were too much for her. But her opposition kept the reformers from running into extravagance and cruelty. After Mary came Elizabeth, who caused Roman Catholics at one extreme and Puritans at the other to feel her scorn and suffer fires, imprisonment and death. Then came James I., of England, by whose order our present Bible was prepared and printed and authorized. And thus from reign to reign the Church of England came down, acquiring little by little her present shape, and laying off the corruption and unreason of the Roman Church as then existing and administered in that rude age. The Prayer Book may be called substantially complete as we now have it, in the seventeenth century (1661.) Thus this reformed Church of England filled up nearly three hundred years in her work of purifying and simplifying. And of all Protestant Churches, therefore, she best deserves the name Reformed.

In this country, the first parish of this Church was probably that in Jamestown, Virginia, (1606-8.) Down to the Revolutionary War, the Church in this land was under the care of the Bishop of London. Shortly after the Revolution an application was made to Parliament to allow an American Bishop to be consecrated. But the Puritans and Presbyterians opposed the proposition, and so Mr. Seabury, the candidate, had to put up with a second-rate consecration at the hands of certain Scotch Bishops. But at last, in 1787, Parliament allowed the Archbishop of Canterbury to consecrate three regular, first-class Bishops for New York, Pennsylvania, and Virginia, respectively. Since then the holy unction has not been allowed to fail. With pious care it has been propagated. And the Episcopal Church in these United States stands to-day as truly and regularly in the line of the Apostolic Succession as the Church of England herself.

After this mere outline of her history, it remains that I note some of her excellent uses and beauties. (The following points are then dwelt on at length):—

1. The Episcopal Church offers for our use the most venerable liturgy in the English tongue. The devotional treasures of the Roman Catholic Church are embalmed and buried in Latin. But in English there are no lessons, gospels, psalms, collects, confessions, thanksgivings, prayers—in one word, no religious FORM BOOK that can stand a moment in comparison with the Prayer Book of the Episcopal Church in the two-fold quality of richness and age.

2. The Episcopal Church preserves a high grade of dignity, decency, propriety and permanence in all her public offices.



3. The Episcopal Church furnishes (to all who need such comfort) the assurance of an organic and unbroken unity and succession from Jesus Christ through the Apostles, by a line of authentic Bishops down to Bishop Huntington, of this Diocese.

4. The Episcopal Church is excellent in her provisions for Christian education and pious drill.

5. This Church makes a distinction between her Creed as a Church, which all her officers must subscribe, and that much shorter declaration of faith which she expects from her children.

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#### PAROCHIAL EFFICIENCY.

The parochial arrangement of our Church is undoubtedly the best that can be devised for securing the co-operation of the clergy and laity, and for promoting the general efficiency of the Church, if it be properly carried out. It enables each clergyman to labour within a circumscribed sphere, and it provides him with the appliances which are necessary to carry on his labours with success. He has the advice of his vestry and the assistance of his churchwardens; and he either does or may enjoy the co-operation of Sunday School teachers, district visitors, and other persons interested in the Church, and willing to work for its advancement. In my opinion no comparison can be made between the facilities for efficient work furnished by our parochial system and either the itinerancy of Methodism, or the congregationalism of other bodies. It has always seemed to me that in all respects our clergy have greatly the advantage over the ministers of every other denomination, and, therefore, they ought to exercise much greater influence among their people, and the Church should make greater progress as the result of their visitations and labours.

I have sometimes latterly asked myself, and I know that many other laymen of the Church are asking themselves the same question, whether our success in purely Church matters at all corresponds with our facilities,—whether we build churches and schools in the same proportion, and bring into our communion to the same extent the people around us, as some other religious bodies, not even to say in a quarter ratio? This undoubtedly is a very important question, and should not be answered lightly. I have had long experience in the working of our Church in Canada, and have made during the last twenty years very careful observation of the conduct of our clergy, and of the condition of our parishes. All my sympathies incline me to a favourable judgment on behalf of the clergy and the Church; and yet I am free to confess that I begin to suspect there is something radically wrong amongst us. We do not seem to me to advance as rapidly as we should do, or to have that influence in the country which might naturally be expected from the excellence of our system and the education of our clergy. Except in a few cases, most of our parishes are simply dragging on a miserable existence without activity and power, whilst in some of them there are scenes of unpleasantness and confusion which are a reproach to the very name of Christianity. It is only now and then that any special effort is being made for the building of new churches and schools, and it is a deplorably common thing to hear of individuals and whole families be-

ing driven from our communion, and settling down amongst the Methodists. I have in my mind's eye at this moment numerous places where the Methodists and others have been permitted to step in and positively take our ground from us; and I can recall during the last few years dozens of cases in which we have lost the most excellent families, when a little more attention and zeal would have retained them in the Church. I don't want, Mr. Editor, to depreciate our Church needlessly; and I am far from wishing to think uncharitably and to speak censoriously of any of the ministers of the Church. I love both too ardently to array myself in hostility against them. But it is no use at all closing our eyes to facts, and deluding ourselves into the persuasion that everything is right and prosperous amongst us, when it is not. We must be either blind or mad if we do not see and admit that dissenting places of worship are everywhere springing up around us, and that by the supporters of such places the most strenuous exertions are made to spread their principles, and to render their services attractive, and that success in a great measure attends them to the disadvantage of the Church. There are some parishes amongst us full of life and fire, where the clergy lay themselves out to work heartily with their people, and where the Church carries everything before it. But there are others—and these some of the oldest parishes in the country—where things are at a stand-still, or worse than that; where the clergy and people don't work together harmoniously at all, where the Services are flat and insipid, where the churches and school-houses are falling into decay, where the congregations are becoming "small by degrees and beautifully less," and where upon our ruins almost other churches are being built up.

Now, Sir, I have observed these things with a great deal of pain, and I would not think of bringing them before the Church in this public manner if it were not with the hope of arousing attention to the consideration of the subject prior to our annual vestry meetings, and our approaching Synods. In my humble judgment we ought to enquire whether these things be so; and if we find them as I have indicated then we should ask the further questions, what is the cause? and what must be the remedy?

