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The Theological Instructor.

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VOL. I.

INTRODUCTION.

In the name of the holy and undivided Trinity, we now commence the first number of our Magazine, which by a dear friend has been named the "Theological Instructor." Our object in publishing this Periodical is purely to do good, and not to usurp authority over the conscience of our brethren. We purpose, with God's blessing to make it the means of helping the weak and those who are ready to halt, assisting the faint but pursuing Christian, and the sincere inquirer for the old paths in the prosecution of their journey to the heavenly land. We do this in obedience to the divine word in order to increase the spirit of *unity* and Godly love among the people. We feel we cannot be unmindful of Our Lord's Prayer for his church, shortly before his passion in the garden, "That they all may be one; as thou Father art in me and I in Thee, that they also may be one in us; that the world may believe that Thou has sent me." John 17: 21.

From this it is clear and manifest that we have the mind of our Lord with regard to Christian unity, and it is precisely of the same import of that passage we have just referred to where we have, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said we

will not walk therein." Jer. 6: 16. Now these passages of Holy Writ teach us the following very important truths, that to the end of time there will be many paths in that broad way in which so many are tempted to walk with their backs Zionward; but that the strait and narrow way has but the paths which may be called the Divine way leading to everlasting life. In all these ways we are commanded to stand, and ask for the old paths, that is, the paths of Divine appointment; and in the same connection we are reminded of the perverseness of fallen nature. "They said, we will not walk therein," implying their belief that the humanly devised paths, which they selected for themselves, are just as good as the Divine path selected for us by our infinitely wise and adorable Saviour. The most thoughtless cannot but perceive that this description of society is to the letter applicable to the present age. There are at present about 354 sects that call themselves Christians, holding different tenets, and opposite ideas of religion. Now, these all cannot be correct; for an infinitely wise being could never have established a babel of confusion in his kingdom, and the teachers of contending sects therefore cannot be his lawful ambassadors, or in fact his ambassadors at all, and therefore it is of vast importance that every sincere

man and woman should honestly stand in the ways and see for themselves, making earnest enquiries for the old paths in order that they might walk therein; as whatever is new in religion, from the very nature of things, is obviously of the devil, being added by him, through those whom he influences, to the old religion which Christ himself left, and which is now found in the Holy Scriptures. Nor will it require much learning to set the honest inquirer right on this matter,—“Stand ye in the ways, and ask for the old paths.”

There are two kinds of Christian societies among us; the Divine Society, the Church, and the human societies, about 354 of them which we know by the name of sects. Out of their own mouths we judge them. The former claims to have originated in Christ and that he himself clothed her with the authority which she possesses to-day, and in this claim all history confirms her; but not one of the 354 sects dare say that they existed in the beginning of Christianity; one calls John Brown their founder, another John Calvin, another Alexander Campbell, and another Joe Smith and Brigham Young. Not one of them ever pretend to say that the Lord himself, or his holy Apostles, belonged to their sect. And if their ministry did not commence with Christ and His twelve Apostles, they need not blame us if we cannot regard them as His Ambassadors, simply because they were not in existence when the Christian Priesthood was formed by Divine authority, and when the Great Head promised to be with them and their successors unto the end of the world. The ministerial

appointment must either be of Heaven, or of men, if of Heaven it must have commenced when Heaven was upon earth in the person of Christ, but if of Men, they must only be regarded as without Divine authority, and just as the officers of a temperance or any other human society who never claim any Divine authority derived to them from the beginning; and as a bad deed of property may be transferred to a thousand hands, and if bad in the beginning it necessarily will remain bad through the whole chain of title. Just so with any sectarian ministry; if it was not given by Christ in the beginning, but originated at any period since his ascension into heaven it is spurious; for if spurious in the beginning, it will remain spurious unto the end. The honest man, even with a very limited knowledge, will not have much difficulty to understand this. By this process of reasoning he can proceed until he be able distinctly to distinguish the divinely appointed society, the Church with her ministry, the Christian Priesthood, from all societies of human appointment which to distinguish them from the divine society we call sects—the members of which say of the former, “we will not walk therein,” although God himself says in his Holy Word, “ask for the old paths, and walk therein, but they said, we will not walk therein.”

The Editor of the present Magazine intends to confine his teaching to the written Word, as whatever cannot be proved by that is not required of any man to be believed to his soul's salvation, and by adhering closely to Christ he hopes to be able to benefit his fellow men. The Editor is not alone in this

great work, he has secured the services of some of the ablest divines in the Dominion to aid him. His readers are requested to address him and them freely through the INSTRUCTOR upon any subject upon which there may arise doubts in their minds, and he will have the most sincere pleasure to throw what light he can upon the subject of their enquiries, directing them at all times to the sure and certain word of prophesy, the Word of God, to settle all their doubts and misgivings, and to make their path clear before them.

