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TO CORRESPONDENTS.

In closing our first year's issue, we have tried to wipe off some of our arrears with correspondents. We still have a number of articles on hand, which will appear in due order. Our future arrangements will render still necessary the active co-operation of our literary friends. We are sure we shall not appeal in vain. But let us have good, stirring articles,—short and pungent.

TO SUBSCRIBERS.

With this number we close our labors for the first year. In doing this, we ask that all subscribers who have not yet paid their subscriptions will do so at once, as the money is needed to enable us to meet our demands. We beg also a continuance of their subscriptions for the next year, and their efforts to procure fresh subscribers.

TO OUR READERS.

At the last moment we have had to omit a large amount of matter prepared and in type, including both our Religious and Literary Review. In future we shall so arrange that such a proceeding may not be necessary.

NEXT YEAR!

The first number of our second year's issue will appear on July 1st. We want a larger addition to our circulation. It can be secured. Let Clubs be established, and let every individual do his utmost for us. Shall we not obtain 5,000 subscribers? We may do! Help!

SPECIAL NOTICE.

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

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TALES, ESSAYS, AND REVIEWS.

THE BEVERLEYS:

A LIFE SKETCH.

BY MRS. J. V. NOEL.

CHAPTER IV.

"What a discussion we have had!" I remarked, laughing. "The Rev. David Cuthbert's marriage has furnished the subject for our morning's gossip. I wonder Aunt Judith does not advocate the celibacy of the clergy; that would prevent them marrying unsuitably--the evil she so much deploras."

"But that would savor of Popery!" remarked Lydia, "and Popery is aunt's one great horror."

"I fear there is no chance of having Ida Everett for a sister-in-law," continued Lydia, regretfully.

"Does Ida like Claude?"

"Immensely! She admires his preaching so much."

"I would not think she could care much for any one. She seems so heartless. So fond of admiration too, and an adept in coquetry! It seems to me Ida is not the sort of girl Claude would like to marry now."

"You mean since this religious fit has come upon him; but that will soon pass off I suppose."

"You surely would not wish it, Lydia?"

"What is the use of his being so sanctimonious? It will only make him seem eccentric," she remarked carelessly.

"My dear Marion, what a capital wife you would make for a parson!" she continued after a moment's pause. "I really think you would suit Claude better than Ida," she added, with a light mocking laugh.

"I intend to be a minister's wife," I replied, with a momentary flash of indignation. "I see you are not aware of my engagement."

"I must confess I was ignorant of the interesting fact. I must inform Claude. I hope it is not too late," Lydia added with affected concern.

"You need not fear on his account," I said, laughing. "He admires beauty too much to fancy my plain looking phiz."

"And who is the person that you did manage to captivate," she asked with some curiosity.

"The curate of our country church," I answered somewhat proudly—"a plain sort of person like myself, but a man of consistent piety."

"Well, I think he has chosen wisely, and you will be the model wife that all the parish can admire according to aunt Judith's notions," was Lydia's laughing observation. And here the conversation ended, as one of her young friends called to take her out for a drive.

I have already made this life sketch longer than I intended, but before bringing it to a conclusion I must portray one more scene in this little drama of religious life—such as the world sanctions.

One afternoon when the Beverley's were at home, receiving visitors, a clergyman called on a begging visit. He was the curate of a Ritualistic Church, in some wretched district of London where there was, at the time, great destitution with sickness. The tale he simply told was a common one; but it was the first time such want and misery had been presented to me, and my warmest sympathy was excited. I had that day received a remittance from home in answer to a demand for money, suggested by aunt Beverley, who thought it necessary that another addition should be made to my wardrobe. Glad was I to be able to appropriate part of this money to the relief of these suffering fellow-creatures. The curate looked both surprised and pleased at the sum I handed him, but aunt Beverley's comely face wore a portentous frown. The drawing-room door was scarcely closed on the retiring curate when she burst forth in reproof of my extravagance. She herself had given but a small sum, a mere pittance, I thought, in comparison to her ample means.

"What a folly, Marion, to spend so much of the money required for yourself on these vicious poor who are really undeserving of charity!"

"I can do without the bracelet, aunt, which you wished me to buy," I said deprecatingly, "I don't care much for trinkets, one can do without them."

"You have more self-denial than I am mistress of," said Carrie.

"You don't catch me giving away the money I want to buy some ornament for myself," she added, with a sneer.

"I never heard such a tale of distress before; it really shocked me," I observed in a tone of deep feeling, which seemed to amuse Carrie.

"Don't cry about it, dear," she said with mock sympathy, "although it has cost you two crisp five-pound notes."

"You will get used to such pitiful details in time, Marion," said Lydia, half sarcastically. "You will learn to give them a deaf ear."

"Yes, and close your purse-strings tightly," joined in Carrie, with a light laugh.

"One gets tired of these constant demands for money," remarked aunt Beverley, with irritation. "The clergy really seem to think people have nothing else to do with their money but give it for charitable purposes."

"You might give away a great deal more than you do, Hester," said aunt Judith, quietly. "Don't blame Marion for using self-denial in order to relieve the sick and destitute, but rather follow her example," she added emphatically.

"Why, aunt Judith! no one gives more liberally than mamma!" exclaimed Lydia indignantly.

"No one among your particular set, I suppose you mean, Lydia. But don't you think, my dear, that she and you and Carrie might all be more liberal in giving of the wealth God has bestowed on you if you used more self-denial and did not waste so much in extravagant dress and worldly amusement and display."

"We must dress and live like others in our fashionable circle, Judith," retorted aunt Beverley, in a displeased tone. "We are not required to bestow *all* our goods to feed the poor."

"I do not think I shall ever get so hardened as to listen unmoved to a tale of distress," I remarked, breaking an unpleasant pause in the conversation. "Aunt Judith," I continued, turning in surprise to her, "how was it that you did not contribute? I did not see you give the curate anything."

"I never help the Ritualists," she answered, coldly. "I think it is wrong," she continued, in answer to my look of astonishment, "to aid in any way, ministers who practice such popish ceremonies as the man who has just left the room. I have Scripture to justify me," she added in a decided tone, as if nothing more need be said on the subject.

"Scripture!" I repeated dubiously.

"Yes. 'Let us do good unto all men, especially those of the household of Faith.'"

"Then the Evangelical poor alone belong to the household of Faith."

The poor Romanist and Ritualist and Non-Conformist are left out in the cold," I said with a mocking laugh.

"As I belong to the Low Church party I think it my duty to give to those who believe in the same Evangelical truths," was aunt Judith's cold rejoinder.

"You do not understand these things, Marion," interferred aunt Beverley. "It is customary for each Church party to help their own poor."

"How sad it is to see such divisions in the Church!" I said gravely. "I think it is wrong to keep alive this spirit of dissention."

"We cannot countenance error," remarked aunt Judith stiffly.

"And you think you have fulfilled your duty as a Christian by turning a deaf ear to this tale of suffering," I said, reproachfully. Aunt Judith condescended no reply, and I continued with subdued vehemence, "This is not the kind of charity the church teaches, 'Give alms of thy goods and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.'"

"That verse is from the Apocryphal writings," interrupted aunt Judith, coldly.

"But there are many similar in the Gospels and Epistles, teaching us plainly enough the Christian grace of charity, irrespective of creed or party."

"You are rather bold, Marion, to set up your opinion in opposition to what the Christian world thinks on this subject," said aunt Beverley, reprovngly.

"I prefer taking our Lord's view of the matter, aunt," I said, with a little sarcasm in my tones. "The charity He teaches is not circumscribed by party distinctions;" "Whatsoever ye would that men should do unto you do ye also to them." The command here is broad and plain enough, and I shall follow it in preference to the teachings the world sanctions."

My visit to the Beverleys came to an end in the beginning of summer, but before I returned to the seclusion of my home-life in the country, I had the satisfaction of seeing Claude Beverley exchange his curacy at St. Leonard's for a small incumbency in the city, in the neighborhood of St. Giles. There he began anew his clerical life, giving himself in earnest devotion to the Master's cause—opening his church daily to the tried children of poverty. And a welcome refuge it was to many overburdened, half-despairing souls where they could pour out their hearts in prayer to One who was not unmindful of their troubles, and who was all powerful to aid. But this waiting at the altar to minister to those who came was not all the work Claude Beverley set himself to do. Around his little sanctuary—his oasis of light and purity

—was a frightful desert of sin, where misery and crime shrouded themselves in the darkness of moral death. To go out unto these wretched thoroughfares, hidden away amid the wealth and splendor of the great metropolis—to try to introduce the light of the gospel into these squalid abodes, and compel the outcasts to come into the Shepherd's Fold, was the daily effort of this young clergyman, roused to the great duties his holy office imposed upon him. And he was not alone in his Christian work, of seeking lost souls. Earnest men, and women, too, were laboring faithfully in the same wide field. Would to God that many who are now only whiling away precious time in the daily routine of services which so few attend, would follow Claude Beverley's example, and go out also into the high-ways and by-ways of life, penetrating the mass of misery and sin, trying to humanize as well as Christianize their fellow-creatures, and snatch from the stagnant pools of want and woe those for whom the Saviour died on Calvary!

Mr. and Mrs. Beverley were quite indignant at the new mode of life Claude chose for himself. They thought he might as well remain at St. Leonard's, ministering to the wealthy congregation there, as give himself so much unnecessary trouble preaching to the squalid wretches of St. Giles, whom they considered without the pale of Christianity. But Claude was not to be turned from the rugged, uninviting road he had chosen, for, in pursuing this path of self-sacrifice, he felt he was doing the Master's work, and already the peace which a good conscience bestows was casting its twilight of happiness upon "the narrow way."

[THE END.]

LUTHER AND THE REFORMATION*

[Concluded.]

The controversy on Indulgences became the match which ignited the train. All the preparation had been begun, all the events were made ready, by that invisible agency which works in nature, which controls our individual will, and subordinates human passion to the divine glory. And when Tetzel appeared upon the scene with his infamous doctrine and unblushing effrontery, it was only as the spark which kindled the blaze, or only as the tocsin sound which called into action the weapons waiting to fight the battle of the Lord. The traffic in Indulgences was a revolting burlesque on Christianity and the Church. If there be one truth more clearly revealed in Holy Scripture than another, it is this: that God alone can forgive sin. It is the essential prerogative of the Deity, which He has not,—and which reverently be it spoken—He cannot delegate to any human authority whatsoever. The duly ordained and appointed ministers of Christ may pronounce forgiveness of sins, in His name and by His authority, upon the compliance of the sinner with the recognized conditions of salvation,—or in the words of the Book of Common Prayer, "To all them that with hearty repentance and true faith

*The substance of two Lectures delivered by the Rev. T. S. Cartwright, in Hamilton and other places, and published by request.

turn unto Him." But that any man—no matter what his personal gifts or official position—should assume to himself the power to remit, in his own name, and at his own discretion, the penalty of sin, and to guarantee the eternal salvation of the soul, on the payment of a few paltry coins into the coffers of the Church,—is an act of presumption and blasphemy unwarranted by Scripture, and repugnant to right reason. Yet such was the prerogative assumed by the Holy Pontiff, and by him delegated to those whom he chose to appoint as his ministers or agents. . . .

There was now a special need for the sale of Indulgences. Money was wanted. Leo X. had succeeded Julius II. in the pontifical chair, and had found the kingdom impoverished by the wars of his predecessor. The magnificent church of St. Peter at Rome had been begun, but funds were lacking for its completion. In addition to this, Albert, Archbishop of Mentz, was indebted to the Pope to the extent of some \$45,000, which he had not the means to pay. . . . In this emergency, the Pope proclaimed a general indulgence. It was let out on the true forming principle to the Archbishop; and since a third person was required for its success, John Tetzel was chosen as the mission preacher, or, more strictly speaking, as the itinerating vender, in the unholy traffic. By this plan the funds of both the Pope and the Archbishop might be replenished, if not the devotion of the people, and the purity of the Church increased.

There was here a singular combination of character. The greatest possible difference existed between the three men who thus became prominent in the preliminary steps of the Reformation. Leo X. was in many respects all that could be desired. The pontifical throne had seldom been so worthily filled. A son of the celebrated Lorenzo de Medici, he combined in a remarkable degree many of the virtues and vices of that illustrious family. With refined tastes and an accomplished mind, he united a virtuous disposition and a benignant rule. He gave encouragement to literature and art, and was not averse to ecclesiastical reform. But his love of money and his delight in war, his thirst for pleasure and his extravagance of living, warped the better principles of his nature, and rendered him indifferent to the higher duties of his office; and like his predecessors, while usurping the prerogatives of the Deity, he sought by threatening to inspire the fear and evoke the obedience, which by piety and love he failed to win. . . . The character of the Archbishop Albert is not on the whole to be despised. It had some commendable traits. He was free from the grosser vices of the age; and if not either a literary enthusiast, or a religious devotee, he was humane and gentle. He understood little, and perhaps cared less about the spiritual nature and solemn responsibility of his office. It is said that in his quiet easy going way, he was favorably inclined towards the reformation. . . . Yet the extravagance of his habits, and the exigency of his position, compelled him to sanction proceedings or adopt plans, from which his conscience and judgement revolted. . . . The character of John Tetzel has been variously drawn, and probably some abatement should be made from the descriptions of both friends and foes. We can hardly admit him to be the profound scholar and enthusiastic theologian portrayed by Seckendorf, and Roman Catholic writers; while there is too much reason to suspect of exagger-

ation the picture of his immorality and profligacy painted by D'Aubigne, and other protestant historians of the Reformation. Tetzel was simply a zealous ecclesiastic, with vulgar tastes and impudent manners, having little refinement, and great enthusiasm, and better suited than any other man in the Church or the Empire for the nefarious business, in which he was employed. Each of these characters had an appointed sphere; and each became, indirectly at least, an agent of reform.