I have no doubt in my own judgment as to the actual state of things; and I can further satisfy myself on the other two questions; and if I throw out another idea or two, it is not with the intention of extending the subject but rather for the purpose of opening up the way for its discussion by other pens in your pages, if you will permit it. It does not appear to me that the blame is to be thrown entirely upon one party in the Church. I think that both clergy and laity are in some respects equally at fault. Many of the quarrels which disgrace the Church and impede our work, are the result of mutual intolerance and suspicion, and anger, and pride. I believe that very often we of the laity are not willing enough to help our clergy with our money and sympathy, and co-operation; while perhaps we are too willing to take up sides against them if occasion should arise. At the same time I am very strongly of opinion that the clergy themselves are responsible for a great deal. With every disposition to pay deference to the ministerial character and office, I am not quite certain whether some of our clergy do not arrogate to themselves a little too much dignity and authority, and whether in the assumption and exercise of their priestly

prerogatives they do not sometimes hold themselves too much aloof from their flock, and whether in other cases they do not attempt too much to rule and dictate as though in the Church they were infallible and supreme. I have seen numerous instances of this kind where the most unhappy results have followed, and where a little more unbending and conciliation on the part of clergymen—where a readiness to confer with their people, and to act in concert with them, would have prevented a rupture in the parish, and have secured the extension of the Church. Nothing can be more fatal to a minister's influence and usefulness than to isolate himself from his people. He is not independent of them; he cannot work without them. It is the greatest absurdity imaginable to suppose that the clergy alone constitute the Church, and that the people have no other function than to give and obey. We are constituent elements in the Church, and without the laity the clergy would soon find themselves in a sorry fix. The object for which the Church is established is to benefit the people; and it should be the aim of every clergyman to carry his people with him in sympathy and action in all his services and plans. If he will do this, he will readily acquire influence, and the Church will get on; but if he is regardless of this, and attempts to act independently and with a sort of irresponsible power, he will do little good, and the Church will make small advancement under him.

There are other cases, too, in which our clergy are too much wedded to old customs and habits, and in which they refuse to advance with the times lest they should introduce some abomination into the Church. Now, Sir, it seems to me the greatest folly in the world to try to keep us at a stand-still,—to bind us down to what we were forty years ago. There are changes constantly going on around us. Society is always advancing, and the Church must advance with it. As the population grows it is our duty to increase our church accommodation, and wherever a separate church and parish can be supported, there they ought to be formed. The more parishes we have the better, and any clergyman who refuses to go in heartily with his people for church extension because he is afraid of losing so much of his old parish and his old authority, is guilty of a grievous wrong to the Church. Our Church ought to be the first church planted in every locality, and our clergymen should lead the way in establishing schools, in holding cottage lectures and regular Services, in building new churches, and in securing separate parishes and a full supply of ministerial labour. Where this is done, as it is in the States, the Church flourishes, and Dissent is nowhere; but where this system of aggression is discarded, and we are tied down with a conservative propriety to the things of the past, the Church declines, and Methodism is rampant.

I could mention many instances in proof of these opinions, but I will not further trespass upon your space. I want to see our Church the first in the Dominion, full of life, and splendid in its progress. I am sure this may be the case with it; and in closing this letter, which is already too long, I shall suggest in order to aid this, and to make our parishes everywhere thoroughly efficient, the following among other things:—*First.* That all our churches be free, and that we trust to the Offertory for support. *Second.* That we have Select Vestries to confer with the clergy, and to help in all parochial matters. *Third.* That our parishes have a more direct voice and influence in the election of their clergy-

men. *Fourth.* That our clergy try to make their preaching more attractive and the Services of the Church more popular and earnest. *Fifth.* That we follow up the people wherever they locate with separate schools and churches, and that we give more attention to cottage meetings, select classes, public lectures, and special Services. *Sixth.* That we all work together more heartily and unitedly, not for our own gratification, but for the Church's advancement. With these things our Church will succeed, and we shall become a great power in the land.

I have thus opened an important subject, Mr. Editor: and I shall be glad if your own able pen will discuss it further, or if some of your correspondents will favour you with their views upon it. My object, I am sure, is good, and if I have here said anything wrong I hope I shall be forgiven.

A CHURCHWARDEN.

(In addition to the above we have been favoured with the following letter, which originally appeared in the columns of a contemporary. We insert both without committing ourselves to the views of either. The subject is important, and within proper bounds we may allow its discussion in our pages.—EDITOR.)

"The clergy, true to their instincts, keenly alive, as they are—always have been, and ever will be, to their own peculiar interests—have so skilfully manipulated everything, that they still, as of old, retain in their own hands the management and control of everything worth controlling. What are the means, which they have brought to bear for the attainment of this object? The principles of "*Episcopal veto*," and the *confinement of all ministerial patronage to the Episcopate*.

I maintain that two more potent or ultramontane principles could not have been selected, and that their effect is *practically* to debar all lay action from a proper participation in the management of all important matters connected with the affairs of the Church.

Let us for a moment analyze "*Episcopal veto*." By "*Episcopal veto*" is meant the power which a bishop has to negative or say nay to any measure connected with the Church which he does not approve of, without any right of appeal. It may be asked, "What is the use in synodical action, where such a principle exists? To what purpose are deliberation and discussion in any assembly where its chairman has the privilege or power to say 'nay?' Are not debate and discussion a mere idle waste of time? The dimmest vision will not require either the aid of a pair of spectacles or a microscope to see the magnitude of the power which this principle of autoeracy and ultramontaniam places in the hands of one man, for good or evil. What an engine it would be, for instance, for the introduction and dissemination of Ritualism.

Let us now consider the subject of "*Ministerial Election*." The opinions are various on the question. In whose hands should the *selection* of our ministry be placed? I shall give mine, why I think that it ought to be in the hands of the laity. The Church consists of three orders,—bishops, clergy and laity, a trio in uno. Each possesses equal and distinct rights and privileges; the duty of each is to guard its own peculiar interests; but to do so, without any infringement of

and with every respect for those of the other two; the bishops and clergy should not coalesce to lord it over the laity, nor should there be any combination on the part of the laity antagonistic to the bishops or clergy. Their motto should be that of *toleration*, not *antagonism*. They should work together, as one harmonious whole—each possessed, in the fullest sense of the word, of the idea that the one sole object of their organization is the well-being and prosperity of the Church.