For "The Theological Instructor."

"PROTESTANT:" ITS HISTORY AND USE.

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It is hard to say whether familiarity or strangeness is the greater obstacle to correctness of judgment. In the latter case, both what is unknown, and what though seen, we are not yet able nicely to adjust the angle of vision to, are alike barriers; while in the former, the known tendency to overlook what is always at hand, to admit conventional views instead of fairly using our own reason, are obstacles whose magnitude can hardly be exaggerated. In forming our judgment respecting some philosophic or religious sect of a by-gone age, of which there are but few contemporary notices and very scanty literary remains—mistake is only too possible. But, with the populace, at least, the inexact use of familiar terms is perhaps quite as certain a source of error. What an interminable train of mistakes, for example, have gathered around such familiar words as Christian, Protestant, Catholic!

The second of these words, which now for so many ages has played a prominent part in human history, and must continue to do for an unknown time to come, seems entitled on this

account to a more philosophic consideration than is its usual fate. It is too often a mere party cry. Let us save it from this indignity, and investigate in this paper its history, its use, and its real significance.

1. We abridge Mosheim's account of the *origin* of the term. In the early tumults of the reformation in Germany, a Diet assembled at Spire in the year 1526, for the purpose of settling affairs. It ended in a manner favourable to the friends of the Reformation. It was unanimously agreed, after much discussion, that the Emperor should be requested to call without delay a General Council for the settlement of religious controversies, as the only proper authority in such matters; and that, till this was done, the princes and states of the Empire should, in their respective dominions, be at liberty to manage ecclesiastical matters as they should think most expedient, but this liberty was of short duration. In 1529, the Emperor assembled a new Diet at the same place, which by a majority of votes reversed the previous decision, and declared unlawful every change

that should be made before the determination of the approaching council was known. To this the Reformers justly objected, that while the first Diet was unanimous, this had but a majority of voices, which could not fairly bind *all* the Empire; and, finding their representations to the Emperor of no avail, they entered a solemn *protest* against this decree on the 19th April, and appealed to the Emperor and to a future council. Six princes of the Empire, seconded by thirteen imperial towns, led the way in this, and so were the first *Protestant* princes. Such is the *origin* of this famous word.

It is specially to be borne in mind, that from the beginning Luther had made his constant appeal from the Papal Court to a general council. Good men did not as yet despair of a remedy for existing evils from such a source. The words of the great Gerson, Chancellor of the University of Paris, celebrated for learning and sanctity, still rung in the ears of Europe. From his "Treatise on the manner of uniting and reforming the Church in a General Council," published A.D. 1410, we translate the following:—"The Catholic Universal Church is made up of various members constituting one body, and is thence named. The Head of this body, the Universal Church, is Christ alone. But others, as the Pope, Cardinals, and Prelates, Clergy, Kings, and Princes, and the commonality, are members arranged in different order. Of this Church the Pope neither can nor ought to be called the head, but only the vicar of Christ representing Him on Earth, *provided however the keys do not err*. And in this

Church, and in the faith thereof, every man can be saved, though no Pope whatever could be found in the whole world. This Church could never err respecting the permanent Christian law; could never fail; never had a schism; never was stained with heresy; could never deceive or be deceived; never sinned. In this also are all the faithful, and inasmuch as they are faithful, they are one in Christ. . . . But there is another Church called *Apostolical*, which is particular and private, included in the Catholic Church, and composed of Pope, Cardinals, Bishops, Prelates, and Churchmen. . . . And this can err, and could deceive, and be deceived; be injured by heresy and schism, and even fail altogether. And this is of far inferior authority to the universal church; *and it is in a sort the instrument and agent of the Universal Church in its use of the keys*,—its executive in the power of binding and loosing. He places a council above the Pope, and has these strong words in the same treatise: "The Papacy is not holiness, nor does it make a man holy; the place does *not* sanctify the man, but the man the place; neither do the Pope's trappings make him holy; yea, they so much the more disgrace him, as his evil life becomes more known to men. . . . Ridiculous it is to say that one mortal man should assert that he has power of binding and loosing from sins in heaven and earth; and that he is at the same time a son of perdition, simoniacal, covetous, an extortioner, false, a fornicator, proud, pompous, and worse than a devil." Unhappy as the Church was then, she had not round her neck the two mill stones of the

Tridentine Council and the Vatican; and men did for a few years hope for good things from a free general council. But a *free* council was, as we now see, an impossibility.

From that day to this, the term Protestant has been popularly applied to all who, in Western Christendom, oppose the system of the Church of Rome.