Appointed by the Archbishop as the special preacher of Indulgences, Tetzel resolved that no effort should be wanting, and no scheme left untried to render his mission a success. Accordingly he commenced his peregrinations through the Empire, and plied his trade with all the art of a most accomplished quack. It was intended to visit every village and town, and to offer on the authority of the Pope absolution for every sin which had been or which might be committed, on the payment of the required sum. The sensation produced by the traffic was immense. In entering the great towns a procession was formed, headed by the clergy, magistrates and council, and swelled by men, women and children of every grade. The bells of the churches rang, banners waved, and music sounded. Tetzel himself rode in a magnificent chariot, having before him a velvet cushion, on which was laid the Bull of the Pope. The church, in which divine service was performed was handsomely decorated. A large cross, bearing the papal arms, was erected in front of the altar; on either side wax lights were burning; the organ poured forth its soft melodious tones; while incense and flowers wafted a sweet perfume. Every seat was occupied; every face beamed with eager expectation; every mind throbbled in emotion; and when amidst the breathless silence of the crowd, the service was begun, and the lofty strains of the *Te Deum* resounded through the Church, a scene of enthusiasm was often witnessed which no painter's pencil can adequately describe, and which no Church, save that of Rome, can reproduce. In the appointed order, and in solemn form, the Papal Bull was read. A sermon followed on the merit of Indulgences, in which the necessity and advantage of the traffic were enforced, and in which appeals were made to the faith, the fear, the love, of the excited crowd. Then Tetzel, or his Secretary, would raise his voice in stentorian tones, crying out "Buy, Buy!" at the same time throwing a copper coin into the plate, in which were hundreds of certificates, signed and sealed, and ready for delivery. The excitement grew intense; each was anxious to perform an act of kindness for the dead; a general rush was made to the stand; and gold, and silver, and copper coins were showered like hailstones at the feet of Tetzel. . . . This was repeated wherever a crowd could be assembled; the excitement ran like wildfire; fabulous sums of money were obtained; and often at the close of the day's proceedings Tetzel would repair to the public inn, where, regardless of his office and associations, he became merry as a clown.

It was a revolting transaction. Never had such dishonor been done to Christ and his religion. The pious members of the Church blushed for shame; a few became indignant. . . . It was Luther's duty to expose the iniquity and fraud. At first, according to his own confession, he hardly knew what the Indulgences meant, and was indifferent to Tetzel's mission. But when he saw a prospectus of them proud-

ly bearing the name and guarantee of the Archbishop of Mentz, and when he heard reports of the scandal caused by the language and conduct of Tetzel, he was led to enquire and reflect. At once the conviction seized him that the traffic was an unholy and blasphemous proceeding,—dishonoring to Christ, a perversion of His gospel, and an injury to the souls of men. It was time to speak. His conscience and duty were involved. As Michelet says, "He ran great risk in speaking; but if he held his tongue, he believed his damnation certain." There is no foundation for the insinuation of his enemies that he was influenced by jealousy, because the sale had been entrusted to a Dominican rather than to an Augustinian friar. His entire conduct is a contradiction of the charge. A nobler principle actuated his mind. It was the Spirit which summoned him to protest and warn. His first move was to request, in legal form, his own diocesan, the Bishop of Brandenburg, to silence Tetzel. When this failed, he announced a sermon, and published his propositions. The design of these was to expose the fallacy on which Indulgences were based, and to show that nothing short of true repentance and holiness, produced by faith in Christ and obedience to His law, under the operation of His Spirit, could avail to the salvation of the soul. We cannot say that all his points were well taken and defined. There was some superfluity of expression; there was some ambiguity of idea. As Luther himself afterward said, he might have proved some points better, and perhaps omitted others. But, defective as they were, they contained the germs of the Reformation—the essence of the gospel. The underlying principle was sound. That principle was, that grace alone could change the heart and life, and that the infusion of grace was the special act of God; that there was, could be, no salvation out of Christ, and that to say otherwise was blasphemy. We repeat this principle. Its observance will counteract many prevailing errors. . . .

When Luther's sermon and theses were published, they fell as a thunder-bolt at the feet of Tetzel. He foamed with rage, and committing the propositions to the flames, he threatened a like fate to their author. In the gathering storm, however, Tetzel became powerless as a child. A voice had spoken which resounded through the Vatican; a power moved which shook the empire. "This immolation of liberty to grace, of man to God, of the finite to the infinite, was recognized by the people as the true national religion, the faith which Gottschalk had professed in the days of Charlemagne, in the very cradle of German Christianity, the faith of Tauler, and of all the mystics of the Low Countries. The people threw themselves wildly and greedily on the religious food, from which they had been weaned since the fourteenth century. The propositions were printed by countless thousands, devoured, circulated, hawked about. Luther was alarmed at his own success." . . .

The excitement reached the Pope. In its early stages he pronounced it a matter of rivalry between jealous friars. Not so the emperor Maximilian, who foresaw in it a graver import and wider issue. As in duty bound, Luther addressed a respectful letter to Leo X., in which he promised to submit unreservedly to his decision. He had so far conceived no hostility to the Holy Father. It had never entered his mind to call in question the supremacy of the Pope. "I acknowledge your voice," he said, "to be the voice of Christ, who reigns and speaks in

you." The adherents of the papacy had themselves to thank for a prolongation of the contest, and for the phase it now assumed. It was they who forced on him a discussion of the Pope's supremacy, of the authority of the canon law, of the nature of the sacraments, and of the obligation of monastic vows. We, of course, recognize in all an undercurrent of divine power. The Will Supreme prepared the events and shaped their course; and both Luther and his enemies were all but unconscious agents in carrying into effect what had been predetermined. Their individual responsibility, however, was the same: they acted by free volition.

A vindication of the papal doctrine of Indulgences was published by an aged Dominican named Sylvestro de Prierio. It called forth from Luther a furious and overwhelming reply. At length Leo X. was aroused from his luxurious pleasures. He cited Luther to appear at Rome within sixty days. There was danger to be feared; ominous sounds were heard; threats were uttered; plots were devised. It was unwise to attempt the journey without a safe conduct from the Emperor. The Elector interposed to secure a hearing of the case before Cardinal Cajetan, the papal legate at Augsburg. Numerous conferences were held, in which the Cardinal rather attempted to persuade Luther to retract than to refute his propositions. "Ten different times," says Luther, "I tried to speak, but he stopped me each time, thundering and usurping the sole right of speaking." From Cajetan, the case was transferred to Miltitz, who had ampler powers, and was more confident of success. . . . We cannot follow the course of these conferences. They ended as was to be expected, when tyranny and passion usurped the place of reason and argument. Luther saw more clearly the rottenness of the papal system; he felt more deeply the impregnability of his position. From Cajetan and Miltitz he appealed to the Pope, and again from the Pope to a general council of the Church.

Leo became indignant, and, urged on by his Cardinals, prepared against Luther a bull of excommunication. It enumerated forty-one propositions taken from Luther's works. These were condemned as heretical and scandalous; all persons whatsoever were prohibited, under pain of excommunication, from reading his works; Luther was required to retract his errors within sixty days; and all secular princes were ordered to seize his person, and punish him as he deserved. This was a high-handed proceeding: it was characteristic of the papal power. A less courageous heart would have quailed in the struggle; and Luther, supported by a less powerful hand than that of Fredrick, would have been committed to the flames. The only effect of the Pope's bull, was to increase the zeal of Luther, and the enthusiasm of the people. "Now," he remarked, "a serious struggle has commenced. Hitherto I have only had child's play with the Pope; I now begin the work in earnest, in the name of God." He at once issued a pamphlet *Against the Execrable Bull of Antichrist*. There was no longer any doubt in his mind that the Pope was a usurper of the throne and prerogative of God. The Scriptures gave no warrant to his high pretensions and arbitrary power. In the practices of the early Church even, nothing analagous could be found to the present state of things. The Vicar of Christ on earth should be tolerant and gentle: Luther saw in Leo the incarnation of tyranny and deceit. He made a wise distinction between

Leo in his personal character and the Pope in his official capacity. The former he praised as "Daniel in the lion's den," as "Ezekiel among scorpions;" the latter he denounced as "the mighty hunter, the Nimrod of the Roman episcopacy." In his judgment the whole ecclesiastical system was based upon imposture and fraud, and sustained by ignorance and oppression.

It is possible Luther did not sufficiently discriminate between the constitution of the Church as defined in Scripture, and the *forged decretals* by which its authority was now upheld. The Church had undoubtedly a divine origin; the episcopacy was the uniform mode of government from the days of the apostles. What had need to be corrected were the errors of later growth, which made the Pope supreme, and the Church corrupt. Luther now went vigorously to the work, although in his excessive zeal, he was in danger of touching some of the primary principles with too rough a hand. The public voice cheered him on; and when at the city gate of Wittenberg, in presence of the professors and students of the University, and an immense crowd of spectators, he committed to the flames the bull of the pope, and the decretals of the Church, he stood forth as the most prominent, fearless man in Christendom, and thereby struck a chord which vibrated in every European home. "Enthusiasm was at its height. Nobles and people, castles and free towns, rivalled each other in zeal and enthusiasm for Luther. At Nuremberg, at Strasburg, and even at Mentz, his smallest pamphlets were emulously caught up as fast as they appeared. The sheets were hurried and smuggled into the shops, all wet from the press, and were greedily devoured by the aspiring *litterateurs* of the German Companion-ship, by the poetic tinmen, the learned cordwainers; the good Hans-Sachs shook off his wanted vulgarity, left his shoe unfinished, wrote his best verses, his best production, and sang with bated breath the nightingale of Wittenberg, whose voice resounded everywhere. . . . Nothing seconded Luther more powerfully than the zeal of the printers and booksellers in behalf of the new ideas. The works which were favourable to him were printed by the printers with minutest care, and often at their own expense, and many copies were struck off. Many old monks, too, who had returned to a secular life, lived on Luther's works, and hawked them through Germany."*

A grand crisis had arrived. The storm was in full blast. There was the rumble of distant thunder. Men's hearts were failing them for fear. What move shall be made next? When will the commotion cease? Where,—in what shall we find safety and peace? were the inquiries which spontaneously sprang up in every mind. . . .

Charles V. had just ascended the Imperial Throne. His election was inspiring to the papal party, who expected to find in him the succour which Maximilian had refused, and who had been in mortal dread lest Frederick the Elector of Saxony, should wear the imperial purple. The new emperor was only twenty-one years of age. "His sceptre stretched over the half of Europe, and across the great sea to the golden realm of Mexico." All his sympathies were with the Church; and it required perhaps but little argument to induce him to adopt harsh measures for

* M. Michelet.

the suppression of Luther and the agitation he had begun. Luther was, therefore, summoned to appear at the Diet of Worms, which was then in session, and which formed the first administrative act of Charles. A safe conduct had been provided; and nothing daunted by the prospect of either Diet or dungeon, Luther resolved to obey the summons. Many of his friends were alarmed for his safety; some would have dissuade him from going. He was made of sterner stuff than to play the coward now the crisis had arrived. "Expect everything from me," he said, "but flight and recantation! I cannot fly, still less can I recant." In company with the Elector Frederick, he started on his journey, but not arriving in time, his opinions were condemned unheard, and he was ordered to return. A second summons was issued, and again Luther started. Along the entire route he was greeted by anxious friends. There were grave fears that he would fall a victim to the malice of his foes. Some reminded him of the fate of John Huss. There were tears of sympathy; there were prayers for help. His purpose remained unshaken. "If they make a fire that will extend from Worms to Wittenberg, and reach even to the sky, I will walk across it, in the name of the Lord!" was his reply to one timid-hearted friend. As he approached Worms, the rumour became current that no respect would be paid to the safe conduct of a heretic. Again he was urged to suspend his journey and fly. "Fly," said he to Spalatin; "no, no; I will go; I will enter the city in the name of Jesus Christ, even though there were as many devils in Worms as there are tiles upon the roofs." This was the courage of a hero; in such a resolution there was victory itself. . . . And Luther was not without friends in the imperial city. Hutten and Busch had warmly espoused his cause; and from the more humanitarian stand-point their influence was great. A crowd of admirers and supporters soon gathered round the intrepid monk when the fact of his presence became known. He entered the city amid tumultuous greeting, and melodious chants. By order of the Elector, lodgings had been provided for him; and in retirement and safety he waited the summons of the Emperor, and received the visits of his friends. . . .

He had not long to wait. Almost before he had recovered from the fatigue of his journey, he was ordered to appear before the Diet. It was the most critical moment of his life; it was a most solemn event in the history of the Church. No similar scene had been witnessed since St. Paul stood before the throne of the imperial Caesar, or since the Great Teacher appeared at Pilate's bar. The struggles of the past were revived; the destiny of the future was centred in that scene. All the estates of the empire were represented; all the dignitaries of the Church were there; all the passions of human nature were roused; all the prejudices of religious strife were stirred; all the pomp of imperial majesty was displayed. The Emperor sat upon a throne specially prepared for him, most gorgeously arrayed—the impersonation of grandeur and power. Around him were seated the Archduke Ferdinand, 6 Electors of the Empire, 24 Dukes, 8 Margraves, 30 Archbishops and Bishops, 7 Ambassadors, 10 Deputies of free towns, and many Princes, Counts, Barons and Legates, amounting in all to about 200. The hall was densely crowded with spectators—some warmly excited in behalf, others bitterly opposed to Luther. Every avenue leading to the building was blocked up with people. Hundreds had

climbed upon the housetops, and hundreds more surrounded the lodgings of the reformer. In sympathy and spirit the whole of Christendom gazed upon the scene. . . . When Luther appeared, the assembled crowd beheld him with silent emotion, then raised a hearty cheer. He was dressed in the habit of his Order, wearing a plain black gown, and carrying the Bible in his hand. As he entered the outer court of the hall, old Friendsberg, the Commander of the Emperor's body guard, gently laid his iron gauntlet upon his shoulder, and exclaimed: "Poor monk, this is a bold work you attempt. On the word of a gentleman, neither I, nor any other general here, has been engaged in such a perilous affair; and yet we have been in some trying situations. But if you have faith in your doctrine, go forward in the name of God." "Yes," replied Luther, "in the name of God I advance." In another moment he was introduced to the august assembly. With mingled feelings of admiration and fear, he bowed before his judges. A breathless silence reigned throughout the hall. Luther stood motionless as a statue. As a spirit newly risen, he seemed lost in recollection, and unconscious of surrounding things. The Emperor gazed on in wonder; the Deputies and Princes rose from their chairs to survey the figure, and contemplate the scene. Many were moved by sympathy; some were burning with revenge. "Courage, brother!" whispered a voice; "fear not them that kill the body, and have not power to kill the soul." In a louder tone another said: "When ye stand before kings, think not what ye shall say; for it shall be given you in that hour." A pile of books lay before him on a table. By command of the Emperor, he was asked whether he had written those books, and whether he was prepared to retract their contents. On hearing their titles read, he candidly acknowledged his authorship.