Of these three orders the laity is a most important element. At a low calculation its proportion to the clergy is 500 to 1. They are the rank and file, the bone and sinew. Without them what would any church be? It would resemble a general without an army, a ship without a crew. How could it exist? Who would maintain it? Could or would the clergy do so, if deserted by the laity? Would it not soon perish from inanition? Taking into account, therefore, its numbers and its support, apart from all other considerations, the *fact* must be universally admitted, that the laity is a most important element in the constitution of a church, and that its influence is an item not to be ignored. The old saying "*ubi tres ibi ecclesia*," may be very true, but according to modern ideas, and the expensive machinery of church government, a church without lay support would cut but a poor figure. It is needless, therefore, to dwell longer on the importance of the *people* of the Church, in contradistinction to the *clergy*. It would be a waste of time to do so. Is it not, then, a suicidal policy on the part of the clergy, the monopolising into their own order, among many others, the appointments of lay patronage? Would it not be better, fairer, and conduce more to the general interests of all parties concerned, to admit, that the concern is simply one of partnership, and that the best way for the clergy to make the laity to feel an interest in the Church is to make them real partners in the business?

It stands to reason that a congregation which has the selection of its own minister, will, under him, enter more fully into the interests of the church, will support its cause, protect its interests, in fact, aim at its perfection, than under one whom they never wanted or asked for! The power of doing good will be greatly lessened in the one case, while that harmony of action so essential to the effectual working of a parish will be strongly developed and greatly strengthened in the other. In this diocese (Huron) all ministerial patronage has been placed in the hands of the bishop. He can appoint any man he likes without consulting the congregation. So long as he lives no one need dread the appointment of a Ritualist. His well-known views on the subject of Ritualism are a perfect safeguard, but when in the natural order of things he passes away, what protection have we? A man strong on this *questio vexata* may gain the Episcopate, and what then? Is it to be supposed for one moment that there would not be, if not a rapid, at least a gradual influx of these "would-be infallibles?"

To counteract, therefore, its possibility, I venture to propose, for the consideration of my brother laymen, this question of Lay Prerogative. Let the subject be well ventilated, at all the next Easter vestries through the Diocese. Let there be decided unity of action, and some resolution be adopted embodying this principle, with instructions to the several delegates, that action be taken thereon at the Diocesan Synod, to be held here the ensuing summer."

## THE SCHOOL AND THE MISSION.

## CHURCH ASSOCIATIONS.

We are glad to find that the subject of Church of England Associations for the promotion of the intellectual and religious improvement of the younger members of the Church, is beginning to receive more attention. It is to be feared that this important agency for increasing the influence and usefulness of the Church, has too long been neglected by us, and that in consequence a great number of our young men have sought religious exercise and Christian work in connection with "Young Men's Christian Associations" instead of finding them in the borders of their own Church. We are not in any form disposed to decry the "Young Men's Christian Association;" on the contrary, we believe it has been very largely honoured by God as an instrument for good. We prefer, however, to have amongst ourselves similar Associations of a distinctive Church character, by which our young people may have provided for them the exercises they need without having to seek them elsewhere. It is of prime importance to keep hold of the young,—to educate them fully in Church doctrines and usages, and to train them up gradually for the performance of useful labour. If we fail in this, the Church will lose ground, and will lag behind instead of being in advance of other communities. There is no difficulty in providing suitable exercises for all our young people; and in proportion as we do this we shall meet the wants of their nature, attach them to the Church, and render them useful in society.

One of the best methods of securing these ends is the establishment in every parish of a Church Association on the basis of the Constitution prepared and published under the sanction of the late Bishop Strachan, and copies of which may be obtained from the Messrs. Rowsell, of Toronto. This Constitution provides for a regular meeting of the members for religious devotion and intellectual discussion, and also for the performance of sundry useful offices in connection with the Church, as district visiting, Sunday-school teaching, cottage meetings, &c. The members are thus brought together within the fold of the Church, and while improving their minds they are enabled to cultivate friendship with each other, and attachment to the Church; and in all such cases the practical effect is highly beneficial. In Hamilton such an Association has been successfully established in connection with the parish of Christ Church. We are glad to see that in Montreal, and other places, similar efforts are being made. It does not follow that the same plan is to be adopted in every place. We cannot secure in this, any more

than in other matters, absolute uniformity. It is not desirable we should do so. The general principle can be adopted under certain fundamental rules, whilst variations of management and exercise may be admissible according to local and other circumstances. Of course much depends upon the manner in which the Associations are conducted both as to the success which will attend them, and the good they will do. They must not be bound down to a stereotyped plan; there must be freedom and elasticity; and if the clergy will heartily take the lead, they will have no difficulty in gathering round them a band of young people who might be made of incalculable advantage to the Church. The subject should everywhere be taken up; and to this end we now give it special prominence.

#### OUR SUNDAY SCHOOLS.

There is much good sense, as well as plenty of food for thought, in the following from a correspondent of the *Standard of the Cross*. We are convinced that with all the excellencies of our Sunday-schools, and important as they are to the Church, there is need of a thorough reform in the system:—

Wise and good men of nearly all Protestant denominations are coming to doubt the benefit of Sunday-schools as at present conducted. Nay, some of them go so far as to denounce them as *positive evils*, and sustain their position by very good reasoning. At a Synod of Congregationalists not long since, in a New England town, the system of Sunday-school instruction as at present generally pursued, and especially the current Sunday-school literature of "the period," were denounced in no measured terms as highly pernicious. Still later, at a Sunday-school Convention recently held at Cincinnati, it was asserted and sustained that not less than 2000 young men who were *known to have been reared in the Sunday-school*, but were now too old to attend any longer, instead of going to church, passed Sunday mornings in riding out, or in places of amusement, and saloons. The speaker argued that had the Church been made paramount in the minds of these youth: when they were children, they would have been more likely to be found habitual attendants at church now, instead of forsaking the sanctuary, and violating the laws of God.

Said a man of much wisdom and experience recently:—"There are three serious objections to the present Sunday-school system: first, that of making the Sunday-school superior to the church; second, that of substituting Sunday-school instruction for parental; and third, the *trashy* character of our Sunday-school books." These are very weighty objections.