2. It is to be specially observed that this was a title not *chosen* by the Reformers, but *imposed* on them by their opponents, (though eventually acquiesced in), and therefore not likely to represent their real mind. The present day will furnish us with illustrations. The ceremonious and ordered religious life of John Wesley and his Oxford associates won for them the nickname Methodists, (originally distinctive of a sect of physicians), and it has been acquiesced in by his professed followers; though no name could less exactly indicate the style of religion that distinguishes that body. The respectable little sect calling itself "The Catholic and Apostolic Church," can by no means clear itself of the popular designation, "Irvingite;" though it vehemently and justly denies the implied paternity. And Ritualists, while making no outcries against the application of the term to them, are very far, we suspect, from allowing everything that popular fancy connects with the word.

3. But, as I have said, the Reformers acquiesced in the designation "Protestant." Perhaps like "Methodist" or "Irvingite," it was inevitable, no matter of choice. But the result, we are convinced, was unfortunate, and, from a theological point of view,

injurious alike to the Roman church and Protestant.

The Reformers *protested* against the Diet of Spires, a political body, and to be named thence, was to have their religion henceforth connected with mere politics. They *appealed* to a general council—as the highest religious authority on earth; and from that act they would have been most properly denominated, *appellants*, which their enemies were shrewd enough to see and to refuse.

We shall now show in a few words how advantageous the latter term would have been. Protest, strictly speaking, *i. e.*, a mere solemn declaration against a thing, appears to be the course of those who feel themselves aggrieved, but know of no legal remedy. But to appeal, taken also strictly, is to apply to another, a superior judge; it assumes that there is a grievance, but suppose also a constitutional corrective. A protest, as such, simply relieves the mind and conscience of those who take part in it; an appeal adds to this a call upon certain others who are supposed to have power to redress the wrong. A protest in any juridical matter supposes the final authority to have spoken; an appeal, of course, supposes the contrary. Thus by accepting the name Protestant, we do in a manner admit the paramount authority of Rome; by appealing we should assert Rome herself to be under authority with ourselves. The mischief of the name Protestant is, that it has helped for three centuries to hide from the antagonistic sections of Western Christendom, this salutary and most necessary truth. It is probable that for this very reason the Church of

England has never in any of her authoritative Formularies, adopted or even used the word. She did more and better than protest. She reformed herself authoritatively, rejecting the Papacy and its corruptions. Our readers will be interested to see no small support of these views in the following quotation in form of a lecture delivered by the celebrated Signor Gavazzi, on the Free Church of Italy, in Cook's Church, Toronto, as reported in the *Toronto Globe*, August 27th, 1872: "He would now make a statement which would startle many of them. They did not want to be Protestants; he had refused to be Protestant in Italy, because that meant to protest, and protesting was always the resort of the vanquished. . . . They were now victorious, and did not intend to protest against Rome. They would act with more purpose; they would destroy the Papal system."

The historical use of the word in the English Church, will next claim our attention. So far as it has been technically used in this Church, it was always in a definite sense—corresponding to that system of doctrine and worship established by law, and which the sovereign was pledged to profess and maintain. Surely it can require no argument to satisfy a reasonable man that it could not be seriously employed to cover the whole discordant mass of anti-papal sects. Of this it will be well to give a few illustrations. Archbishop Laud and King Charles the First, were barbarously murdered, under the semblance of law, on this ground, among others, viz., that they designed the subversion of Protestantism—meaning, of course, the system established by law. We need not

pause to note the horrid hypocrisy of the charge, made by men who successfully accomplished that overthrow. In his defence, the Archbishop solemnly pretested, "he never intended, much less endeavoured, the subversion of the laws of the Kingdom, nor the bringing in of Popish superstition upon the true Protestant religion, established by law in this Kingdom." And of the King, he said, "On my conscience I know him to be as guiltless of this charge as any man now living. I hold that he is as sound a Protestant, according to the religion by law established, as any man in his dominions; and that no one would more freely venture his life in defence of it." In his last will, the Archbishop declared that he died a true and faithful member of the Protestant Church of England. Here we see what the name Protestant imports in the mouth of an English Churchman.

Archbishop Bramhall, of Dublin, a learned anti-Roman controversialist, speaking of King James the First and the Lancashire people, who were largely Romanists, says, "By this prudent condescension, he gained the people from Popery to the Protestant Religion." Every one may see what it means here, before dissent had any toleration in England. Chillingworth's celebrated book, "The Religion of Protestants, a safe way to Salvation," had prefixed to it the "approbation" of the Vice-Chancellor of Oxford, and that of the Divinity Professors of Oxford and Cambridge; affirming that they found nothing therein contrary to the English Church in doctrine or discipline, but much that is ably argued against the adversaries of our Church and of Catholic truth.