The second question, he said, required time for consideration. It was granted. Many thought the request indicated alarm, and were prepared for a recantation. They were sorely disappointed when the Diet re-assembled. During the recess, Luther held conference with his friends; above all, he had communion with God. Listen to his prayer, breathed in the solitude of his room:—"O God! O thou my God! assist me against all the wisdom of the world. Thou hast chosen me for the work. Stand by my side; and though the world should be filled with devils, though my body, which however is the work of thy hands, should bite the dust, be racked on the wheels, cut in pieces, ground to powder, my soul is thine. Yes, thy word is my pledge." His faith had been renewed; his courage was revived. More calm, more collected, more confiding, he was more than a match for his judges. When appealed to for his decision, in hope that he would retract, he replied in a tone of candour and simplicity, of majesty and power, which excited general surprise. He explained the character of his works, defended the doctrines he had taught, defined his position in the struggle which had begun, refused to retract the sentiments he held, invoked the protection of Heaven, left himself to the mercy of his judges. . . . It was an imposing scene; and when amidst the eager excitement of the Court, Luther exclaimed, "I acknowledge no other authority than that of Scripture; I cannot and will not retract; here I am; I cannot do otherwise; God help me!" there was reached a point of true sublimity and moral grandeur which had seldom been equalled, and never sur-

passed. The work was done. Like a rock against which the tide has dashed in vain, the reformer stood unmoved. His enemies were furious in their wrath; his friends were enthusiastic in their praise; and again, as in the earlier ages of the Church, the wise were taken in their own craftiness, and the counsels of the wicked proved of none effect.

The Reformation was now fairly launched. It had a boisterous sea on which to sail; its progress was oftentimes impeded by tempestuous storms. Luther, humanly speaking, was the moving spirit, the presiding genius. After the Diet of Worms, his presence and agency seemed more necessary than before. His power had been felt in the august assembly; the emperor was not unconscious of the impression he had made; and both pope, and cardinals, and bishops, dreaded to leave his influence unchecked. Hence with the papal party it became a matter of grave dispute whether his safe-conduct should not be withdrawn, and whether he should not at once be committed to the civil power, or left to the fury of the mob, as a heretic or a fiend.

There is nothing more pusillanimous and senseless than persecution. It is the invariable resort of tyranny, and a sure indication of decay. Truth has nothing to fear from exposure and assault. When a system cannot stand upon its own merits, and must either employ instruments of torture, or anathematize those who refuse obedience to its demands, it is a fair presumption either that its principles are unsound, or that its adherents are cowards. . . . Yet persecution fails invariably in its object. It may prove the malignity and power of the oppressor, but it also ensures sympathy for the oppressed; and as by a law of nature, or a decree of Providence, the system it is sought to crush becomes more elastic and successful. It was so in the apostolic days; it was so during the persecutions of the Roman Emperors in the first four centuries; and it was so with the Reformation. . . .

There seemed some necessity that Luther should retire for a season from the strife. He was not only in danger of violence from his foes, but the marked prominence he had gained exposed him to a measure of adulation from friends, which might have proved detrimental to the spiritual life. It was of the highest importance to preserve the divine character of the work. Luther was only the agent of Heaven. Without the intervention of the Deity, it was simply impossible that the current of human thought and feeling could be so visibly and quickly changed. They take a short-sighted and most unphilosophical view of history who contend that the Reformation was the result of human means, without a recognition of the Divinity at all. . . .

Luther suddenly disappeared. In returning from the Diet, he was overpowered by a body of horsemen, and carried to the castle of the Wartburg. This was a strong fortress, in a solitary condition, and belonging to the Elector Frederick. By the Elector's order, Luther was clothed in the armour of a knight, and provided with every comfort compatible with his safety, and the secrecy of his retreat. A profound sensation filled the public mind when the fact of Luther's disappearance became known. The report at first was hardly credited; then opposing conjectures were indulged, and contradictory statements made, and severe reflections uttered. His absence produced a greater commotion than his presence. . . . It was seldom such a tribute had been

paid to the character of an individual; it was seldom still that any religious movement could so profoundly stir the passions of the heart and evoke a general outburst of sympathetic grief. And in what shall we trace the cause of this excitement? It is found in part in the character of the man, and in part in the nature of his work. Had Luther been the unprincipled hypocrite his enemies have portrayed him, or had the Reformation no other origin than human passion, there could have been no such painful sensation in consequence of his supposed imprisonment or death. The instincts of the people seldom go astray. Luther had proved himself a conscientious and honest man, as pure in motive as he was bold in action; and at once appreciating his character and feeling the value of his work, the people mourned for him as for the loss of their leader, their benefactor, and their friend.

The captivity of Luther was primarily serviceable to himself. He needed rest, as well for the body as the mind. By meditation and prayer, his religious life was quickened; by the studies in which he engaged, by the books he wrote, and, above all, by the translation of the Scriptures into the common tongue, he confirmed his own and gave impetus to the faith of others. In the castle of the Wartburg he sometimes compared himself to St. John, at Patmos; and verily as the beloved disciple was placed in banishment that he might receive the revelation of the last times, and write them in a book, so the intrepid reformer was secluded from the world that he might translate for the people the revelations which had been aforetime made. Without a translation of the Bible, the Reformation would have been incomplete, if not impossible; and without this seclusion no such translation could be made. By the internal struggles through which he passed he was prepared for the outer conflicts he had to wage; and by placing the Bible in the hands of the people he provided for them an instrument by which God could silently carry on His work, when the human agents were removed. "The Bible was brought forward, and Luther held a secondary place; God shewed himself, and man was seen as nothing."

There is no regenerator of society like the Bible. As leaven, its truths ferment and spread. In the mission work of the Church, the *written Word* is almost supreme. We must not, can not, dispense with the living teacher and the outward ordinances. But in cases where the missionary cannot go, the Bible may gain access, and by instilling its truths into the mind, silently begin the work of conviction and reform. . . . And equally so in the scholastic projects of the age, we must recognize this Bible power. Our lesson books in history and science fade beneath its charms. It might not be wise to make the Bible a common text book in our public schools; but it should never be excluded from them.

In the educational questions which are rising to the surface in Great Britain, in the United States, in Canada, this is a point which must receive special attention. There are those in all countries who favour a godless education. They have no reverence for the Deity, and no veneration for His Word. Their idea of education is bounded by the physical influences of earth. The prerogative of conscience, and the obligation of virtue, are disregarded. They would educate their children as intellectual machines, forgetful of the fact that they

are moral agents,—spiritual beings,—and should be trained up with a due regard to morality and heaven. I enter a protest against such defective views. An education so one-sided and partial is worse than inefficient,—it is a curse. To fulfil its mission, and prove of lasting service to humanity, our educational system must develope and train the whole nature. We are not prepared, even for the duties of this life, by giving prominence to one part of our faculties to the exclusion of another. The rules of arithmetic and the principles of grammar, the facts of history and the discoveries of science, the severe discipline required by mathematics and the transcendent beauties unfolded by the Greek and Roman classes, have all their proper place. I hope no one is unmindful of them: I am not disposed to depreciate their influence. But is there no soul, no conscience, no judgment, no eternity? and is there no need for truth and honesty, for faith and devotion, for holiness and heaven? And whence are these elements of a moral character—to say nothing of a Christian life—to be derived save from the teachings of the Bible? Should we not, therefore, make our children as early acquainted with that Bible as practicable? and should we not give it a still wider circulation through the earth? As in the pulpit we make it the standard of our appeal, so in the school we should make it the guide of our youth; and whether among the young or the old, in civilized or in heathen lands, its influence will be as the refreshing dew, as the fertilizing shower, as the genial rays of the sun. In translating the Bible for the people, Luther placed in their hands the mightiest weapon against the corruptions of the Church and for the reformation of the age; and in exact proportion as its narratives were read, its principles believed, its precepts and ordinances observed, the Reformation spread, was consolidated and triumphant.

The work of Luther in the Wartburg was completed. His health recruited—his spirits revived—his resources enlarged—his influence increased, he was prepared like Elijah of old to issue from his hiding place, and again to speak in tones of majesty and power. There was special need for his presence. During his absence in the Wartburg, diverse opinions sprang up among the reformers which became the ground of future trouble. When Luther re-appeared, the disturbances were for the moment hushed. But new events gathered round him to try his temper and fire his zeal. It was not enough that he should be assailed by all the power of the papal fraternity on the Continent; Henry VIII, of England, entered the lists against him. His treatise on the *Seven Sacraments of the Church*, called forth from Luther a severe reply. Melancthon would have dissuaded him from writing; but no, said Luther, "I will show myself more terrible than the ferocious beasts who are continually butting me with their horns." The royal author had called him by a few rather ugly names. Not the least euphonious of these were—"ape," "infernal wolf," "venomous viper," "limb of the devil!" Luther poured out in reply a torrent of indignant sarcasm, mingled with cogent reasoning and apt illustration, which made the lofty Tudor writhe upon his throne, and which called to his aid Sir Thomas More, Chancellor of the Kingdom, and Fisher, Bishop of Rochester.

The breach now became wider between Luther and the Pope. All hope of reconciliation was extinguished. In rapid succession the refor-

mer sent forth treatises and letters upon the principal questions in dispute, which gave impetus to the work, and which made his pen more powerful than any sword in Christendom. It is simply impossible within present limits to analyse these works, or to follow in detail the events which now rapidly crowded on each other. The remark must suffice that like a violent stream—almost with the rapidity of lightning—the Reformation spread from village to town, from city to nation, until its influence was felt at every Court, and the general aspect of the Church and the Continent was changed.

In the writings of Luther there were evidences of a great mind, and of a generous soul. They were not indeed free from grave defects;—the style was sometimes rugged and uncouth; his reasoning was often partial and unsound. Yet in all he evinced a conscientious preference for truth, and an earnest desire to communicate to others the knowledge he had himself acquired. His acquaintance with the philosophy of the schools, his study of the patristic theology, his penetrating judgement, his logical power, his ready wit, his keen satire, his copious diction, his impassioned eloquence, rendered him a formidable opponent, and enabled him to argue and persuade as few men of that age were able to do. . . . The enemies of Luther even have borne testimony to his literary attainments and intellectual power. According to the jesuit Mainbourg, he possessed a quick and penetrating genius, was indefatigable in his studies, and acquired great knowledge of languages, and of the writings of the ancient fathers; while Varillasius, a French historian, declared that no man either of his own time or since, spoke or wrote the German language, or understood its niceties better than Luther. This may have been a reason, why his works became so popular. The people understood him. In the estimation of Melancthon, he was *omnia in omnibus*—complete in everything, a very miracle among men. He appears indeed to have possessed an almost unexampled facility in composition. His productions teemed from the press as by magic. Heaps of them were burnt in Germany, in England, in Rome; but the want was soon supplied, and as every new work appeared it was immediately translated into French, Spanish, Italian, and English.

It may be difficult, perhaps impossible, to coincide with all the opinions he advanced, or with all the arguments by which he upheld them. He sometimes took a contracted view of the greatest subjects. The influence of his early education, indeed, was visible throughout. In many of his discussions on Free Will, on the Real Presence, on Justification by Faith, on Ordination and Monastic Vows, &c., he seemed to speak and write as a man who had only vaguely apprehended the truth. His temper was often irritable, his language too severe; he became imperious in his will, and impetuous in his deeds. Yet many of his failings were produced by the struggles in which he had engaged; and when removed from the din of controversy and the strife of tongues,—amidst the associations of home, and in intercourse with friends,—he was eminently genial and pleasant. It is an easy matter to find fault. Every great character has some defects. We may, perchance, detect a spot upon the sun itself. But in all his opinions and labours, I believe Luther was thoroughly conscientious and sincere, as candid in judgment as he was courageous in action. His desire was to know, and then to

communicate the truth. If he had wished to lead the people astray, he had the fairest opportunity to do so. But in matters of faith, and in the ceremonies of worship, his supreme authority was the Word of God. It was the standard of his appeal, the guide of his life; when tried by this touchstone, he did not go very far wrong; and estimated according to the highest principles on which character is formed, he is worthy to be ranked among the noblest and bravest of his kind.

My limits preclude an examination of the peculiar tenets which were held and taught by Luther and the Reformers generally, and of the differences of opinion which soon began to develop themselves among them. It is in many respects a most useful, yet most painful subject; and in the consideration of which there is need for a discriminating charity. The Reformers had not all the advantages we possess. They were as men groping in the dark. The incubus of superstition had weighed heavily upon them. It was hardly possible to avoid a few errors. They committed many grave mistakes. Still, on the whole, they were farseeing men, and as courageous as they were wise. Their aim was to restore the Church to Apostolic doctrine and primitive usage. With all the difficulties through which they struggled, and with all the blunders they made, they succeeded in a remarkable degree; and, allowing even that the Reformation was incomplete,—that it was attended with inconvenience and encompassed with error,—still it was a grand, social and religious change, and next to the introduction of Christianity itself, was the most important movement that had taken place in the history of the Church or of the world.

It is, perhaps, difficult to estimate fully the influence of the Reformation. We cannot do it without contrasting the condition of the Church and of Society before the Reformation with their condition since. In the former period ignorance and superstition reigned triumphant; in the latter, knowledge runs to and fro, and a pure faith finds expression in a more spiritual and less symbolic service. A wondrous change indeed has been produced. There is everywhere and in everything evidence of life and growth. The progress of art, of literature, of science; the advancement of religion, and the improvement in politics, all attest the operation of a super-human power. It might not be just to attribute every social and political change which has taken place in Europe during the last three hundred years to the principles diffused and the influence exerted by the Reformation. Yet it was during that glorious struggle that the human mind was emancipated,—that an intellectual freedom and a moral supremacy, were asserted for all nations and for all men; and if to-day we possess an open Bible and a pure worship—if we can exult in civil liberty and a sound education—if we enjoy social equality and domestic comfort—and if in ten thousand streams and forms the blessings of a Divine Christianity encircle our path and flow through the world, it is in no small degree due to the labors and sacrifices of those majestic old men who,—whatever their failings,—were giants in their day,—who counted not their lives dear unto them,—who went bravely to the dungeon and the stake in testimony of their zeal and love, and of whom Martin Luther was one of the most illustrious and brave.