If the Church is to have a healthy, substantial growth, we must in this respect adopt the wisdom of the Roman communion, and begin with the children, and bring them with us to God's house, and habituate them to attendance upon His appointed public worship, whether they send them to the Sunday-school or not. The writer knows of a rector who feels compelled to send his children to Sunday-school lest his motives for doing otherwise should be misconstrued, but who is painfully conscious that much of the instruction they receive there is not only

exceedingly defective, but at times positively erroneous, and must be supplemented by more correct teaching at home, and by expository preaching in the church, adapted to all ages.

"*Ye shall call upon him to hear Sermons*; chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and *all other things* which a *Christian* ought to know." That is the Prayer Book plan of training our children; and after all has been said and done, and all the new methods which this age has devised, is there any better? Or is there any other, which comes so near God's plan of nurture, as developed in an old book called Deuteronomy? Let Sunday-schools undertake to do the same thing for those neglected ones who have no Christian parents or sponsors, sworn by solemn baptismal covenant at God's altar to do it for them. Then will these schools fulfil the original design of their establishment, and not present a constant temptation and excuse for the neglect of parental and sponsorial obligations.

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### THE GALLICAN CHURCH.

BY THE REV. WILLIAM STAUNTON, D. D.

The foundations of the Church of France, as it existed previously to the catastrophe brought upon it at the great French Revolution of 1789-1793, were laid in the apostolic age; and from the period of its complete establishment it enjoyed certain franchises and immunities which limited the power of the popes, and secured to this Church a degree of independence not possessed by other Churches of the Roman obedience.

In the seventeenth and eighteenth centuries the principles of the Jansenists spread very widely in France, and prepared the way for a complete subversion of the old Church, and the triumph of disunion and spiritual anarchy. 'Before the Revolution, the bishoprics and cathedral preferments were entirely in the hands of the reigning sovereigns. There were in the kingdom 18 archbishops, 111 bishops, more than 160,000 clergymen of the various orders, and 3400 convents, containing 2000 persons devoted to religious life.'

The antipapal principle of Jansenism lurking in the Roman communion, combined with the revolutionary mania, says Palmer, developed in 1790 the 'Civil Constitution of the Clergy' in France, under which false appellation the Constituent Assembly effected extraordinary alterations in *spiritual* matters. M. Bouvier, the late Bishop of Mans, remarks that this constitution 'abounded with many and most grievous faults.' 'First,' he says, 'the National Convention, by its own authority, without any recourse to the ecclesiastical power, changes or reforms all the old dioceses, erects new ones, diminishes some, increases others, etc.; 2. Forbids any Gallican church or citizen to acknowledge the authority of any foreign bishop, etc.; 3. Institutes a new mode of administering and ruling cathedral churches, even in spirituals; 4. Subverts the divine authority of bishops, restraining it within certain limits, and imposing on them a certain council, without whose judgement they could do nothing,' etc. The great body of the Gallican bishops naturally protested against this constitution, which suppressed one hundred and thirty-five bishoprics, and created eighty-three in their stead, under different titles. The Convention insisted that they should take the oath



of adhesion to the civil constitution in eight days, on pain of being considered as having resigned; and on the refusal of the great majority, the new bishops were elected in their place, and consecrated by Talleyrand, Bishop of Autun, assisted by Gobel, Bishop of Lydda, and Miroulet of Babylon.

M. Bouvier proves, from the principles of his Church, that this constitution was schismatical; that all the bishops, rectors, curates, confessors, instituted by virtue of it, were intruders, schismatics, and even involved in heresy; that the taking of the oath to observe it was a mortal sin, and that it would have been better to have died a hundred times, than to have done so. Certainly, on all the principles of Romanists at least, the adherents of the civil constitution were in schism and heresy.

Nevertheless, these schismatics and heretics were afterwards introduced into the communion of the Roman Church itself, in which they propagated their notions. On the signature of the Concordate between Buonaparte and Pius VII., 1801, for the erection of the new Gallican Church, the first consul made it a point, that *twelve* of these constitutional bishops should be appointed to Sees under the new arrangements. He succeeded. 'He caused to be named to Sees, twelve of those same constitutionals who had attached themselves with such *obstinate perseverance*, for ten years, to the *propagation of schism* in France. . . . One of the partisans of the new concordate, who had been charged to receive the recantation of the constitutionals, certified that they had renounced their civil constitution to the clergy. Some of them vaunted, nevertheless, that they had not changed their principles; and one of them publicly declared, that they had been offered an absolution of their censures, but that they had thrown it into the fire!' The government forbade the the bishops to exact recantations from the constitutional priests, and commanded them to choose one of their vicars-general from among that party. They were protected and supported by the minister of the police, and by Portalis, the minister of worship. In 1803 we hear of the 'indiscreet and irregular conduct of some new bishops, taken from among the constitutionals, and who brought into their diocese the same spirit which had hitherto directed them.' Afterwards it is said of them, that they 'professed the most *open resistance* to the Holy See, expelled the best man from their dioceses, and perpetuated the spirit of schism.' In 1804, Pius VII., being at Paris, procured their signature to a declaration, approving generally of the judgements of the Holy See, on the ecclesiastical affairs of France; but this vague and general formulary, which Bouvier and other Romanists pretend to represent as a recantation, was not so under stood by these bishops, and thus the Gallican Church continued, and probably still continues, to number *schismatical bishops and priests* in her communion. Such is the boasted and most inviolable unity of the Roman Church!

We are now to speak of the Concordate of 1801, between Buonaparte, first consul of the French republic, and Pope Pius VII. The first consul designing to restore Christianity in France, engaged the pontiff to exact resignations from all the existing bishops of the French territory, both constitutional and royalist. The bishoprics of old France were a hundred and thirty-five in number; those of the conquered districts (Savoy, Germany, etc.) were twenty-four; making a total of a hundred and fifty-nine. The constitutional bishops resigned their Sees;

those, also, who still remained in the conquered districts resigned them to Pius VII. Eighty-one of the exiled royalist bishops of France were still alive: of these, forty-five resigned, but thirty-six *declined to do so*.