Jeremy Taylor, in his sermon preached at the opening of the Parliament, in Dublin, May 8th, 1661, says: "I hope the Presbyterian will join with the Protestant, and say that the Papist, and the Socinian, and the Independent, and the Anabaptist, and the Quaker, —are guilty of rebellion and disobedience, for all their pretence of the word of God to be on their side; and I am more sure that all these will join with the Protestant and say, that the Presbyterian hath no reason to disobey authority upon pretence of their new government, concerning which they do but dream dreams, when they think they see visions." Here "Protestant" belongs to the Churchman *exclusively*, and in direct opposition to the various sects mentioned. And so it has been in Ireland down to the present, where Protestant designates the Churchman in contradistinction to all others. Thus when we speak of "defending the Protestant Faith," we are not open to the taunt of the Romanist or the Romanizer—"What is the Protestant Faith? tell us." We have seen clearly from the historical testimonies quoted, that the Protestant Faith is no jumble of discordant cries against Rome; that it is a definite, well known, his-

torical system capable of just defence, and well worthy of it. And we see further, that the communities which have sprung into existence within a few generations, at most have but a very unsubstantial claim to this title, compared with the historical church which they are not ashamed sometimes to vilify. To one who remembers how men such as we have named in this article, used the term Protestant and stood by it, it is indeed sad to see it now dishonored in the face of desperate antagonism; by being used to cover and embrace every possible form of heresy and immorality, from Socinianism and German rationalism down to that depth of baseness, Mormonism. Nowadays, opposition to Romish errors is made an excuse for errors even worse than Papal, and Protestant is the convenient mask. But had *Appellants* been the chosen name of the Reformers, men would have been kept in mind of the supreme religious authority, and individual will would not have had such unbridled license. But it is useless to speculate on contingencies in human life. The human mind is evil, and neither words nor things afford any sure protection against its corrupt outbreaks and excesses.

THE CHRISTIAN PREACHER; OR WISE STUDENT.

"Give thyself wholly to them."—1 Tim. iv. 15.

The things in this text, if taken in a limited sense, refer to all the wise instruction which the Apostle had given to his son Timothy, in the preceding part of the epistle; but considered in a more extensive view, we may take in the whole of Divine Revelation, and the work of the Christian ministry.

In dwelling upon this passage of Scripture, "Give thyself wholly to them," or as is expressed in the original, "*Be in them.*" I propose to show,

1. What is requisite to our being in the things of God, as here referred to.

And first, it is essentially necessary that we should be born again, or re-

generated, in order to be in the things of God at all. And as our first birth was not the work of a whole life, neither is our second, which was effected when we entered into the sacred contract or, covenant of holy baptism, in which divine sacrament we have become members of Christ, children of God, and inheritors of the kingdom of heaven. This great truth, my dear readers, is just as reasonable as it is divine; for baptism is the seal of the sacred contract between the parties baptized and their Creator. And who could suppose for one moment that the ever adorable Saviour of mankind would institute a seal to his own covenant, and yet determine, not in all cases, to give the covenant blessings with the very thing that seals them, viz, baptism; and it is just as evident as his own divine existence itself, that if he does not accept the baptized person as his adopted child, he does not receive him at all, and his baptism would therefore be the vilest deception imaginable. But after the child is born, it has to be nourished and educated; just so with the baptized child, it has first to be fed with milk, and then with meat; that is, catechised or instructed in the things of God. We are frequently asked, will baptism alone save a person, and bring him to heaven? We answer, assuredly not; for his part of the baptismal covenant follows him through every action and period of his life, and into eternity. And the parallel is perfect, for the mere fact of the babe being born into the world will not of itself make it a useful citizen. In both cases there is a great work to be performed in order that the divine purposes may be realised.

On this subject good and learned men differ more in words than in reality; for adoption is one thing, and the spirit of adoption is another, and yet they are connected; for none can receive the spirit of adoption until first he is adopted. So a person must be born into the world before he can become a good and useful citizen, and equally so a person must be born again in baptism before he can receive the spirit of that adoption whereby he can cry, Abba, Father.

The infusion of divine life into the soul is the result of our new birth in baptism. Without this infusion we are spiritually dead, and a dead man will never give himself to the things of God. Life is a state of existence; animal life is the motion of the blood; rational life is the operation of the understanding and a capacity of receiving ideas of truth; spiritual life is a divine active existence arising from the agency of the Spirit of God on the soul; it is the motion of God in the creature, as conversion is the motion of the creature to God. This life is the union of the soul with God; from it arises an activity in the understanding to discern the beauty of God; an activity in the will to choose God as the purest good; an activity in the conscience to fear God; an activity in the passions to admire and love God; and this divine activity is unbounded in its hatred of sin and love to holiness. How is it possible for any man who is totally destitute of this divine life, to relish the glorious discoveries of divine Revelation. The renovation of our whole nature is promised to us in baptism. It is the impression of the divine image on the soul; and how can a man be

pleased with the display of the moral perfections of God in the Scriptures, who has no corresponding impression of the wisdom and goodness, the holiness and justice of the divine nature in his own heart? Renovation, or true conversion to Christ, is the inscription of the divine law on the soul and conscience, it includes a spiritual perception of the vastness of the law, a cordial approbation of the purity and beauty of the law, an intense inclination to obey it, and a sweet joy when we exercise that obedience in any degree. The soul always dislikes itself when it feels that it falls short in true obedience, and it is pleased with itself when it can feel in any measure conformed to the will of God.