We should be careful to follow the example they have set, and prove ourselves worthy of the heritage they have left. A solemn responsi-

lity is ours. In a more special sense than to the ancient Jews, it is true, that to us have been committed the "oracles of God." These oracles are sealed by the blood of our forefathers, no less than by the authority of our Lord. They demand consistency and courage in their preservation and defence. If we prove faithless to the trust, great will be our condemnation and woe. There is danger ahead! In a modified form we may have to fight over again the Reformation battle. The times are ominous of storm. In both the nations and the Church, principles are promulgated which tend to undermine the foundation of the faith, and to impede the progress and influence of truth. The papal power is struggling to regain its lost ascendancy. While in its ancient strongholds on the Continent of Europe, Popery is declining, in Great Britain and America it is rapidly gaining in number and power. At this moment the Church of Rome presents the most singular spectacle exhibited by it since the Reformation period. Within the walls of the "eternal city" a grand Council is assembled, to discuss questions and to decree dogmas, which affect its own particular communion, and indirectly the whole civilized world. It is folly to attach undue importance to this meeting. An "Ecumenical Council" it is not; and whatever decisions it may arrive at, they can have no legal authority, and will be binding on none save those who choose voluntary to submit to them. Yet the assembling of such a Council must be taken as a "sign of the times;" and in the questions it has opened, in the passions it has stirred, in the protests it has provoked, in the conclusions it may form, and in the influence it may exert, it will undoubtedly prove the precursor if not the means of a great ecclesiastical and revolutionary change. It is our duty to watch the proceedings, and to prepare for the issue, especially as they may affect liberty of conscience and the soundness of our faith. . . . Papal Infallibility is a gross absurdity, contradictory of Scripture, and repugnant to reason, and deserving contempt rather than argument in its refutation.

But not alone from the Church of Rome is the danger to be apprehended. We have enemies amongst ourselves, as a branch of the Reformed Church. On the one hand scepticism assails the character of the Bible; on the other formality and superstition are eating out the life of the Church. Our safety is in an honest and unshrinking maintenance of the principles of the Reformation,—in the reception of Holy Scripture as the complete rule of faith and practice, and in the observance of the appointed formularies of the Church, as laid down in the Book of Common Prayer, without diminution or addition, with integrity and zeal. "Here is firm footing; here is solid rock; this can sustain us; all is sea besides." Are we ready for the conflict, should a conflict come? Can we emulate the zeal of sainted martyrs, and shout victory in death? . . . There is a present work to do which demands all our energy and zeal; and the faithful performance of this will be the noblest preparation for any contingency which may arise. We have ignorance to instruct; we have unbelief to refute; we have vice to destroy; we have misery to remove. The great masses of our fellow men must be won to Christ, to the Bible, and to the Church. In doing this we should have the hero's courage and the martyr's fire; and by free and open churches;—by daily and attractive service;—by earnest and faithful preaching;—by devoted and sympathetic visitation among the people in their homes;—and by the zealous adoption of all such means as Christ would have sanctioned, and his Apostles used, we may perpetuate the Reformation work, and render our Jerusalem a praise in the earth.

SPECULATIONS ON THE IDENTITY OF MATTER AND MIND.

A REVERIE.

Behold yon bustling city! Men passing to and fro: some slowly sauntering in listless mood, some with the quick step of energy, that fears not to say 'I am busy.' Wherefore all this? who are these? whence came they? what do they seek? and whither are they going? Methinks they hurry on through time in their way to eternity. They seek happiness; and were sent here by God, whose creatures they are. And why did He create them? Since all seek happiness, we may answer, 'These all were made that they might be happy.' Nor need we fear the angels deny it, when they sing, "For Thy pleasure they are and were created." The happiness of the creature is both the pleasure and the glory of the Creator; for in that alone is it possible to contemplate the perfection of His attributes. With *this* idea, then, survey creation.

Look at the myriad angels and arch-angels who surround God's throne, and that great multitude, which no man can number, of the redeemed, and the millions of irrational creatures that inhabit our earth, and we shall see the glory of their great Creator displayed; yea, our eyes shall behold what must perfectly agree with the infinite complacency of so holy and good a Being as that God who is love. Not till we come down to vegetable life, have we to contemplate anything created to contribute to the happiness of others without itself being happy. And, as we pass from the inanimate things of earth to the earth itself, and its numberless and great associates in the starry heavens, we wonder why a Being, not only good, but wise and mighty, should have created objects, so many and so great, without any consciousness of their Creator's, or, indeed, of their own, existence, and consequently incapable of happiness in themselves. Nay, man's notions here are negative, not positive. He knows not of any consciousness of being here; but who will be bold enough to say there is none? Surely, to our ideas of what is reasonable, it seems not improbable that an almighty, all-wise, and all-gracious God, determining to create other beings that they might be happy, would be, at least almost, infinite in the extent of these creations. Such, too, the facts of the case seem to justify; for man can conceive of no definite limit to the vast work of the Universe, although it is equally impossible to conceive of them as being infinite. Space may be supposed, indeed, infinite; and, therefore, however vast the bodies that revolve almost eternally in it, they cannot be limited by the want of space to perform their evolutions: and it may be that these numberless worlds are all peopled by beings hardly less numberless on each than they themselves are in the aggregate. And this would give us, as it were, indefinitude multiplied by indefinitude as the number of sentient existences, and itself yet limited by the Great Infinite.

But observe, the number of sentient creatures is limited in another way. There was a definite starting-point, which limits it very materially, even could we admit what some of the heathen thought—that these vast bodies are themselves conscious beings. Now this starting-point, which seems so materially to limit the kindness of the great, all-gracious Creator, is the prevailing notion that inanimate

matter is unconscious. A truism, truly, it may be said. Yet can it be reasonable to suppose an infinite God, bound down in His plans of love and mercy by any such limit? It were like saying that infinity can fail. It is the object of the next chapter, then, to propound a theory which, while it leaves the works of the Creator in all their vastness of bare uninfiniteness, will remove this starting-point, for the contemplation of the works of creation, to a position barely an unfinite distance back. It does not content itself with saying that what is generally called inanimate matter is conscious, but goes far beyond this, and, by advancing a theory as to the very nature of matter itself, almost wholly removes the barrier, which we now place to the power of God. This, it is submitted, is a reasonable supposition, and that no such limit of God's goodness exists is a probable fact.

A THEORY.

The first difficulty that presents itself in propounding a new theory is to find proof that will be deemed sufficient to establish its truth. Arguments which would be considered conclusive were it not a novelty, are by no means so when our preconceived notions and prejudices have to be overcome. Copernicus propounded a theory far more difficult than it is possible at present to make this one; and he supported it by evidence more reliable, at least more tangible, than any to be now advanced; yet his views were but slowly adopted, and Galileo was even imprisoned for maintaining them. Now, however, these arguments are held to be quite conclusive and satisfactory; and he, who ventured to doubt the conclusion they arrive at, would be considered a madman, and probably treated as Galileo was. But this is not the only difficulty here. The nature of the proof Copernicus adduced was not new, nor for the first time urged as a sufficient argument upon which to base definite conclusions; but here not only is the conclusion new and startling, but the nature of the proof upon which alone it can be at present based is also new, having never before been received as more than remarkable and unaccountable facts in inductive science; facts, certain enough in themselves, yet in no degree analagous to anything recognized as the laws of matter.

This, then, being the peculiar position of the case, it became necessary lest preconceived notions or prejudice should have an undue weight against the theory, to assign, before advancing it, a reason why we may suppose it should be as the theory assumes it is. A reason it will be said eminently unphilosophical; yet when duly considered not wholly unlike an argument very universally used in practical life, though seldom defined. An argument that must appear of very different value to different minds. An argument contained in the foregoing chapter and derived from a calm, and, it is hoped, unprejudiced weighing of probabilities. These probabilities, it is thought, will appear increased when some applications of this theory are considered in the following chapter. In the meantime let us prepare ourselves to modify our conceptions about the essential properties of matter and acknowledge that mind and matter may not be essentially but only accidentally different.

For it seems not improbable, that the very houses we dwell in, the furniture we see before us, the food we eat, the air we breathe, the bodies we carry about with us, the earth on which we live, the mighty

orbs which surround us in the universe, with their various atmospheres, yea, the very ether of space, in which all move, are made up of atoms indefinitely small; and each of these atoms is a spiritual intelligence, conscious of its own existence, and in immediate communication with the Infinite and Eternal Spirit, who created and continually sustains all; of various natures and shades of dignity and power, each and all are obedient to His every command and glorify Him in their several degrees no less by their happiness than by their obedience.

A FINALE.

Sufficiently startling, it must be confessed, is the conclusion of the last chapter. Yet let us proceed in this to apply in one or two particulars the theory there propounded. It has already been suspected, if not definitely proved, that the most simple forms of all the really elementary substances is that in which they are called gas or vapor. We still call it matter, although it possesses quite as many properties of mind as it does of matter. In some cases we see that it shews its knowledge of the presence of other bodies; in others, that it possesses the power of locomotion; yea, that it exercises the right of choice, apparently influenced by feelings of affection, or affinity, for one substance more than for another. Nor is it any insignificant argument in favor of our theory, that all the mysterious operations of nature, as life, growth and chemical action and combination, are carried on from matter in this its elementary state:—Thus do we find life in death, and material for new and ever varying combinations in those substances which have been or are being decomposed. Life and growth involve a principle, seen in continual operation, for which existing theories afford no reasonable solution. To speak of them as a particular condition or state of matter is merely to assert that there may be an effect without a cause. Whereas, if we take the converse of this, and assume that matter is itself but a state or condition of mind, the whole question becomes plain—and we have no more difficulty in understanding how it is, that, when the word of the Lord goeth forth, the creature returns again to the dust, than we have in comprehending how, in obedience to the voice of its commander, an army halts.

There are many things in science which, even a very limited acquaintance with it shews to be wholly unaccounted for by any accepted theories, or the known laws of matter. Many of these, and some of the most unaccountable and wonderful, this theory may serve to explain. There are many things connected with the searching science of chemistry, well known as the results of certain combinations, for which no philosophical reason has been assigned: it is thought this theory may suggest that reason, at least so far as to make them consistent with what we daily notice in other things. If it be objected that it serves only to take them from the science of physics and to transfer them to the more difficult one of metaphysics, it must be answered that if it is to metaphysics they belong, science will probably be advanced by assigning them their proper place; and though it seems like taking them from the more simple and transferring them to the more complex science, it may yet afford a key to unlock unknown labyrinths in the researches of science. It is not pretended that this will meet every difficulty, if indeed, it do not involve us in more than it solves; it may yet, however, be one step in advance, and may suggest to other minds what is far beyond the grasp of the propounder of this theory.

There is no law which has more influence in chemistry than the law of affinity. Yet we know nothing about it. It is found to be a prevailing principle; very useful, indeed indispensable, in the higher branches of the science; and, as it is found inconvenient to deal with and speak of those things for which we have no names, the alchymist has called this principle by the name of affinity. By the action of this principle certain compounds being placed together change entirely their properties. One or more of the component parts of one, having a stronger affinity for one or more of the component parts of the other, the consequence is that both substances are wholly broken up, and new substances formed with entirely different properties. This theory may serve to give a reasonable solution of this mystery, by shewing that it is in perfect keeping with daily experience in other matters. Another curious fact in the same science is simplified, too, in the same way. That principle is alluded to, by which the mere presence of a third or fourth substance will cause two or three other substances, which were together without any signs of change, to break up as before described, and form new substances, when the third or fourth, which was put in with them, may be taken away without any apparent change. Now, we practically admit that the atoms, of which these bodies are formed, possess, if not consciously, yet unconsciously certain powers of motion and combination:—Admit that they are possessed consciously with certain powers of perception and some right of will, and the mystery disappears: for we then see spiritual existences choosing and acting within their narrow limits of choice and action, as we ourselves do in a wider sphere.

Heat and force are said to be identical. But though it has been observed that force produces heat this does not prove them identical; it only shews that force may produce the same effect that is produced by other causes, and is, when produced called by us heat or fire. However, fire has been thought to be a mere effect and not a thing that has any separate existence of itself. It is easy to say this; it is easy to say that fire is the effect of the particles of oxygen coming in rapid contact with the particles of carbon; but it is not easy to reconcile it with anything else that we see about us, nor to show why it is that, when this action has once been begun it should go on of itself, as long as oxygen and carbon are provided for it in almost any shape whatever. But with this theory we may compare it with the desire for initiating others, which we see is so strong in many creatures and feel so continually in our own heart. In this way wherever fire has been begun, whether by friction or percussion; whether by fire before kindled, or by a chemical action that once brings the necessary particles properly in contact with each other, it matters very little in what form they are afterwards brought into each others presence, the one particle follows fast upon the other till what was once a friend becomes a most deadly foe.

These considerations, it is thought, may, when duly weighed, be deemed sufficient to demonstrate that, were we only to change our conceptions about the essential properties of matter, we should find we have proofs enough at our disposal to establish the fact that mind and matter are only accidentally and not essentially different.

Here, too, may we find a solution for the paradoxical expression a spiritual body. On this hypothesis a spiritual body might mean one in

which the being himself should possess, not a theoretical knowledge only of the wonderful structure of his frame, but should also have a conscious recognition of it, just as we are conscious of life. This might subsist either with or without, a power to control and use the body by means of the higher law which would thus be seen to pervade it. To be able to exercise this power would, we may suppose, require not only a knowledge of the Divine will in reference to any act to be performed, but also a perfect coincidence with that will in that and every particular. This power might be exercised by the very force of will, the superior mind commanding the lower order of intelligence, by that calm self-possession, so similar in many respects to Christian faith, by which even the fiercest lion will stand cowed and abashed, or flee before the steady gaze of that of man, who has nerve to assert the superiority of the human soul over that of the beast created for his service. But we are encroaching upon ground where we fear to tread till so novel a theory shall have been submitted to those more competent to judge of its worth than ourselves. Still, we will offer one more suggestion, pregnant with hardly less fertile and marvellous inference than the last:—Man may even now possess, in this manner, a real though latent power over material things which surround him on the earth; a power, which, within certain limits, he may ere long learn to exercise for the benefit of his fellow men and for a further manifestation of the power and glory of his Great Creator, Redeemer and Sanctifier.