The pontiff derogated from the consent of these latter prelates, annihilated a hundred and fifty-nine bishoprics at a blow, created in their place sixty new ones, and arranged the mode of appointment and consecration of the new bishops and clergy, by his bulls 'Ecclesia Christi,' and 'Qui Christi Domini.' To this sweeping Concordate the French government took care to annex, by the authority of their 'corps legislatif,' certain 'Organic Articles,' relating to the exercise of worship. According to a Roman historian, they 'rendered the Church *entirely dependent*, and placed everything under the hand of the government. The bishops, for example, were prohibited from *conferring orders* without its consent: the vicars-general of the bishop were to continue, even after his death, to govern the diocese, without regard to the rights of chapters; a multitude of things which ought to have been left to the decision of the ecclesiastical authority, were minutely regulated,' etc. The intention was 'to place the priests, even in the exercise of their *spiritual functions*, in an entire dependence on the government agents.' The Pope remonstrated against these articles in vain; they continued; were adopted by the Bourbons, and with some modifications, are in force to this day; and the government of the Gallican Church is vested more in the Conseil d'Etat than in the bishops. Buonaparte . . . apparently found a very accommodating episcopacy. A royal commission, including two cardinals, five archbishops and bishops, and some other high ecclesiastics, in 1810 and 1811, justified many of the 'Organic Articles' which the Pope had objected to, acknowledged that a national council could order that bishops should be *instituted* by the metropolitan or senior bishop instead of the Pope, in case of urgent circumstances; and declared the papal bull of excommunication, against those who had unjustly deprived him of his States, was *null and void*.

These proceedings were by no means pleasing to the exiled French bishops who had not resigned their Sees, and yet beheld them filled in their own lifetime by new prelates. They addressed repeated protests to the Roman pontiff in vain. His conduct in derogating from their consent, suppressing so many Sees, and appointing new bishops, was certainly unprecedented. It was clearly contrary to all the *canons* of the Church universal, as every one admits. The adherents of the ancient bishops refused to communicate with those whom they regarded as intruders. They dwelt on the odious slavery under which they were placed by the 'Organic Articles;' and the Abbes Blanchard and Gauchot, and others, wrote strongly against the Concordate, as null, illegal, and unjust; affirming that the new bishops and their adherents were heretics and schismatics, and that Pius VII. was cut off from the Catholic Church. Hence a schism in the Roman Church, which continues to this day, between the adherents of the new Gallican bishops and the old. The latter are styled by their opponents '*La Petite Eglise*.' The truly extraordinary origin of the present Gallican Church, sufficiently accounts for the reported prevalence of Ultramontane or high papal doctrines among them, contrary to the old Gallican doctrines, and notwithstanding the incessant efforts of Napoleon and the Bourbons to force on them the four articles of the Gallican clergy of 1682. They see, plainly enough, that their Church's origin rests chiefly on the *unlimited* power of the Pope.—*Palmer's Treatise on the Church of Christ*, Part I, ch. xi., apend. 3.

POETRY AND MISCELLANEOUS.

AURORA BOREALIS.

BY MRS. A. CAMPBELL, QUEBEC.

From the dark womb of night  
Thou com'st a thing of light!  
Reflecting the ice and the snow—  
Sheening! gleaming! glistening!  
Over the web and woof  
Of the world's azure roof,  
Enchanting the dwellers below.

Sprite of the Winter King,  
From his high throne you sing  
Of omen! and warning! and storm!—  
Blowing! snowing! glowing!  
Terrible thing of dread,  
Born on a wintry bed,  
Thy tale is of fear and alarm.

From the North's icy seat  
Thou send'st thy Norsemen fleet:  
Shooting their tongues of fire,  
Jumping! prancing! dancing  
Most beautiful rangers!  
Most terrible strangers!  
To know thee the sages desire.

Science with patient gaze,  
Watches thy changeful blaze,  
And studies thy arches of flame—  
Darting! parting! starting!  
But till the world's busy strife  
Melts into endless life,  
The lesson will be—but the same.

Meteor of Northern lands,  
Unknown on Afric's sands,  
Obeying thy Maker's will—  
Shining! bright'ning! light'ning!  
Begot to His praise,  
Thou'lt go on thy ways  
Till He says, enough—be still.

FEBRUARY, 1870.

MOUNT ROYAL CEMETERY.

BY MRS. J. V. NOEL.

Sunset is on Mount Royal's wooded steep—  
The glowing sunset of a summer eve;  
The crimson beams light up the Cemetery's  
Grassy slopes and gleam, in rainbow tints,

Upon its monumental marble. Not  
 Gloomy this Necropolis thus placed  
 Upon the mountain's side in picturesque  
 Repose! 'Tis pleasant to lie buried here  
 Beneath the verdant turf, bright with the hue  
 Of many flowers, the scorching sun shut  
 Out by the dense foliage of ancient  
 Trees! How solemn are the thoughts with which I  
 Reverently tread these shady walks, and  
 Read the touching epitaphs with which some  
 Stricken hearts essayed to show their depths of  
 Love and grief! How varied are the monuments  
 That gleam around! Some with elaborate  
 Sculpture decked—the epitaph perchance  
 Some flattery of the dead!—Misplaced, such  
 Praise to mark the spot where sinful dust  
 Forgotten lies! Some tiny tombs there are—  
 Pure monumental gems—where calmly sleep  
 The little lambs whom Death has snatch'd from fond  
 Maternal arms, and borne unstained within  
 The Shepherd's Fold. Blessed few thus early saved  
 And spared Life's Cross!

Crowning that grassy height  
 Three sculptur'd mausoleums catch the eye,  
 Where kindred dust may slumber side by side  
 Till the last Trump shall sound. How strong within  
 The human mind the wish to gather e'en  
 Within Death's pale those loved on earth! The  
 Picturesque enclosures scatter'd round, how  
 Painfully they move the heart, for there in  
 Dreamless sleep, whole families await the  
 Resurrection morn.

The shades of e've are  
 Deepening fast and twilight's sombre hue  
 Enwraps the sepulchral scene. How solemn  
 Now to feel the world shut out, and I  
 Alone with Death! A gloom pervades my mind  
 As light departs. I must away lest  
 Vivid Fancy reign and fill this City  
 Of the dead with forms unearthly—dread!

KINGSTON, Ont., 1870.