True conversion is a divine change in the conceptions, choice and affections of the soul. A man that is truly converted to God has new conceptions of God and of himself; he has new views of sin and holiness, new conceptions of Christ and the blessed Spirit, of life, death, heaven, and hell; he loves all moral good, and hates all moral evil, he pursues the one and flies from the other with great eagerness and vivacity; he has new hopes and new fears, new joys and new sorrows, new anger at himself and sin, new gratitude to God for his great salvation. It is not possible, my dear readers, for a man to give himself wholly to the things of God, or to the work of the ministry before this divine change is passed upon his heart. Can a blind man delight in colors? Can a deaf man take pleasure in music? Can a dead man relish the sweets of a feast? and how then can you expect a man under the power of a carnal mind,

and full of pride and enmity against Christ, to delight in the glorious discoveries of the Gospel. So says St. Paul, "They that are in the flesh cannot please God," Rom. viii. 8; "Without faith it is impossible to please God," Heb. xi. 6, and "Without holiness no man shall see God even to all eternity so as to be happy in Him," Heb. xii. 14. This true conversion to Christ will always shew itself in the Christian ministry in four ways: 1. Love to Christ. 2. A sound taste for true divinity. 3. A spirit of prayer. 4. And tender compassion for the souls of the people.

Love to Christ implies a spiritual understanding or a conception of clear and just ideas of him, a sense of interest in him, and a forcible inclination of the will to him considered as the Supreme God; this will produce a lively emotion of the purest passions towards Him as the Supreme truth and beauty.

In Christ there is every possible excellence to feed the passion of love, and to raise it to the utmost force and fire. God the Father determined, in the person of Christ, to furnish an object that should infinitely exceed the warmest love of men and angels; an object that should exhaust and distance all created powers and affections; an object that should exceed all others, and be absolutely unrivalled and unparalleled to eternity. In the person of Christ we see the lowest humility and infinite glory, the sweetest meekness and infinite majesty, the deepest reverence of God, and the fullest equality with God in all divine perfections. We see in him patience under the worst of evils, and yet he was

worthy of all possible good, perfect resignation to the divine will, and absolute sovereignty over heaven, earth, and hell, extreme poverty and reliance on God for a crumb of bread, joined with all sufficiency for ten thousand worlds.

In the actions of Christ, we see the most amazing humiliation and divine glory combined with love to God in the highest exertions, and at the same moment the utmost love to God's enemies. He appeared most zealous for God's justice, and yet suffered most awfully from that justice: he displayed the most illustrious holiness; and yet was treated as the most guilty man that ever lived. He was dealt with as most unworthy, and yet was never more worthy than when he cried in the garden, "My soul is exceeding sorrowful, even unto death," and when in agony he sweat great drops of blood, and died on the cross. He suffered most extremely from those very persons to whom he showed the greatest love; and when he was most of all in the power of his enemies, he then gained the most glorious victory over his enemies. This, dear reader, is the glorious person who is the supreme object of our love. And is he not worthy of our whole love, our ardent desire and our strongest good will, and most intense delight. This is the great God-Man who ought to be the end of all our studies, the end and matter of all our sermons, and the end of our life and existence for time and eternity.

But true conversion to Christ will also show itself, especially in the ministry, in a sound taste for true divinity. The only true divinity is that which humbles the sinner and brings him

deep in the dust before God. "I am nothing," says the greatest of all men. 2 Cor. 12: 11. "Less than the least." Eph. 3: 8. At the same time Revelation exalts Christ above all creatures and worlds, it speaks a strong consolation to every distressed sinner, and promotes holiness in the most effectual and glorious manner. And all may be quite sure that all sermons and writings of a theological kind which have any tendency to puff up the soul with a vain pride, to degrade the Redeemer to a mere man, or in any way to eclipse his supreme divinity, to distress convinced sinners, to deprave the Divine law, to lessen the evil of sin, and give us slight thoughts of the commission of the least iniquity, are not of God but the inventions and errors of men. Because God has purposed to stain the pride of all glory. Isaiah 23; 9, and has eternally decreed that no flesh shall glory in his presence. 1 Cor. 1: 30.