ONTARIO, CANADA, 1869.

J. O. H. N.

THE PULPIT AND THE PARISH.

WHIT-SUNDAY,—JUNE 5.

Considered chiefly with reference to the Jewish Feast of Weeks.

Our Saviour, before his passion, had frequently promised to his disciples some extraordinary gift, and at his ascension expressly commanded them to tarry at Jerusalem, until they should be "endowed with power from on high;" which he had vouchsafed to assure them they should receive. On the Jewish Feast of Pentecost, when the Apostles were all assembled together in one place, "On a sudden there came down a sound from heaven, as of a rushing, mighty wind, and it filled all the place where they were sitting; and there appeared unto them cloven tongues, like as of fire, which sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

In commemoration of this extraordinary supernatural endowment, the Church very early established the day of Pentecost, as a solemn Christian Festival; a name it still retains, though its more common appellation is that of Whit-sunday: *Dominica Alba*.

In the early ages of Christianity, Baptism, except in cases of urgency, was administered only at the two great festivals of Easter and Whit-

suntide; at the former period, from a conceived resemblance between the great events then celebrated, of Christ's death and resurrection, and that part of the service in Baptism which typifies the dying unto sin and rising again unto righteousness; while Whitsuntide was also deemed particularly appropriate for that holy sacrament, not only from the Apostles having been "baptized with the Holy Ghost and with fire," but from their having commenced their public ministry on that day, by baptizing three thousand persons. In token of the spiritual purity obtained by the holy participation of Baptism, the garments of those admitted to that sacrament were made of *white linen*, and from this cause ensued the synonymous names of Whit-sunday, White-sunday, Whitten-sunday. "Some, however," says an eminent writer on ecclesiastical antiquities, "contend that Whit-sunday is derived from the French word *huit*, which signifies eight; thereby making the affirmed original name, the Eight-sunday, which Whit-sunday stands from Easter, reckoning Easter Sunday as one of them. According to some writers, it was a custom of former times, for the rich to bestow upon the poor, on this day, all the milk of their kine, in order to qualify themselves for the gift of the Holy Ghost, and that milk having been denominated *white meat*, the day was from that cause called Whit-sunday. Others, again, maintain that the original name of this season of the year was Whitten-tide, or the time for choosing wits or wisemen to the Wittenagemote, Folknotes, or consultations of our Saxon ancestors; that the day was consecrated to Hertha, the goddess of peace and festivity, and that when Paganism gave way to Christianity, the period still kept its primitive title, as well as that given to it of Pentecost which means *fiftieth*."

Most of the Jewish festivals, especially the Feast of the Passover, of Harvest and of Tabernacles, were instituted to perpetuate a remembrance of some great mercy, which they had experienced as a nation—such as their deliverance out of Egypt, their receiving the law at Mount Sinai, and their preservation in and passage through the wilderness; and were also typically prophetic of those still greater, and more widely extended blessings, the death and resurrection of Christ, and the coming of the Holy Ghost.

The second of these great festivals, the Harvest Feast of Pentecost, derived its name from the circumstance, that it was celebrated on the fifteen day after the sixteenth of the month Nisen, and completed the fifty days which the Lord commanded to be numbered from the day succeeding the feast of unleavened bread, or second day of the Passover, which corresponds to our Easter, until the Feast of Weeks, which answers to our Whit-sunday. It was called the Feast of Weeks, because it took place at the end of seven weeks from the offering of the sheaf: the Feast of Harvest, because it was celebrated as a thanksgiving for

harvest; and the day of First Fruits, because on this day the Jews offered to God the first fruits of the wheat harvest, in bread, baked from the new corn.

It is worthy of special observation, that this as well as some other high festivals among the Jews, are not appointed on the Jewish Sabbath, that is, not on the seventh, but on the first day of the week, the Christian Sabbath; and, consequently, are so far from being set aside by the Gospel, that it may be more truly said, that they were chiefly calculated for the Christian Church, and were never so rightly celebrated as they have been since the coming of Christ, and the actual descent of the Holy Ghost. The great dignity of this holy festival cannot be sufficiently expressed: God having distinguished it in so many ways, and by so many signal blessings.

1. It was on this day that the old law was proclaimed in that solemn and tremendous manner, on Mount Sinai, just fifty days after the Israelites came out of Egypt.

2. It was afterwards established, by the law of Moses, to be one of their annual festivals, and is particularly appointed to be observed by that people, as a day of thanksgiving and rejoicing; for the second, or wheat harvest, that significant emblem of the Christian harvest, or as we may say, that more plentiful, as well as more excellent produce of the evangelical, beyond the Jewish law, which gave occasion to that saying of our Lord: "The harvest truly is great."

3. The first institution of this is thus recorded in Levit. xxiii, 15: "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete, even unto the morrow after the sabbath shall ye number fifty days, and ye shall offer a new meat offering unto the Lord;" and it is repeated and enforced, in the sixteenth chapter of Deuteronomy, with an additional charge, that a tribute of free will offering should be given to the Lord in proportion as God had blessed every one, and that they, remembering their Egyptian bondage, "should rejoice before the Lord, they, their sons, and their daughters, and their man-servant, and their maid-servant, and the Levite that was within their gates, and the stranger, and the fatherless and the widow that were among them."

4. On the very same day of the year, computing from the Christian Passover, the evangelical and spiritual law was afterwards given to the Christian Church by the descent of the Holy Ghost on the disciples of Christ, who were "assembled together, with one accord, at Jerusalem;" and then it was that the benefits, which were typically represented to the Jews, by the gathering in of their harvest, their first fruits, new offering, voluntary tribute, and rejoicings, were fully accomplished in the glorious effects of the Holy Spirit.

Now, the benefits which the feast of Pentecost commemorates and conveys, and its succeeding the Passover by a constant and exact interval of fifty days, may well teach us this important lesson of faith : that all our blessings, both spiritual and temporal, are derived from the death and passion of our Saviour, Jesus Christ; that his sufferings are the meritorious and procuring cause of all the mercies we receive, either in body or soul; that he is the sole author of happiness to the whole man, and the fountain of every good and perfect gift which we enjoy or hope for. All were purchased for us upon the Cross, and are now conveyed and sealed to us at Pentecost. And shall our acknowledgements for such inestimable benefits be less than were required from the Jews. They were required to bring "the tribute of a free will offering, according as the Lord had blessed every one," that is, in proportion to his harvest and the crop of his ground. But how ought our gratitude, as well as our righteousness to exceed that of the Jews? We, whose harvest is immortal, and Christ the first fruits of it; we, whose law is love itself, even the spirit of love sent down at Pentecost, from the Father and the Son, to write his commandments not upon tables of stone, but on the fleshly tables of the heart." "This is the covenant that I will make with the House of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be their God, and they shall be my people." These are the mercies; these are the blessings which we have received from the death of Christ, even the gift of the Holy Spirit. And, in return, we are bound "to keep the feast unto the Lord our God with the tribute of free will offering," according as he has blessed us. But what have we to give in proportion to such a grace? We have nothing to give, but what was his before. "As for our goods," says the Psalmist, "they are nothing unto thee;" and ourselves, our souls and our bodies, they are his on a double account: both by creation and redemption. Still there is something of his own that we have to give him, "even as the Lord our God has blessed us;" something equal in virtue and value to the precious gift of the Holy Spirit, and that is his "beloved Son in whom he is well pleased." When we offer him up in the sacrament or in our prayers, he is not only a sufficient sacrifice for all our sins—but a sufficient price for all God's blessings upon us.

The Feast of Pentecost was also to be observed by the Jews with rejoicing. And what more proper for us than joy when the Comforter is come? In this we see the truth of that saying of the Apostle: "If we suffer with him, we shall also rejoice and reign with him;" and of that of the Psalmist: "They that sow in tears shall reap in joy,"—that is, they who eat the sour herbs and the bread of affliction with him in the Passover, shall, at Pentecost, if they wait for and receive his Holy Spirit, "Rejoice with joy unspeakable and full of glory." And can this

joy be better evinced, than when it proves us communicative to others, as the principle from whence it flows? The good spirit is to be shed abroad not only in our hearts, but to overflow to all within the verge of our benevolence, the stranger, the fatherless, and the widow. This was required of the Jews in keeping this festival. Their compassion towards those in distress was to be awakened by the remembrance that they were once bondmen in Egypt; and this is equally binding upon us Christians; for nothing excites a deeper concern for the sufferings of others than a remembrance of our own. This the Apostle gives as one reason of the sufferings of our Saviour Jesus Christ: "That He might be touched with a feeling of our infirmities; that having been tempted, he might be able to succour those that are tempted." The Egyptian bondage must have been a strong motive to induce the Jew to acts of mercy and compassion; but how much more affecting to us must be our experience of our much greater deliverance from the bondage of sin and satan? How persuasive to dispose our hearts to comfort the afflicted, to relieve the poor, to pity the distressed, to mourn with them that mourn, and weep with them that weep. Such pious sympathy with the sorrows of others, and such reflection upon our own, is not inconsistent with the holy season of Pentecost, but imposes it. Such experience of troubles, both in ourselves and others, is so far from impeaching the goodness or justice of God, that it affords much more reasonable cause of thankfulness and praise, than of sorrow and complaint, not only as it gives the opportunity of doing good to others but to ourselves.

Hence we see that God was pleased to appoint this and other solemnities as a necessary means to keep up in His ancient people a continual sense of religion, and of the great mercies they had received at His hands, as well as for the exercise of that mutual benevolence, generosity and kindness which they owed to each other as brethren, and of charity towards all that are objects of compassion. None of them were to appear before the Lord empty; none were to attend at the Service of the Tabernacle or Temple without an offering suitable to his condition, not only for the support of the Levite and relief of the poor, but as a perpetual acknowledgment of their dependence upon Him; such anniversary oblations being so many public testimonies of his proprietary, right and dominion over them, and of that homage and subjection which they owed Him as Sovereign, Lord and Author of all that they possessed.

And as we are taught a lesson of faith by the benefits commemorated by the Pentecost, and by its succeeding the Passover at an interval of fifty days, so by the manner in which it was to be celebrated by the Jews, we are taught a lesson of practice. When we come before God through Christ at our Christian festivals, whether at Christmas, Easter, Whitsunday, or on the Sabbath day, we are not to come before him

empty. We are to bring of the fruit of our labor, the produce of our honest industry, with full assurance that, "if there be a willing mind, it will be accepted according to that a man hath," and repaid again with increase; if not always in kind, yet in substance and value; if not directly and openly, yet secretly and effectually, in a manner as unexpected as unknown. So that, not only what we lend to the Lord, by giving to the poor, the stranger, the fatherless, and the widow, shall be repaid us again; but what we freely give in contributions to his house, his ministers, and his service, will be restored to us with ample return; often the very principal, but always with an interest exceeding our best gifts. It is true that the Lord (whose "is the world and the fullness thereof") has no need of our gifts, yet he loves a cheerful giver, and will never fail to reward every act of justice or bounty; and therefore when we are called upon to contribute towards the maintenance of the clergy, and the relief of their widows and orphans, the building and endowment of colleges for the education of young men for the ministry, and establishment of schools for the daughters of the church to be instructed in its distinctive principles, the extension of missions and support of Sunday schools, or any other objects by which the ministrations of the Church may be brought within reach of the people, we ought to look upon it as our bounden duty to give, not grudgingly, or of necessity, to so munificent a Master, because with such sacrifices he owns himself well pleased.

Nor let any be under the apprehension that their worldly possessions will be diminished by such acts of beneficence, since the Apostle assures us that "he that soweth sparingly, shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully." It was when the Jews "honored the Lord with their substance, and the first fruits of their increase, that their barns were filled with plenty and their presses burst out with new wine." It was when they were the most liberal in the re-edification of the temple and providing for its services, "that the windows of heaven were opened, and such abundant blessing poured out that there was not room to receive it." On the other hand, it was when they excused themselves, as is now too often the case, from contributing to the re-building of the temple, under pretence that their crops that year were scanty—pleading that they had neither wine to drink, nor bread to eat, nor clothes to keep them warm, and that the necessaries of life were so expensive that their money, as if put into bags with holes in them, went as fast as it came, simply remarking, in a somewhat free and easy manner, that "the time was not yet come, the time that the Lord's House should be built"—though, like many modern churchmen, they were at the same time sufficiently well off in the world "to dwell in houses ceiled with cedar and painted with vermilion"—to "fare sumptuously every day, drive in splendid car-

riages, and frequent places of fashionable resort—it was then that they became poor in reality—it was then that “the heaven over them was stayed from dew, and the earth stayed from her fruit, and a drought sent upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground brought forth, and upon man, and upon cattle, and upon all the labor of the herds.

It is to be borne in mind, that the voluntary offerings of the Jews were to be made in addition to those required by the law of Moses; such as the tenth of the increase of their seed and of great and small fruits—the first fruits of clean and unclean beasts, of the fruits of the earth, and of the fleeces of their sheep, and various sacrifices, both numerous and costly. But the Churchmen of this Dominion are exempt from all legal demands, and nothing is expected from them but what is voluntarily given. Yet in what spirit do they respond to the calls made upon them in behalf of their church and clergy—is it according to that a man hath, and as God has blessed every one? When deputations from the Mission Board visit the different parishes of the diocese to “make up their bounty, whereof they had notice before, that the same might be ready, as a matter of bounty and not of covetousness;” exhorting the former “to sell all that he hath and buy that field that contains the hidden treasure,”—the merchant to part with his goods to purchase “the pearl of great price,” and all “to cast their bread upon the waters with the assurance that they shall “find it after many days,”—do they not too frequently hear the ancient excuse, that “the time is not come” that the clergy should be supported, and the fatherless and widow relieved; that the season is unfavorable, the crops scanty, and trade dull;—the result of their visit being little more than a courteous dismissal. “Go your way at this time; when we have a *more convenient season*, we will call for you.”