**INCOMPREHENSIBLE.**—There are three things supremely incomprehensible.—Time, Distance, Velocity. Of time, we are always its possessors, but never possess it. The past is gone, the present is gowing, and the future has not come to us. As for distance, we may indeed gaze into its realms, but who can measure its profundity but Him whom "the heaven of heavens cannot contain?" Science makes the brain real as it sends down its sounding lines, but what they bring up is but sand grains from the fathomless caves and vaster immensities of eternity's ocean. And of velocity, we pause utterly confounded at the idea of light moving twelve millions of miles a minute, and sweeping down to us from stars so remote that it takes 35,000 years to accomplish the journey.

## RELIGIOUS REVIEW.

The past month has been crowded with events of great importance to the Church, a mere summary of which even would occupy too much of our space. We select a few more prominent matters for notice.

## CANADA.

**MISSIONARY MEETINGS.**—The annual missionary meetings are being held throughout the various parishes, and are on the whole numerously attended. An excellent meeting has been held in Montreal, at which the Bishop of Pennsylvania delivered an address. At Ottawa the Governor-General presided, and telling speeches were made by the Bishop of Ontario, and a number of his clergy. We should like to see a warmer interest manifested in these meetings, and larger contributions made at them. The following is a statement of receipts and expenditures of missions, &c., of the Diocese of Montreal from January 17th, 1868, to February 1st, 1870:—Receipts: Amount from Jan. 17th, 1863, to July 1st, 1869, \$11,457 95; amount collected from Feb. 1st, 1869, to July 1st, 1870, \$6,135 33. Of this amount \$4,501 99 was a special collection to make up deficiency in Fund. Expenditure: Jan. 17th, 1868, balance due Treasurer, \$1,140 65; paid missionaries and disbursements from Jan. 17th, 1868, to July 1st, 1869, \$9,737 90; paid missionaries and disbursements from July 1st, 1869, to Feb. 1st, 1870, \$4,921 56—\$15,800 11. Feb. 1st, 1870, balance at credit of Fund \$1,794 22. A correspondent at Kingston reports as follows respecting meetings and matters in that neighbourhood:—The missionary meetings held in the various Churches of this city during February, were this year more than usually interesting and successful,—most of all that of the Cathedral, held in St. George's Hall, both for the speeches delivered, the congregation and the state of the funds. Mr. James Cartwright gave a most able address on the present condition and prospects of the Canadian Church. The Cathedral congregation is the most often appealed to for religious contributions of any in Kingston, and sets an example of cheerful giving. They have enabled one of their clergy, the Rev. H. Wilson, to build a new church at Waterloo, now nearly finished. Meetings were also held at St. Paul's, St. John's, (Portsmouth,) and St. James's. At St. Paul's the attendance was scanty, indicating a hearty interest in the mission cause which we hope to see amended. At St. John's we noticed that instead of a regular Church Service,—surely a fitting prelude to a meeting held in a church,—a few Collects were read not "in the accustomed place," but at a table placed in front of the pews and chastely decorated with a tumbler of water, and pen and ink. No surplice was worn, and the minister knelt to the congregation in the fashion *not* recommended by Hooker. The speeches of the Rev. Mr. Cartwright, Mr. James Cartwright, and Archdeacon Patton were worthy of a larger congregation and heartier welcome. Collection, \$8. At Williamsville a meeting was held on very short notice. The Lord Bishop, Dean Smythe and Mr. J. Cartwright were the speakers, and although this is the poorest congregation in the city, being only a temporary mission chapel accommodating about a hundred, the speeches

were to the full as interesting, and certainly as well appreciated, as at the large churches. The Litany was sung as an introductory Service by the Rev. C. Pelham Mulvany, who has charge of the mission. The collection amounted to over seven dollars. At Waterloo Mission an interesting meeting was also held. It is pretty certain that the appointment of a Suffragan Bishop will take place in June, and in that event the Lord Bishop of Ontario will remove to Ottawa. Archdeacon Patton to whose energy we owe the inception of the beautiful church at Cornwall, will be the new Bishop. It is reported that the Rev. H. Plees, now of Trenton, will be appointed to All Saints, Kingston, by next Easter. Mr. Plees has a knowledge of Church Music that will make him useful in a church long identified with hearty and successful musical services. The Bishop of Ontario has lately preached several effective sermons, visiting each of the city churches,—that at St. Paul's on the "Terror of Death," was especially forcible. We are glad to see one of our Bishops making his sermons a real intellectual exercise; too often possession of the Episcopal prize, like a Fellowship at some Colleges we wot of, has deadened all further ambition.

The following are a few facts respecting the Sabrevois Mission, which are deserving attention. A more detailed statement of the operations of this Mission, we shall supply from an authentic source in another number.

STATIONS, &c.—Principal Stations, 4—Sabrevois, Brandon, St. Francis and Ely Township. Out Stations, 7. Congregations, 10; three of which are English, and seven of them mixed or entirely made up of Converts, in each of which there are from six to fifty or sixty Converts from the Church of Rome. There were 5 French Canadian Delegates to Synod, for the Election of the Metropolitan Bishop of Canada.

MISSIONARY STAFF.—Ordained Ministers, 4, three of whom are French Canadians. Teachers, 6, (four of them French Canadians, (fruits of the mission work,) one Indian, (also a fruit of mission work,) and one English Lady Teacher, brought to Christ at Sabrevois. Candidates for the Ministry, 2, one, a French Canadian, studying at Paris, France; one, an Indian, studying at Sabrevois.

WORK BEING DONE.—(1.) Giving the Bible to Roman Catholics who wish to purchase it. Sixty or seventy such families in the Seignory of Sabrevois, now have the Bible or Testament in their possession. (2.) Care of the Converts and Congregations. Preaching. Cottage lectures Sunday Schools, &c. (3.) Schools, 3, Boarding School for Boys, Boarding School for Girls, at Sabrevois. Boarders last year, chiefly French Canadians, over 40; this year it will reach 50. The number has doubled in three years. Converts from Romanism are made every year in these Schools. Upwards of 20 young persons in these Schools have been brought to a saving knowledge of Christ within two years! Two of these have taken schools this summer, one of whom has 50 scholars, chiefly Roman Catholics. An Indian day school at St. Francis, where there are about 20 families of Converts. Subscriptions will be thankfully received by deputations, or by the Rev. Canon Bond, Montreal.