A sound taste for true divinity, includes a clear knowledge of the beauty and harmony of the doctrines of the gospel, with power to receive pleasure from every beautiful discovery of God in the holy Scriptures. The Bible is the standard of religious-taste; and it is of the utmost importance for a student, or indeed for any one to form a correct taste in early life. This correct taste is a fund of perpetual pleasure to ourselves, and it has the happiest tendency to produce and cherish the same excellent quality amongst the people that may be committed to the charge of the Christian Priesthood. I rejoice to see it prevail in any degree among the servants of Christ who are appointed to labour in His kingdom.

Another sure sign of true conversion to Christ, is a spirit of fervent prayer. Prayer is the darting out of the whole soul to God in one grand pathetic desire. In right prayer our understanding will, and affections approach to God, and enter into a lively converse with His divine perfections shining on us through Christ. In prayer we are forced to feel our entire dependence on the Lord Jesus for continued acceptance with God, and we equally feel our dependence on the Holy Spirit for real assistance in all our approaches to Deity. Prayer improves our rational powers; harmonizes and sweetens our best affections, calms our conscience, and brightens our imagination. Prayer makes all the graces of the Holy Spirit to flourish in the soul; it strengthens the personal and divine graces, and the Christian thrives and grows in the exercise of prayer. Prayer invigorates correct habits and excites to good acts. It sends us to our studies with serene joy, and cheerful hope of success in all things,

Nothing can be done correctly without prayer; no vital religion can prosper in the soul without prayer; no studies in divinity can flourish without prayer. Not even the study and attainments of human sciences can be happily prosecuted without prayer. A learned writer very justly observes, that he "never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest frequency and fervor."

Depend upon it, there never was, there never will be a useful and honorable Parish Priest or Preacher, with-

out constant fervent prayer. His effectual fervent daily and nightly prayer availeth much: James 5: 16.

Every good man must feel the worth of the soul that can never die but will live, think, and act through all eternity. The man who has no deep and serious sense of the worth of his own soul, will never have any just conviction of the infinite worth of the souls of mankind; and consequently he has no fitness for a student of divinity; and if he ever enters the Priesthood or ministry, he will be a trifling, worthless creature, and cannot be otherwise than an infamous character in the Church of God. Above all things, Christ's ambassadors should study the worth of the soul. This ought to be the prime object of our most fixed attention.

The ORIGIN of the soul shews its immortality; it came from God, he is the father of Spirits: Heb. 12: 9. It is, we are told in Gen. 2: 7, the breath of God, and who dare say that the breath of God is mortal or dying, or perishing breath! The very nature of the soul evinces its immortality. It is a spiritual, invisible, and immaterial substance, endued with life and action. The great Creator of all souls declares there is a spirit in man: Job 32: 8, and that spirit has not flesh and bones which are perishable substances. Luke 24: 39. It is God, we are told that formeth the spirit of man within him. Zech. 12: 1, and the spirituality and activity of the soul resemble God the Father of Spirits: Heb. 12: 23.

The amazing powers of the soul prove its immortality. The understanding can conceive of the eternity and infinite perfections of God, which

no creature below man can do in the least degree. The soul has a capacity to take in ideas of all things in heaven, earth and hell, and can fly back to eternity before the creation; and roll down into eternity, and all its amazing wonders when time shall be no more. Moreover the soul has an infinite thirst after knowledge; and if a learned man could absolutely master all the sciences he would sit down famished and weep bitterly, and wish to have ten thousand more worlds of science yet to conquer. Nothing but the boundless perfections of God can satisfy the cravings of our immortality.

The will of man, in its objects and actions, equal with the understanding shews the soul of man to be immortal. Its object is good, immortal good. The actions of the will are boundless, and can never come to any rest but in God, the supreme, eternal Good. The amazing dominion of the soul over the body, resembles the vast dominion of God over the whole universe; and the actions of the will are often most vigorous and strong when the body is in deep consumption, or in the very agonies of death. These objects and actions of the will proclaim man's immortality.

The grandeur of the passions teaches us the immortality of the soul. Admiration points to a great and unlimited object, the boundless and wonderful God. Love has for its object an infinite and eternal beauty and good. The proper object of our hatred is sin, an infinite evil, and our hatred is infinite. Our hopes and fears point to an eternity of good and evil. Our joys wish to be eternal, and even the sorrows of a guilty sinner point out an hereafter,

and plainly intimate an eternity to man. In truth, every thing in God and his works proclaims man's immortality. The magnificent structure of the universe, the boundless space, the amazing magnitude of the heavenly bodies, their rapid motions, the succession of day and night, the revolutions of nature in the seasons of the year, the gradations of life from a worm to an angel, the astonishing works of genius, the prodigious labors of art and strength all round the globe, proclaim that immortals have been here.