The Jews were commended “to open wide their hand to the poor and needy of the land,” and were forbidden to “glean their vineyards or gather the gleanings of them of their harvest,” but were to leave them for the poor and the stranger, “because that for this thing the Lord their God would bless them, and all their works, and in all that they put their hands unto.” And that this duty is no less obligatory, nor the motives for its performance less powerful, under the Gospel than it was under the law, is evident from the practice and precepts of Christ and his Apostles. “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth all things richly to enjoy: that they do good: that they be rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.” “Let us not be weary with well-doing,

for in due time we shall reap if we faint not." "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith."

It was a divine injunction, to be especially observed by the Jews at their solemn festivals, to "take heed and not forsake the Levite as long as they should live upon the earth." And for this reason, which deeply concerns the Christian laity, who are under equal if not greater obligations to see that the clergy, who "labour among them in the word and doctrine," are provided with a liberal maintenance: "for he hath no part nor inheritance with you." It is in allusion to this injunction that St. Paul asks the Corinthians, "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live by the gospel." The import of what the Apostle here says is this: As the Priests and Levites, who attended at the worship of the temple and were so constantly occupied in that service as to be excluded from the inheritance, and from those employments by which the other Israelites supported themselves, were maintained from the tithes, first fruits, oblations and sacrifices there presented; in like manner Christ has appointed that the ministers of the gospel should receive such ample support from the people for this sacred function as to preclude the necessity of their engaging in the cares and business of this world.

And to show that the ministers of the gospel have an equitable claim to maintenance on the principles of natural justice, and that the people are not to consider it as an alms or a favour conferred upon them, the Apostle in his first Epistle to the Corinthians thus argues the point:—"Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock and eateth not the milk of the flock?" We cannot reasonably expect the time, labour and services of others without recompense. If the soldier, debarred from other pursuits while fighting for his country, receives a support from the State; if he who is employed in planting a vineyard is allowed a maintenance from its produce; if he who takes care of a flock is allowed to eat the milk of the flock—can it be thought equitable to refuse the minister of religion while "fighting the good fight of faith, labouring in God's vineyard, and "feeding his purchased flock," this just recompense for his labour.

To the same purpose the Apostle addresses another argument from the Levitical Law. "Thou shalt not muzzle the ox that treadeth out the corn." The Law of Moses forbade the muzzling of the ox, but allowed it to feed while it was at work; which shows the equity of rewarding those who labour for us—especially that the spiritual labourers, who plough, sow and thresh in the spiritual hus-

bandry, ought to labour in hope of a livelihood and maintenance. If all men are encouraged to work by a just expectation of the fruit of their own labours, why should not the ministers of the Word meet with like encouragement?

Another argument made use of by St. Paul for the maintenance of the clergy is founded on common justice: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." If the ministers of the Church have sown the spiritual seed of the Word of God, productive of the excellent and permanent fruits of salvation, for the benefit of the people, ought they to consider it a great matter—ought they to look upon it as expensive to themselves or a great favour to their ministers, if they allow them to reap a portion of their carnal things, which are of a perishable nature and will render the possessors carnal also, if they are hoarded up or spent in luxurious and riotous living.

But would the Church members of any parish or mission know the measure of maintenance which they are to provide for their clergyman? Let them not decide according to the measure of the vinegar merchant spoken of by "A Plain Old Man," in the *Church Herald*, but let them remember that it is their solemn duty to enable him to live as a man provided not only with the necessaries, but with the comforts and conveniences of life—to live as a Christian, provided with sufficient to lay up for those whom by the law of humanity, as well as by the law of faith, he is bound to provide for; for he that "provideth not for his own, especially those of his own house, is worse than an infidel"—to live as clergymen, provided with sufficient to maintain the duties of his calling, that he may be a good example of piety, charity and hospitality, and able to confirm by practice what he teaches by doctrine.

Wherefore, "let him that is taught in the Word communicate to him that teacheth in all good things," or as Beza well interprets it, "in all his goods."
X. Y. Z.

CHURCH PATRONAGE AND CONGREGATIONAL CALLS.

With the debate in Synod last year on the question of "Patronage of the Rectories" fresh in our minds,—with the recent manifesto of the "Evangelical Association of the United Church of England and Ireland in this diocese" before us, and with the prospect of an exciting and earnest debate on the subject at the approaching Synod; it is right that we should keep our eyes widely open to the real issues involved in the settlement of the question.

In the first place, we must be aware that in the 19th century, and in Canada, it is impossible to *confine* the principle exercised in the appointment to *Rectories* to that class of incumbencies *technically* so-called; it will inevitably be extended in a very short time to all parishes in the Diocese, in which the people resident do *anything whatever* towards the

support of a clergyman among them. To have built and endowed a Church is not, in the popular opinion, enough to give a person the rights and position of Lay Patron in the choice of a clergyman; but the people who compose the congregation of the Church, who are in actual possession of the Church as parishioners for the time being, who contribute towards the clergyman's salary, and the ordinary repairs and current expenses of the Fabric and Services, are *felt* to be the parties most interested in the appointment. Even in the Old Country where the idea of Lay Patronage is perfectly familiar, those Lay Patrons are beginning to acknowledge the justice and force of the congregational influence in this matter, and are surrendering or ceding for the time their legal right in the matter.

The exercise of Congregational Patronage—for that is the real question—or what is commonly called “giving a call,” has many things in its favour. In the language of the above mentioned manifesto, (1) it is no innovation in the Church of England, the principle being that of proprietary Chapels in England. (2) It induces closer relations between minister and people, and stimulates to increased liberality and practical emulation of other parishes. (3) It will attract men of superior ability to the office of ministers, who now are repelled by the supposed hopeless eccentricity and impropriety observable in Episcopal appointments, and the absence of liberal response on the part of the Laity. (4) It will naturally create “prizes” in large and wealthy localities. (5) The vexed and vexatious question of adequate emolument will naturally adjust itself by bringing home practically to the people's hearts, the force of the Scriptural principle,—“The labourer is worthy of his hire.” We shall presently take note of the other side of the question.

An article in the current number of the *American Quarterly Church Review*, directs attention to the absolute and rigid autocracy displayed in the “Methodist Episcopal” method of appointing and deposing ministers, and might as well have referred to the various other cast-iron systems of machinery used by other dissenting societies. The fact of the matter, however, seems to be this—as the *Review* intimates when it says “The disposition of irresponsible power lodged in the Methodist Episcopate, must have been *prudently exercised*, or the body would have been rent into fragments”—that whatever may be the *theoretical* method of appointment, *practically*, all due reference is shewn to the vox populi. Any one who has noted carefully conversations on this subject with dissenters, must have observed that the Methodist Bishop or conference as the case may be, is generally thoroughly informed as to the means and wishes of each and every congregation. Of course, exceptions occasionally occur to this “prudent exercise”; but they only prove the rule, that practically the Vox Populi is the paramount influence.

An amusing but really instructive series of papers, which have attracted notice very widely in the Press, has lately appeared in Henry Ward Beecher's paper, *Christian Union*, and entitled “Letters from a Layman.” They give a practical business layman's view of Church questions of general interest; and the particular letters to which we refer are severally upon “Ministerial Coquetry,” “Candidating,” and “Our Call.” “Ministerial Coquetry” details how the congregation at Wheathedge which had been accustomed to pay its minister \$1200, tried to secure a clever young parson by offering \$1500 and building him a parsonage; while he was playing them off against the congre-

gation at L.—who finally secured him by offering \$1800 and a parsonage. He, after keeping them in suspense for some time, finally refused with some remarks about “prayerful consideration” and per contra, “providential indications.” So that the Wheathedge people lost their chance of “draining the Episcopal Church dry of its young folks in three weeks,” because they did not offer \$300 more; and “Laicus” bitterly remarks that “there is a general impression that it is no unusual thing for a minister to obtain a call, or at least to encourage one, chiefly for the sake of strengthening his position at home,” and avers that W’s. “Ministerial Coquetry” has injured the cause of Christ more in Wheathedge than a year’s preaching can benefit it at L.—The second letter on “Candidating,” mentions a poor Church out West which was fooled into paying the expenses of an Eastern Candidate for the vacancy, who, after all, merely wanted a free vacation trip, and never meant to accept the call; and a case of the Committee of a congregation—the other side of the matter—introducing for a while poor wandering parsons and “killing them off” as preparatory to the introduction of the man whom they all along wished to have. Congregational Flirtation, “Laicus” then moralize’s as follows: “The difficulty I take to be inherent in the system of “Candidating.” It is a system absolutely—hopelessly, and irredeemably vicious. Think of Paul “Candidating” at Philippi, or Athens, or Corinth! It makes the ministry subservient to the Church. It teaches them to “study to please.” It gives the most favor not to the best men, but to the men of the most garish, showy and unsubstantial qualities. Out of place, it makes them anxious to get one; in place, it renders them anxious lest they should lose it. It renders, practically, the usefulness of the minister dependent on his power to secure and maintain the favour, generally, of two or three leading families, sometimes of a single man. . . . Its effect on the Churches is equally pernicious; it makes them fastidious and critical. It teaches them to measure sermons by their glitter and tinsel, to judge of spiritual food by its power to please the palate rather than by its power to build up the man. It makes them epicures; it instigates them to exist on religious cake and confections, instead of on the homely “bread of life.” It divides them into parties, and ferments strifes and rivalries and contentions. . . . If, as a body, they (the clergy) would stand upon their dignity, the Churches would accept the situation. They would find their pastors as men now find their lawyers and doctors, by other methods than that of trial. The third letter on “Our Call,” details how the Wheathedge people sent a Call to one Maurice Kite in charge of the station of Wervil, (a place consisting of a blacksmith’s shop, a post office and a country store) to come and preach on trial; how Maurice independently answered that he was too busy at Wervil and could not go. Now this reply excited Wheathedge admiration, so that they sent two successive deputations secretly to observe him at his work in Wervil; how they sent him a Final Call without trial; how he came to see Wheathedge before giving his answer, giving the people to understand that “they, not he, are on trial, and that whether he comes or not depends on what kind of a Church he finds it to be.” With this solution of the difficulty, Laicus seems at length satisfied.

Now the use of this somewhat lengthy reference to the articles in the *Christian Union* is simply that it gives us a clear and candid picture

of the way the popular system of "calling ministers" works among dissenters; a system which it is almost impossible to separate from the exercise of the congregational voice in the nomination of ministers. So close is the practical connection between the two things, that nothing except either (1) an *unanimous* determination on the part of the clergy not to countenance the practice of trial preaching, or (2) which is more feasible, a piece of special legislative enactment in the Canon prohibiting the practice. If the people are to increase the power of nomination, let them in the words of the Second letter have it clearly understood that they must find their pastors as men now find their lawyers and doctors, namely, by other methods than that of trial, as by personal observation or knowledge or public reputation.

After all there lurks behind the popular ebullition of feeling, of which we hear so much a consciousness that a "prudent exercise" of the *Episcopal* office, pure and simple, is the best method after all; so that ministers are not humanly-called to a pastoral charge, but specially *sent* by the Divine ordinance of Episcopal supervision. As long, however, as age and past service seem to entitle a man to a position which, with large emolument, demands the energy of a ripe manhood, not his (tho' it may have been) so long as the interests of the great mass of the Church seems to be made according to the private comfort of its officers; as long as any other principle than "The right man in the right place," (the man for the place, not the place for the man) prevails in Episcopal appointments—so long will the murmur of popular discontent and indignation be heard increasing, so long will the ablest and most energetic of the clergy be discouraged and disgusted; so long will talent be diverted from divinity into the channels of law and other professions; so long will the people be oblivious to the principle that the labourer is worthy of his hire; so long will the Church of Christ languish, and less perfect but better managed systems of religion occupy waste places to our exclusion.

It is painful to have to take this view of matters; but unless we understand the seat of disease, we cannot apply the proper cure. Far be it from us to say that anything else than "prudent exercise" of Episcopal authority obtains at present in any of our Canadian dioceses; but it is undeniable that the impression of mismanagement exists far and wide, and must have had in times past at anyrate some considerable foundation in fact. Under present circumstances, with such a limited number of Bishops, it is impossible for each Bishop to be cognizant of the position and wishes of every one of his congregations; even tho' he be reinforced with any number of Archidiaconal "Eyes" and Ruridecanal "spy-glasses," and a whole chapter of far-seeing canonical "Telescopes." It is too bad that while "other denominations" are succeeding so well with their crude adaptations of the Apostolic methods of Church propagation, we should be content with a truncated and inefficient fragment of a perfect organization.

R. H.

Three things to admire—Intellectual power, dignity and gracefulness.

Three things to avoid—Idleness, loquacity and flippant jesting.

Three things to pray for—Faith, peace and purity of heart.

Three things to think about—Life, Death, and Eternity.

CONFIRMATION.

BISHOP KIP'S PASTORAL LETTER.

Every year that passes strengthens within me the conviction that a fit preparation of the candidates for Confirmation will do more for the Church than any other effort which can be made. I wish, therefore, at this season of the year, when so many of our congregations are having their annual confirmations, once more to bring this subject before you.

In 1862, I addressed the Convention on this topic, and as the clergy of the Diocese have almost entirely changed since that date, I believe I cannot do better than again adopt the same language which I used on that occasion.

Our great duty, my brethren of the clergy, is to strive to elevate the standard of Christian character in our churches. In a community where the "greed of gold" is destroying its thousands, and the love of pleasure its ten thousands, we must inculcate the strict and immutable principles of Christian obedience. We must show that life is a time of restraint and self-discipline, and that the miserable religion which is ever hankering after worldly pleasures, and seeing how far it can go without actually forfeiting all Christian character, is useless to its possessors in this world, and will profit them nothing in the hour of final retribution. Strictness must begin at the House of God; and until our people have learned the lesson that they cannot harmonize the claims of Christian duty with a yielding to the questionable practices of the world around them, it is most difficult for us to convince "them that are without," that there is a reality in the Christian life.

And this brings me, my brethren of the clergy, to one subject to which I would ask your earnest attention. It is that of Confirmation. When religion languishes in our congregations, and those who have assumed the Christian name walk unworthy of their calling, it will often be found that they have entered upon the Christian life without fully realizing the responsibilities they have assumed. In other words, they took lightly upon them the vows of Confirmation. It is at this interesting point in their spiritual course that they often receive an impress which decides their future career. They come to their pastor with the question, "What doth the Lord require of me?" And his instructions at that time are most likely to impart to their whole earthly future its tone and coloring. Should he place the standard low—suffer them to come forward in the heedlessness of youth, with their hearts still clinging to the world, and their minds not yet fully settled to "leave all things for Christ's sake"—it is difficult at any future time to elevate their standard. Every appeal which would summon them to greater devotedness in their Master's cause, they ward off with the argument that they now are Christians—they have assumed the Christian name—and what more can be required of them?