CONFIRMATIONS.—The Bishop of Toronto intends to hold Confirmations in the following parishes and missions during the latter half of May and beginning of June next:—Etobicoke, Credit, Streetsville, Oak-

ville, Wellington Square, Waterdown, Dundas, Beverley Mission, Guelph, Elora, Peel and Maryboro', Mount Forest, Erin Mission, Georgetown, Norval, Milton and Brampton. In the month of July the following:—Keswick, Georgina, Orillia, Muskoka Mission, Oro and Medonte Mission, Barrie, Penetanguishene, Collingwood, Creemore, Sault Ste. Mary, Garden River, Bruce Mines, Manitoulin. During the month of September the following:—Weston, Pine Grove, Tullamore, Lloydtown, Mono Mills, Orangeville, Amaranth Mission, Mulmur, Cookstown, North Essa, Innisfil, Bradford, Tecumseh, Holland Landing, Newmarket, Aurora, Thornhill, York Mills. All the above are to be considered to comprehend the several stations annexed to them; in which, as in past times, confirmations will be published at least a month previously. Notice is requested as early as possible of churches and burial grounds to be consecrated.

**CHURCH MATTERS IN PORT COLBORNE.**—The present clergyman, Rev. W. E. Cooper, M. A., has been here since 1864; on his first coming here he found Services conducted in a Union Chapel once each fortnight, next year a brick church was commenced, and finally completed, and entered February 9, 1868. This is "a remarkably neat Church," and was consecrated by the Bishop at his visit in September. It has cost fully \$3,000, and is furnished with the requisites for Divine Service; of course being consecrated there can be no debt upon it. It is beautifully finished outside with dressings of Cleveland stone. The windows are exceedingly neat—the chancel window being extremely beautiful. The Services are hearty and congregational. The Evening Service is semi-choral. The people are very united in assisting the Incumbent in everything in which their help is sought, and considering the fewness of their numbers (being only about thirty families who really profess to belong to the Church—and none of these possessed of wealth,) their contributions for Church purposes are something wonderful. Since September there has been raised \$140 to repay loan on building fund; \$12 for Sunday-school purposes; \$30 for expenses, &c., and offertory (envelope and loose cash) average nearly \$5 per Sunday. The children of the Sunday-school buy their own class-books—several subscribe for the *Children's Guest*, and their offerings have been sufficient to increase their library to 145 volumes. An organ harmonium has also been bought and nearly all paid for.

**DIocese of HURON.**—The Bishop of Huron has deemed it advisable to attach the Algoma district to the West Simcoe Rural Deanery, of which the Rev. Dr. Lett is Dean. This is but a temporary arrangement, as it is intended to erect this vast and increasingly important district into a separate deanery so soon as the number of clergy therein will justify such a measure. It is hoped the missionary collections this winter will enable the Mission Board to make grants for several points in the district where there is a loud call for help.

**ORDINATION.**—The Lord Bishop of Huron held an ordination in St. Paul's Cathedral, London, on Sunday, 23rd of January. The following gentlemen were admitted to priest's orders, being presented by the Rev. J. Smythe, M. A., Chaplain to the Bishop: Rev. W. Logan, incumbent of Millbank, Rev. T. F. Lewis Evans, B. A., Incumbent of Trinity Church, Norwich, and Rev. G. W. Wye, Incumbent of St. Paul's Church, Dungannon. The Rev. Mr. Evans is the youngest son of the late Rev. Dr. Evans, and is the third of his sons who has been admitted to full orders by the Bishop of Huron.

TRINITY COLLEGE.—The following memorandum has been published: "The Bursar of Trinity College has great pleasure in acknowledging the receipt (through the Rev. Dr. McMurray) of £100 sterling, being a donation from A. G. B. Beresford Hope, Esq., of London, England, towards the funds of Trinity College." Such a donation is most opportune just now, and should be made a starting point by the authorities of the College for an effort to raise a large endowment fund.

#### GREAT BRITAIN.

THE IRISH CHURCH.—The members of the Protestant Episcopal Church in Ireland have addressed themselves with commendable vigor to the task imposed on them by the Act of last Session. The parish is to be the unit of organization. In each of these there are to be two church-wardens elected and appointed as at present, and the vestry is to be composed of all male members of the congregation and of all residents or owners of property in the parish who may sign a declaration "that they are members of the Church of Ireland." This vestry elects from three to six of its members, who, with the incumbent, curate and churchwardens, are to form the Select Vestry. The next step from the congregation is to the Diocese. In each of these there is to be a Diocesan Synod, to consist of Bishop, incumbents and curates, with at least one Synodsmen elected from each parish. Synodsmen must be members and communicants of the Irish Church, and only vestrymen can vote at their election. Each Synod is to meet annually, and a fourth of the legal members are to be a quorum. Bishops, clergy and laity are to sit, debate and vote together, unless six members of either demand the vote by Orders. The Bishop has a veto, but if an Act be twice rejected there is an appeal to the College of Bishops, whose decision is final. This Synod has legislative and administrative power over the Diocese, subject only to the General Synod. All the Dioceses form the General Synod, to consist of two Houses, one of Bishops and another of Representatives. This latter is to consist of 100 representatives of the clergy, and 150 of the laity, distributed proportionally over the different Dioceses—the clergy alone to vote for clerical delegates, and the laymen alone for the lay representatives. The General Synod is to meet every three years, and is to have supreme legislative and administrative authority, but no judicial power. Bills may be originated in either House, and the voting in the Lower House is to be on the same plan as in the Diocesan Synod. In this way each Order has a power of veto upon the other, which seems likely to work unpleasantly. Great freedom is allowed in choosing lay representatives to Diocesan and General Synods, quite as much as Parliamentary constituencies have in choosing theirs. Then there is a body to hold property in accordance with the Act. This body is to consist of all Archbishops and Bishops, with one clerical and one lay member from each Diocese, to be elected by representatives in General Synod. These, again, are to choose a further number of lay members equal to the number of Dioceses, and these are to retire in rotation every three years. There is another body called the "Committee of Patronage" for nominating clergymen to vacant cures; and arrangements are also made for the election of Bishops, the particulars of which we need not give at present. Then there is the ultimate Court of appeal, "The full Court of the General Synod," to consist of the two



Archbishops, the Bishop first in order of precedence, and three laymen, to be taken from not more than ten, nor less than six, named by the General Synod, who must either be or have been Judges or Masters in Chancery. The laws and articles of the Church are declared to be those of the United Church of England and Ireland, and no change of any canon is to be allowed, except by a bill passed by a two-thirds majority in each of the Orders of the General Synod. It will thus be seen that, by the change effected last year, the Irish Church has, by being disendowed and disestablished, acquired the right of managing its own affairs in its own way; a right certainly worth the price paid, though that had been much greater than it was.