The moral perfections of Deity, his promises of eternal life to believers, and His threatening of eternal death to the wicked forgetter of God, all declare the immortality of the soul. But in the sacrifice of Christ's death, we have brighter views of the worth and immortality of the soul than can be exhibited in any other way. Here we see God incarnate rolled in dust and blood in the garden, surrounded with darkness while hanging on the cross that we might rise into the highest heavens, and dwell forever and ever in the bosom of infinite love.

Reader, whoever you are, let all these considerations with a thousand more that pour into our astonished minds excite us all to imitate the example of the Lord Jesus and his blessed Apostles in the tenderest compassion for immortal souls. Well did the Redeem assert that the profit of the whole world would not compensate for the loss of one soul: Matt. 16: 26.

Awake then, my dear readers, to the worth of your own souls, and with your pastors, cherish the strongest and tenderest love for the souls of your

fellow men; and let all your pursuits of learning and knowledge terminate in the glory of Christ, and the salvation of the people. Read Dr.

Young's amazing thoughts on the immortality of the soul—Night *six* and *seven*.

(To be continued in our next.)

CHURCH UNION OF TORONTO.

Arrangements have recently been made, under which the rooms of the Church Union, in Toronto Street, will be open daily (Sundays excepted) during the following hours:—

From 9. a. m. to 12.30 p. m.

From 1.30 p. m. to 6 p. m., and

From 7 p. m. to 9 p. m.

The Library *Table*, is well supplied with newspapers and periodicals but the Library Committee earnestly invite the attention of Churchmen to the unfurnished condition of their *Shelves*. If the Library is to prove an important means of imparting amusement and instruction, a large number of books must speedily be procured.

The Funds at the disposal of the Union do not at present admit of a large expenditure in the purchase of

books. The Library Committee, however, are of opinion that the want may be effectually supplied in another way, and at a very slight sacrifice.

They cannot doubt that many volumes of interest are to be found on the shelves of private libraries, which either are duplicates, or, having been read once or more than once, have lost much of their value for their original purchasers, and may with very good results be presented to a society like the Union, in order that the pleasure they have given in a comparatively small circle, may be far more widely extended. If some 200 families were thus to contribute, on an average, five volumes each, the library of the Church Union, would at once become far more adequate to the important purposes which it is designed to subserve.

PROPOSAL TO SUBSCRIBERS.

We beg to return our many friends and agents our sincere thanks for the kind manner in which they are pleased to receive THE INSTRUCTOR. In Toronto alone our subscription list has nearly doubled that of the *Patriot*, and that before the present number was issued. Our old subscribers, we are thankful to say, are willing to trust us again, and we believe nine out of ten of them will become our subscribers

for the present Monthly. We feel we have a spiritual duty to perform to them and their children, and we rejoice that they are aiding us in doing that duty. We have now an offer to make them. To those who subscribe for the INSTRUCTOR, and send us the sum of \$1.25, we will send to their address, postpaid, a copy of THE INSTRUCTOR for one year, a copy of our reply to Father Damen, sixty-nine pages, in

which the secession of the Church of Rome from that of England, which took place in A. D. 1570, is proved; also our reply to Mr. Spurgeon, of England, entitled Quackery in Religion; our reply to Dr. Cramp, of Nova Scotia, on the mode of Baptism; and our Sermon on Baptismal Regeneration, neatly bound, in one volume. We trust our agents will direct the attention of our friends to this proposition. We can furnish the back

numbers of the Magazine to subscribers; so we hope to hear from hundreds of our friends very soon. Address the Rev. D. Falloon Hutchinson, P. O. Box 1540, Toronto, Ontario, Canada. In sending us their names they will please write them plainly, and give us the true name of their post-office, and the Province, so that we can make no mistake in mailing.

THE BISHOP AND THE WIDOW.

Not so very long ago in a dim cathedral aisle,
A Bishop knelt, his office said, to pray a little while,
He prayed so long and prayed so well he fell into a trance,
And a widow knelt beside him, as we should say, by chance.

The Bishop watched the widow's tears drop slowly one by one,
And as he gazed an angel came in brightness like the sun;
Who stored within a casket rare each tear-drop as it fell,
"Surely, my God," the prelate said, "that widow prayeth well."

"Tell me, good woman, what you ask, what grace you seek to gain,
"Since God sends forth a messenger to store each tear and pain;
"Some special favour from His Hand you surely ask to-day,
"Some sweet devotion to the Saints, or vow to Jesus pay."

"My Lord," the widow trembling said, "I do but say the prayers
"That year by year have soothed my heart and lightened all my cares;
"The *Credo* and *Our Father*, my lord, from out the heart,
"I say my simple prayers, and know that God will do his part."

Learn to be real, this will bring good angels to your side.
Who to the throne of God will bear the tears you fain would hide,
Nor ask of Him some mighty gifts, or wondrous thing to do,
He heard the widow's prayers because her heart within was true.

W. CHATTERTON DIX.

THE CORNER PLANTATION.