It is, my brethren, the result of all my experience in the ministry, that in no other way has the Church been so injured as by the hasty presentation of candidates for Confirmation, who were unprepared to take those solemn vows upon them. To them, the rite was worse than useless. They lost the blessing which it offered them, while they assumed vows, the solemnity of which they did not realize, and whose obligations they did not discharge. They have only "a name to live while they are dead." And yet this formal profession they have made seems as an opiate to conscience, and they comfort themselves with the

thought that their names are enrolled on the records of the Church on earth, while their conduct gives no evidence that they are "written in the Lamb's Book of Life in Heaven."

But to the Church they are an obstacle and an incumbrance. They impart their own coldness to all about them, and authenticate low views of Christian duty, and teach the indifferent and the worldly that there is no reality in religion. "They shut up the Kingdom of Heaven against men; for they neither go in themselves, neither suffer they them that are entering to go in."

And this evil is often produced by bringing them forward to Confirmation at too early an age. It is when they have "come to years of discretion" that the Church considers them qualified to assume these solemn vows. And of how few can this be hoped in early youth! How often do we see those coming forward in this Service, to take upon them all the weighty vows of Christian life, when a long time must have elapsed before we should think them sufficiently matured to have resting on them any responsibilities of their earthly life! Why, then, should they be thus freed from the sponsorship of their spiritual guardians years before we will relieve them from the authority of their earthly guides? It is too solemn a decision—it embraces too wide a scope in its promises—for most persons in their early years to enter upon its public avowal. And so the Church regards it. The lambs of her flock are to be baptized as "children," but they are to be confirmed when they have "come to the years of discretion." The Confirmation of children is one of the errors of the Church of Rome, which in our own has been reformed.

At what age they should come forward, depends upon the traits of the individual. In some, the mind and the spiritual character mature much earlier than in others. This point can only be determined by the parents or sponsors, except where the clergyman himself has sufficient personal acquaintance with the candidate. Both in England and in this country, the youngest age which has been adopted as a rule is fourteen, although I think it is very rarely that young persons are so early prepared for that rite. They are already members of the Church of Baptism, and I cannot see what advantage is gained by carrying on the rite of Confirmation.

In view, then, of the evils which I have so often seen following the premature presentation of candidates for Confirmation, I feel compelled, my brethren, to announce to you the rule that I will not administer the rite to any under the age of fourteen, unless the case is a peculiar instance of mental and spiritual development.

But on you, my brethren of the clergy, rests the responsibility of the candidates presented. In most cases the Bishop can know nothing of those who are to be the recipients of that rite. Save him, then, from the evil of "laying hands suddenly" on any. Let your preparation be such that none can pass through it, and then even wish to come forward inconsiderately or lightly. Let the candidates realize that this service is with them the public beginning of the Christian life; that from the hour they thus kneel at the chancel, the Church regards them as having avowed discipleship to their Lord, and therefore they are invited to the high privilege of partaking of her sacraments, and all the rich blessings she has in store are pledged to them. Thus you will find that the coming of each Confirmation will endow the Church with new strength, a more vigorous life will animate her system, and no longer shall we be obliged to complain: "The ways of Zion mourn, because few come to her solemn feasts."

THE SCHOOL AND THE MISSION.

RELIGIOUS, NOT SECTARIAN EDUCATION.

The newly-appointed Bishop of Manchester has recently delivered himself of an able speech on the educational question, as it now agitates the public mind in England. No man is more competent to speak on the subject than he; and from his admirable speech we extract the following:

“But, as I have said, we are met by the cry of sectarianism. I do not know the date of that word, how old it is, nor when it came into the language, but as far as I know its meaning, it is the name of a thing of which I have as little love as any Englishman. When I say if I understand the meaning of it—if it means that in my effort and aim in wishing my school should be penetrated with religious doctrines and influences, that my aim in doing that is to exaggerate and amplify, instead of mitigating, the differences which exist between Christian bodies—I say my meaning and wish that education should be religious is as far removed from that idea as anything possibly can be. But speaking from my experience, which has been fairly wide, and has covered a large number of schools, I say most distinctly that sectarianism, in this miserable sense of the word, is not the atmosphere which the children breathe in our elementary schools. I say more, that the real and fundamental chasm which separates Christian communities is not so wide as some people, for motives of their own, seem to delight in representing. So far as I have known, the religion taught in our schools is positive religion, and not controversial or polemical religion, and the simple aim of the teachers and clergy is to make the children grow up dutiful to their parents, loyal to their Queen, obedient to the law, and followers of the Lord Jesus Christ.

“Take, for instance, the cry against the Church Catechism. I do not much care what formulary you put into my hand to teach religion out of to children, but religion must be taught out of some formulary, and if people can only give me a better or simpler formulary to teach religion out of than that good old Church Catechism, I am quite ready to exchange it, and I will be much obliged to them for it. It was put the other evening, I thought rather invidiously, at a meeting called by the Manchester Education League, held in this same hall, that parents did not want their children to be taught the Church Catechism or the Athanasian Creed. I thought the collocation of the two was very invidious, for who ever heard of children being taught, or attempted to

be taught, in elementary schools the Athanasian Creed? And what is more, when I talk of the Church Catechism I do not want to be misunderstood. I do not know how far I shall carry the feelings of the clergy or of the laity with me on this platform, but I want no reserve or not to be misunderstood by my clergy, or you the laity. What I say about the Church Catechism is, that I should not be at all sorry if we got rid of that time-honoured though somewhat obsolete institution of godfathers and godmothers: and I do not desire that young children in elementary schools—for you know they are young minds, and are only fit for milk and not for strong meats—should be perplexed by the appendix to the Church Catechism which touches on the mysterious doctrine of the Sacraments. Putting aside the doctrine of the Sacraments for a later age, I do not believe that either the Baptists, the Wesleyans, the Congregationalists, or the Church-people, would object to have their children say what was the vow by which they were bound at their baptism, or rehearsing the fundamental articles of the Christian faith as contained in the Apostles' Creed, or learn their duty to God and to their neighbour, or being taught that admirable exposition of the prayer of our blessed Lord.

“My Lord Russell, who has an aptitude for coming out with letters at very inopportune times, has a substitute for this amount of religious instruction. He thinks it would be sufficient if we opened our schools with reading a passage in the Bible and with singing a hymn. I have no doubt my Lord Russell is familiar with that celebrated saying of Fletcher of Saltoun, that if he only could have the making of a people's ballads he would let all the parliaments in the world have the making of their laws; and so, when one remembers how much sometimes of the most acrid polemical theology can be concentrated in a hymn, I suspect, if you really wanted to give theology in the strongest possible form, you could not do it better than by teaching the children some decidedly theological hymn; and therefore I am perfectly surprised that a nobleman with such experience, and who is in favour of what he calls religious liberty, could have wished to have theology insinuated into the minds of young children in this very insidious but at the same time very potent form. But I want to know what pattern we are going to follow in this new system of education.

“Is it to be the Prussian model, or is it to be the American model, or is it to be the Canadian model? There is hardly any other model than these three which we can follow, and they are the three most significant examples of the system now so loudly pressed before the world. Now, if any of you will take the trouble to read my friend Mr. Pattison's report to the Duke of Newcastle's Commission on the state of education in Prussia and Germany, you will find that that system is intensely denominational. Every child is obliged to receive religious instruction,

if not the religious instruction given in the school, then at least the religious instruction given by the pastor of the community to which he belongs. The strong arm of a military Government over-rides in Prussia all private scruples, no person is allowed to have a will of his own, if that will is opposed to the will of the Government. Are we prepared to accept and adopt the Prussian system? because if we do we must make our system denominational, too. In America, in the United States—I have before me the report which I addressed to the Schools Commission three years ago—I find these utterances from a Massachusetts School Commissioner. He says, 'To avoid Sectarianism, have we not well-nigh ruled all religion out of our schools?' And I have a similar remark here from a superintendent of education in the great state of Pennsylvania—page 164 of my report—in which he says most distinctly that the time was when the clergy of the different denominations used to visit the schools, and when their influence was found to be very powerful for good; but that some how or other their visits had been discontinued, and the schools had suffered infinitely thereby."

AMERICAN EDUCATION.

Dr. Johnson was of the opinion that each person should *know* some one thing thoroughly, and as much of other things as his opportunities would permit. Herbert Spencer, enlarging upon this idea, maintains that the one thing selected for a speciality should be a *producing* thing. For as the vast majority of mankind are obliged to earn a living, education, first of all, should qualify for that end. The luxuries of culture may be acquired, and ought to be, and enjoyed like other luxuries, by those whose circumstances will permit it; but the luxuries should never be allowed to supplant the necessaries, that is, interfere with the producing element of education.

This view of the scope of education touches with great force the people of our country, where the division of estates prevents the establishment of a permanent, favored class, and where variations of fortune and mutations in values render the preservation of property, at least, uncertain. Commercial men generally fail sooner or later; lawyers "live well and die poor," according to Mr. Webster; while clergymen, physicians, and literary men, rarely do more than gain a living. Hence it is evident that our youth should be trained successfully as well as ornamentally.

Moreover, the principle of so educating each boy that he will at maturity make an efficient man, a valuable factor of society, is a principle which lies at the very base of the attempt to make a nation wise and powerful in the aggregate through the individual ability of its citizens. For national talents, capacity, energy, character, are but the aggregate of those traits as individually manifested in the citizens. Every citizen, therefore, who, in his department of life, gains property, honor, distinction, adds to the average of his country's wealth and credit proportionately.

Ambition has often been absurdly faulted as a vice in human nature. Now, in fact, it is a virtue, which no soundly constituted character can be without. It is an element of power divinely placed in man's inmost core, inspiring and energizing the soul to aspire after greatness, and to seek to tread the pathway to fame with a firm and constant step. It is the petty spirit, the tiny soul, that consents, when it might soar, to grovel and die, leaving no trace behind—the record on the tomb-stone being: He ate and he drank; he lived and he died. *Fruges, consumere natus*, he added nothing to his country or the world. No, ambition is a virtue which becomes sublime in the light that individual greatness forms the aggregate of national grandeur.

To attain what we have suggested, the plan of training our youth for special efficiency in some department of knowledge has been proposed by reflecting minds, and has given rise to much discussion, resulting in the manifestation of what is called the "*new impulse*."

What is this "new impulse" of which we hear so much lately in literary and educational circles? It is this: At an early period, as early as the Sophomore year, let every youth determine, in correspondence with the views of Herbert Spencer, to which we have alluded, what specialty he may prefer, and then educate him to the highest possible point, in each case, in accordance with such choice. Thus it is hoped that mediocrity will be avoided, and the most effective men made, which will redound to the credit and advantage of that part of the country from which the youth emanated.

But there is a division of opinion upon the subject. Many leading minds among educators maintain, that while it would be improper to force a youth to select a career according to the dictates of another, it would be unwise to allow him to pursue purely his own inclinations and determine his future course of life at an immature age. The matter is of too much importance to be dealt in by attorney or treated hastily. Moreover, intelligent minds insist that the "new impulse," if carried out thoroughly, will necessarily make very narrow men. The mind kept from youth in one rut will lose its elasticity, will have no breadth, and no sympathies with any other department outside of the one in which it has been trained. History proves this. We all know how unwillingly persons educated in accordance with one idea endured the least advancement in knowledge. Liberality of views, amelioration of sentiments, were always regarded as aggressive; and in fact religious freedom itself has been due to enlarged ideas avowed and asserted by those not specially connected with any religious body, and thus able to take broad and generous views, unrestrained by party or a one-sided education. We deprecate any attempt to make men narrow. Theological education, exclusive in itself, has tended to narrow the mind. Hence, why men of one idea so constantly pooh, pooh, what they do not comprehend, are not prepared to explain, and cannot confute. We once heard a celebrated man declare that the geological remains of ancient life were not remains in his opinion, but had been so made. Such is the effect of limiting the mental stand-point, contracting the observation and ignoring experience.

We are inclined to think that while the ideas of Johnson and Spencer which we have quoted are correct, and the "new impulse" a forcible mode of carrying them out, yet the latter should be employed in a manifold way. Let young men pass through the curriculum, let them

graduate, arrive at maturity, obtain a greater developement and broader culture, and then let them advisedly make a specialty. But do not let them even then limit their reading entirely to the specialty, but in addition, as generally as circumstances will permit. Thus larger men, and just as effective men, will be made. Such men will be the best types of an American, and be the best illustrations of American capacity and character.

Further, while the secular side of education is attended to, the religious side must not be neglected, if good citizens are to be made. Without true Christian culture the mind is limited indeed. Apart from home training, the Sunday-school is an important agent in this work. But it relates generally to those who are quite young. Hence more is necessary, and that must be furnished in the secular schools and in the colleges as far as may be. Consequently the character of the latter must be scrutinized. It is not only absurd, but improper, to send youth to institutions where unsound religious opinions are inculcated directly or indirectly. Education should be sound in every branch, and as broad in every direction as circumstances demand. The idea must be not to contract, but to develope, to educate.

In this connection we are glad to be able to say that the institutions of learning fostered by the Church in the Dioceses of Western and Central New York offer an adequate curriculum for the sons and daughters of Church-folk, and are worthy of thorough countenance and support. We do not fear that they will fail in the test: "By their fruits shall ye know them."—*The Gospel Messenger*.

CHURCH SCHOOL FOR BOYS.

Mr. Barron, formerly Principal of Upper Canada College, has removed his private school from Cobourg to Gore's Landing on Rice Lake, and has announced his intention of making it for the future a "Church of England Grammar School." A large reduction in favor of the sons of clergymen will be made in the tuition fees; and a nomination is placed at the disposal of the Bishop of the diocese, for the education and board of a son of a curate or missionary *free* for four years, such pupil to enter at eleven years of age. The Bishop has consented to become "Visitor" of the school. The education to be imparted will be such as will prepare young men for the Universities, the Army, Navy, Law and Civil Service Examinations, and for Mercantile pursuits. Boarders only are to be taken. Mr. Barron's well-known and widely-acknowledged skill, and long experience as an instructor of youth, added to the picturesqueness, retiredness, and healthfulness of the position, will, without any doubt, render the new "Church of England Grammar School" at Gore's Landing, a peculiarly eligible place to which to send young lads to be trained for the duties of life.