A NEW CALENDAR.—Almost three whole sides of the London *Guardian* of the 2nd ult., are covered with the new Tables of chapters and portions of chapters of Holy Scripture to be read daily throughout the year in Churches and Chapels and elsewhere. The Canadian dioceses will feel a great interest in the suggested changes, as they will, as a matter of course, be speedily adopted in all of them, when authorized by the mother-church at home. For the benefit of our many readers in the several dioceses we accordingly give a summary account of the alterations and improvements which the Royal Commission have proposed, our pages not affording space for the admission of the tables in full. It is nevertheless highly advisable that they should be printed in detail in convenient form, and circulated largely among clergy and laity, before the annual assembling together of the Synods, diocesan and provincial. As given in the London *Guardian*, the existing selections are seen side by side with those proposed to be substituted, and those chosen for an "Alternative or Third Service." On a careful revision of the Lessons, as they stand appointed at present at the beginning of the national Book of Common Prayer, the Commission have found it advisable to vary and shorten many of them. They have also disregarded, to some extent, the present division of chapters, when the continuity of the subject seemed to render such a course desirable. They have also introduced many passages of Scripture (for example, from the Books of Chronicles and from the Book of the prophet Ezekiel) which are now read in public worship. On the other hand they have largely reduced the number of Lessons taken from the Apocrypha, so that, instead of twenty-six Lessons taken from it for Saints' days, there will be only four; and instead of one hundred and six for ordinary days, there will now be only forty. The New Testament Lessons are so arranged that the whole of that which is now read three times, will be read twice in the course of the year—once in the morning and once in the evening; and the yearly calendar is made to close with twenty-two Lessons from the Revelation of St. John. Lessons for Ash-Wednesday are provided; and for Easter-week. A second series of Lessons for Evening Service on Sundays has been arranged, to be used either as alternative Lessons at the second service, if such service be thought advisable. When there is a third service, the officiating minister may select for the second Lesson out of the Four Gospels that he pleases. Other Lessons than those in the Tables may be used when expedient, with the consent of the proper authorities. The Commissioners we are informed, submitted their work before finally completing it, to the archbishops and bishops of England and Ireland, the deans of cathedral churches and the professors of Theology in the Universities of Oxford, Cambridge, Dublin and Durham. Our readers will observe, when they have an opportu.

nity of minutely examining the contents of the new Tables, much that is satisfactory. Laymen will see that variety and occasional brevity are secured. Clerics will feel that a large measure of very acceptable and long-desired liberty is vouchsafed. The signatures, clerical and lay mingled together, attached to the recommendations contained in the Report, read thus: "A. C. Cantuar, M. C. Armagh, Stanhope, Carnarvon, Harrowby, Beauchamp, S. Winton, C. St. David's, C. O. Gloucester and Bristol, William Chester, Harvey Carlisle, Portman, Ebury, Spencer H. Walpole, Joseph Napier, Robert Phillimore, Travis Twiss, John Abel Smith, A. J. B. Beresford-Hope, J. G. Hubbard, Charles Buxton, Arthur P. Stanley, J. A. Jeremie, R. Payne Smith, Henry Venn, W. G. Humphrey, Robert Gregory, Thomas Walter Parry." It is not to be supposed that the necessary sanction of Mr. Gladstone's parliament will be withheld. We most cordially re-echo the concluding words of the Commissioners, and join most conscientiously in their prayer, that "It may please Almighty God to bless their labours to the advancement of His Glory, and to the fuller knowledge of His most Holy Word and Will."—*Church Herald*.

## CORRESPONDENCE.

### "THE EARLY AND LATTER RAIN."

In Deuteronomy, XI. 10, Moses in his enumeration of the many blessings promised, in Jehovah's name, to the Israelites, on condition of their obedience to His commands, includes among those blessings "the first rain and the latter rain," which Dr. Blayney explains as signifying "the autumnal rain, before seed time, to prepare the ground for being broken up to receive the seed; and the vernal rain before harvest, to fill the ears of corn." This promised blessing of rain must have appeared, by contrast, a singular blessing indeed to the Israelites who, during their captivity in Egypt, where the land where it lay beyond the reach of the overflowing waters of the Nile, had to be "watered by the foot," v. 10, i. e., by means of laborious artificial irrigation, must often have raised an anxious eye to the heaven whence, in other climes than that of their bondage, the clouds "dropped fatness" upon the earth.

Dr. Thomson, when writing of the variable climate of Syria, says that, in consequence of those variations, "the farmers are subjected to much uncertainty and many losses," and suggests that "this fact may give greater point and significance to those *agricultural promises* in which *regularity in the rains* and certainty in the crops were *guaranteed* to Israel on condition of faithful obedience."

Layard informs us that artificial irrigation was made use of anciently in Assyria, and quotes Herodotus in testimony of this fact. During his own visit to that country he says that no rain fell that season, and that the inhabitants "looked in despair upon the cloudless sky."

Many more authorities might be cited and commented on, and reference might be made to the metaphorical use of the word "rain;" but perhaps the above will suffice as a reply to the query of the "Bible Student," contained in your last impression.

LAKEFIELD, North Duro, Feb. 5, 1870.

B. A.

### THE RUBRICS.

1. Is it lawful for the parish priest to omit, at his discretion, either the Ante-Communion Service or the latter part of Matins, commencing after the collect for Grace, or to disobey the rubric by not saying the creed of St. Athanasius?

2. Why was the Mixed Cup, in the Holy Sacrifice, a usage which the Rev. J. H. Blunt affirms to be as old as the Church itself, done away with, *contrary* to the custom of both the Western and Eastern branches of the Church?

3. How many Brother and Sisterhood's are there in the Church of England, and what are their names?

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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

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**A. G. RAMSAY,**

Manager.

Hamilton, July, 1869.

(1)

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