A TALE.

Of late years the village of Wansborough had been singularly free from poachers, and poaching; though the Squire was a very strict preserver of game, and was exceedingly proud of his good and well stocked plantations. It was well known that he would be very severe with any poacher, and perhaps that, combined with the fact that the poor of the village were well looked after, and seldom wanted for anything, had kept thieves away from the game.

But, to everybody's surprise, and to Sir Robert's and the gamekeeper's anger, lately there had been a good deal of quiet poaching. Do what they would, the men could not be caught, and it was more than half suspected that they were professed poachers from the near town of Wortham, who came over to try and get the excellent pheasants and hares of which the Squire was so proud.

"Those men were at it again last night!" said Sir Robert at lunch one day.

"Has not Matthews been able to do anything?" asked his eldest daughter.

"No. Three of the keepers were out all the first part of the night, but the wary fellows kept close, and about four o'clock Matthews heard some guns, and went out, but was too late. So I have given orders that all the keepers are to go to bed early, and turn out at twelve o'clock to-night."

"A very good plan," said Teresa, "I hope they'll catch some of them."

"I hope they won't," murmured

Margaret Granton under her breath. She had a kind of half-sympathy with all poachers, and had particular reasons of her own for devoutly hoping that these particular men would not be caught. More than a suspicion had entered her mind that the poachers were not *all* Wortham men, that one, indeed, was the husband of a sick woman she often went to see; and she was living in hope that he might be induced to give up such a dishonest trade, whereas, she knew, that if he was caught, and punished, it would be the utter ruin of the man's character.

It was a warm September evening, and the girls at the hall were playing croquet on the smooth lawn—all but Margaret;—she came out of the low opened window with a dark cloak thrown round her shoulders, and crossed the lawn towards a little wicket gate leading into the park.

"Where are you going, Maggie?" called one of her sisters.

"Just to sit with Mrs. Styles for half-an-hour," she called back again.

"Hi! Rollo!" and she gave a long shrill whistle, which caused a curly, brown retriever to look up from gravely watching the game of croquet.

"Oh, Maggie," cried Teresa, "you ought not to go now; it will soon be dark."

"Mamma knows I am going, and I'll take Rollo; I'm going through the plantations, so it will not take me many minutes. Come, Rollo, if you mean to come, sir."

And Margaret went down through

the park, whistling as she went, with the setting sun shining brightly on her golden hair.

"I wish Maggie would not whistle," said Teresa, a little discontentedly.

"She'll get out of the habit," replied another of the girls. "Yellow, it's your turn."

Meanwhile Margaret went on her errand of kindness with a light heart; she went through the keeper's paths in the plantations, and played hide-and-seek with Rollo round the corners, over the dead branches, and already dry leaves. It was a very difficult task to keep the dog from being off after the game, but he was an obedient animal, and Margaret carried a cane in her hand, which she used to impress her orders on his mind—or body.

She found the cottage deserted, except by the sick woman. Her hus-

band, she said, had gone out to hear of some work, and her nurse, or rather the girl who "did for her," had gone home for the night.

"How very kind of you to come down, Miss," she said gratefully, as Margaret took off her cloak and sat down by the bed-side.

"Has not your husband got any work?" asked the girl in reply.

"No, miss; he don't seem able to get none, and he only sometimes brings me home some money; odd jobs, he tells me."

"Yes," said Margaret gravely; then after a pause, she added, "I do wish he could get some work, Mrs. Styles."

"Oh, miss, so do I!" exclaimed the sick woman fervently, as the tears rushed into her eyes, and her thin hands trembled as they grasped the coverlet. *(To be continued.)*

[From our Western Correspondent.]

MY DEAR SIR.—In relation to your contemplated THEOLOGICAL INSTRUCTOR, I shall be most happy to act as your Western correspondent. I have no doubt but that you will make the Magazine what its name indicates. I think such a paper would be very useful, there is such a tendency among our people to run off into new and strange paths that we feel there should be some *conservative element* somewhere to stay this tide which is the result of

scepticism or indifference. I hope your paper will have a salutary effect in the Theological field to correct existing errors, or to preserve the purity of the primitive faith. There can be no higher or nobler field of labor—a field for which we all think you eminently qualified. You may expect to hear from me before your November issue.

D. B. N——.

DAVENPORT, Iowa.

MARRIED.

At the Church of St. John the Evangelist, on the 7th inst., by the Lord Bishop of Toronto, assisted by the Rev. A. Williams, and the Rev. A. J. Broughall, the Rev. WILLIAM HOYES CLARKE, B.A., Incumbent of Halliburton, to HENRIETTA LOUISA, daughter of the late GEO. HOUGHTON, Royal Engineers, and granddaughter of the late George Houghton, Esq., Secretary to the House of Lords.