MISSIONS IN INDIA.

It has been fashionable among many popular newspaper writers to pour contempt upon the efforts of the several societies which exist for the sustenance of teachers and preachers of Christianity in the dependencies of the British Empire, and in the parts of the earth where Mohammedanism, Buddhism, and other local religions prevail. But just now the public mind of England is receiving a proof, in a palpable

form, of the effect of English Christian missions, at all events, in India.

It is beneficial that some phenomenon should occasionally appear which may, on such a subject, arrest seriously the attention of a great, busy, self-absorbed community like that of England.

What we refer to is this: the readers of all the ordinary newspapers of the day are being compelled to take notice of the fact that there exists in India, among a certain number of thoughtful and intelligent natives, a society for the restoration of Hindooism to its supposed original purity, and that the institution of such a society has been brought about in consequence of the influence exercised by the Christian teaching of European missionaries: in other words, that a reformation of belief and manners is springing up from within, among the native communities which have been acted upon by Christianity.

The English popular mind is being forced to take in this fact by the presence in London of a Hindoo gentleman, Keshub Chunder, Sen., possessed of intelligence, and speaking the English language with fluency and accuracy, and able likewise to express himself readily in the presence of large assemblages.

At the Hanover Square Rooms and elsewhere, Keshub Chunder, Sen., has set forth the programme of the Hindoo reforming association of which we have spoken, and which he represents, the Brahma-somaj; and also the object of his visit to England. That he declares not to have been business or pleasure; but to offer the heartfelt thanks of his countrymen to the English nation for the great work it was accomplishing for India. He did not refer, he said, to the making of railways, or the converting of forests into smiling fields, but to the production of a revolutionary and thoroughly radical reform in the religion and customs of the people. English influence in India was gradually cutting at the root of the tree of corruption that had so long overspread native society. He did not look upon this as man's work, but believed that God was making the British nation an instrument in His hands for rescuing India from the idolatry and darkness in which it had been sunk for centuries. India and England were getting into closer relationship year by year, not merely politically, but intellectually and socially. English education was now given in the schools, and thus Shakspeare, Milton, and Newton were becoming in some respects localised among the cultivated natives, who also sympathised with the philosophical and scientific researches of the leaders of thought in this country. The great curse of India was caste; but English education was proving a tremendous power in levelling the injurious distinctions which caste set up. After speaking at some length on the condition of the country, he went on to explain his own attitude towards the Bible and Christianity. Of the Bible, he said:—"That wonderful book had been received and studied, and in many cases, I am happy to say, appreciated by the educated natives of India. Whatever their religious denominations may be, whatever their peculiar prejudices may be, I am certain, and can confidently say it in this large public assembly, that if any of my countrymen ever feel a real hungering and thirsting after spiritual comfort they must necessarily open the pages of the Bible now and then. However proud we may be of our own religious books, however great the value may be which we attach to those priceless volumes inculcating pure Theism, bequeathed in many instances by our forefathers as a precious legacy, still I cannot conceal from you the conviction, which

must be admitted by all candid men, that India cannot do without the Bible. There are certain things in that great book which are of much importance to my country in its present transition state. The spirit of that wonderful book touches the native Indian mind." After acknowledging the good effect of Christian missions, and explaining that the object of the Brahmo-somaj was to restore Hindooism to its original purity, the speaker continued:—"It is impossible for a Theist, whatever may be said to the contrary, to feel any aversion to Christ or his disciples. There are thousands, I know, who do not like to see Christ preached to the population of India. Christianity first came to India in a foreign and repulsive form. Christianity, in its founders, in its earliest traditions, in its earliest labourers, was Oriental and Asiatic, and there are no reasons why it should, in the present day, be presented to the Indian population in any other form. Leave us to ourselves, and let us study the Bible ourselves. Do we not find there images, precepts, and the manner in which those precepts were told, of an Oriental and Asiatic stamp? Do we not find that in those descriptions with which an Indian is bound to sympathise? Do we not feel that the spirit of Christianity comes to us as something very natural to the native heart—something with which, by the very constitution of our peculiar Indian mind, we are bound to sympathise? In that spirit Christ shall be accepted by India. There may be thousands who deny that, but I for one, as long as I live, shall say that the spirit of Christ India will one day accept."

Taking for granted that Keshub Chunder, Sen., represents a class, and that his ideas are those of many more of his fellow countrymen, thoughtful Christian men everywhere will not fail to rejoice at the proof which such a phenomenon affords of the extent to which, after all, the preaching of the missionary has caused Christianity to permeate the population of India. We are not saying that the members of the Brahmo-somaj have attained to perfect views of Christianity. But we draw attention to this, that the English-speaking world has a fact revealed to them, just now, with unusual distinctness, that in India, and therefore probably in many another region where Christian missionaries have been long at work, there are bands of sincere men anxious for a pure spiritual religion. It is reasonably to be believed that now, as in the days of the "Acts of the Apostles," Providence distinctly regulates the progress of Christianity; and that in every reign and under heaven, just and devout men, fearing God and working righteousness, are waiting, albeit unconsciously, for the one supreme "consolation of Israel," destined speedily to be effectually made known to them.

Keshub Chunder, Sen., is described as a tall, spare man, of purest Indian blood, small features, spectacled, wearing a black coat almost reaching to the ankles.—The society entitled Brahmo-somaj originated with the formerly famous and interesting character, Rammohoun Roy; and was at first a movement to overthrow polytheism by an appeal to the Vedas, which were held to teach in reality Monotheism. In a speech at a public meeting, the Bishop of Manchester lately thus spoke of the interesting Hindoo visitor, as seen at Church in London:

In the pew in which I was, he said, there sat by my side Lord Lawrence, late Governor of India, and with him one of those cultivated Hindoos who has broken loose from the Brahmin faith, and who has drifted most likely at present into a sea of doubt. If I had remained

in London I should have met this man, as I was invited to meet him, and I meant to have asked him what was the impression produced upon his mind by the remarkable sermon. I could not help noticing the attention which this accomplished man, who speaks English well, paid to the sermon. He never had his eye removed from the preacher during the hour and forty minutes in which he was discoursing on the nature, efficacy, and power of prayer. And that told me that this cultivated man, who had perhaps drifted in the sea of pantheism, was yearning for something which would answer the wants of his nature. It seemed to me that he listened to the preacher of the Gospel of Christ as if it was to him a new revelation; therefore, when I saw that, I thought there was hope if we set about it in the right way. God in his wonderful providence has given us the Empire of India. If the Church of England rises up to the opportunity, she may have vouchsafed to her what would be the most glorious jewel in her history, the privilege, as she has the opportunity of evangelizing India.—*Church Herald.*

OUR INDIAN MISSIONS.

The following appeal on behalf of our Indian Missions, has been issued by the Bishop of Toronto. It should receive earnest attention and support from all the clergy and laity of the Church:—

“TO THE CLERGY OF THE DIOCESE OF TORONTO.

REV. AND DEAR BRETHREN.—During the winter of 1868, I addressed you on the subject of our Indian missions, and requested that a collection in aid of the funds required for their support should be made throughout the Diocese, during the season of Lent in that year. The response to this was so far satisfactory that enough was obtained to supplement other sources of income and meet all pressing expenses.

Since the 1st January, 1869, the annual grant of £50 sterling per annum from the Society for the Propagation of the Gospel, in aid of the mission on Manitoulin Island, has been withdrawn, and consequently a heavier burden is laid upon the committee who have undertaken the duty of providing for the religious instruction of the Indians within the compass of this Diocese.

Funds at the present moment are so much needed, that I have been requested to solicit a collection in the several churches of this Diocese in aid of this cause, at as early a period as possible. A small contribution from each parish and mission, given in this way, will it is believed meet the present emergency; and as it is one which, in materially aiding a good cause, would be so little felt by individuals, I trust the appeal will be generally and generously met.

I would beg to name for this purpose Sunday the 12th June, next, and to request that the amount collected may be sent to Wm. P. Atkinson, Esq., Secretary-Treasurer of the Synod.

I remain, Rev. and dear brethren,

Very faithfully yours,

A. N. TORONTO.”

Toronto, May 16, 1870.

POETRY AND MISCELLANEOUS.

LINES ON THE IRREVERENT USE OF THE CROSS.

BY MRS. J. V. NOEL.

The Cross! what place hath it among the gay
And frivolous throng of pleasure-seekers!
Was it—the symbol of the Christian faith—
Ere meant to grace a ball? or glitter in
The crowded haunts where Fashion's worshippers
Assemble? The time has been when with the
Cross was linked the memory of scenes most
Sacred. A hallowed emblem it was once,
Regarded but a mere bawble now,
Oft used to deck the fashionable belle,
As in the crowded street she walks, or o'er
The glistening ice with rapid motion
Glides. Does it not seem a mockery of
All things holy, this use that fashion makes
In our own day, of that most precious Cross—
The Christian's trust—no longer worn alone
By pious devotee with reverent
Love, but as a mere adjunct of dress,
A glittering gem to sparkle on the
Breast, or dangle from the ear of beauty.
Angels might weep at such irreverent
Use of what the Christian should hold sacred.

KINGSTON, Ont..

TWO MEN OF MARK AT ROME.

Strossmayer, Bishop of Bosnia, Serbia, and Croatia, is a well-known character in Austria, and here in Rome, where, at the beginning of the Council, his name was overshadowed by those better known to the world of Dupanloup and Maret, he has, in a short space of time, won for himself the bitterest hatred of the ruling party, and the highest admiration of the more liberal thinkers, both in the Council and in the city. He is as clever a party-leader as he is eloquent as an orator. Where it is needful to reconcile the conflicting aims of the Liberals of different nations, to unite the Opposition for the consideration of an important question, then it is that this Croatian Bishop succeeds in his herculean task, by the force of his indefatigable perseverance, by his tact, by his skillful diplomacy, and by his irresistibly winning manner. As orator, he ranks higher than even Dupanloup. He expresses himself in Latin with as much facility and power as in his mother-tongue; and is the only one in the whole assembly who risks his position for the cause for which he is fighting. In the same degree in which he is regarded with the most active hostility by the dictatorial Roman Church circle, is he looked upon as a dreaded adversary by the Austrian Government. For, at home, the Bishop is an energetic advocate of Pan Slavism, and though a German by name, defends persistently the 'rights' of the Croatian nation; desiring to see that nation placed in the same degree of inde-

pendence of Austria as is Hungary. Alike feared and hated by the civil and religious governing powers he trusts himself solely to the love and fidelity of his nation, whose progress and culture has his every thought. He has done great things for the people's schools in Croatia, and is constantly striving to instill into his somewhat uncivilized flock a love for beauty and art. Several years ago Overbeck designed cartoons by his order, which are to decorate the walls of a new church in Selavonia, and he now has the intention of founding a Croatian National Museum, towards which, in spite of all of his other business, he is at the present moment making valuable purchases amongst the antiquaries and picture-dealers in Rome.

As Strossmayer is beyond a doubt the most important of the German-Austrian Bishops, so is Felix Anthony Philibert Dupanloup the hero of French prelates. Long before the present Council, he had, on social and on political grounds, made himself a better known name than Strossmayer. He came to Paris at 18 years of age, and not merely received his school education there, but also attended the University, and in 1825 entered the ranks of the priesthood. The young ecclesiastic soon became an important personage in the Legitimist circles on account of his brilliant wit and fascinating manners. The Duke of Bordeaux, having learnt to know him, appointed him as his confessor, and as tutor to the young Prince of Orleans. When Louis Philippe ascended the throne of France, Dupanloup's career made rapid progress; in 1837 he was made Superior of the Small Seminary, and in 1841 Professor of Ecclesiastical Oratory at the Sorbonne. In the year 1847 he was suddenly created Bishop of Orleans, in which Diocese he has continued to work with unflagging zeal. He founded a model school for the education of teachers, had his watchful eye upon the social relationships of his Diocese, and increased his importance in the Catholic-Legitimist party of France to such a degree that even Napoleon III. found himself obliged to recognize him as an individuality, who could not simply be put on one side when occasion offered, but as one who must be reckoned and reckoned with.

In 1865 Dupanloup wrote 'The Convention of the 15th September,' and the 'Encyclical of the 8th December,' works which in Rome gained the highest praise, and earned for him the reputation of Defender of the Holy Papal Syllabus, Pius IX. addressing him as 'Most dearly beloved brother.' But, submissive as Dupanloup might be to the Papal See, his love for the land of his birth, whose history and privileges he, as a Frenchman, loved and gloried in, and his own Conservative Legitimist way of thinking, could not fail to make him a powerful supporter of the Gallican Church, and a determined adversary of the Radical Jesuit party, whose aim and object were to bring about the centralization of the Church, in contempt of all documental privileges, be the consequences what they might. Thus, shortly before the opening of the Council, he wrote his well-known letter against the Infallibility of the Papacy, and we experienced the marvel of seeing the Bishop of Orleans designated as a lost sheep by an Ultramontane journal which had hitherto held him up as one of the noblest paladins of the Church. It is to Dupanloup's credit that here in Rome he has withstood all the persuasive arts of the all-powerful party to go over to them—a firmness scarcely expected from him at the first. Even personal audiences with the Pope have not succeeded in shaking his convictions. From the very commencement of the Council, Dupanloup recognised, without

envy or jealousy, Strossmayer to be his superior in oratory. In Roman society Dupenloup is held in as high esteem as formerly he was in Paris when under the Orleans rule. He is the beloved guest of the Roman Princes, Borghese, Massimi, della Colonna, Doria; of the foreign Embassies. Wherever he may go, there is an eager crowd anxious to exchange a word with the Bishop of Orleans. Truly he belongs to the few Prelates who are well-known in the *salons* as well as in the streets, amongst foreigners and Romans alike.—*Roman letter in the John Bull.*

THE REFORMED CHURCH.—Let it not be forgotten that the Reformed Church is no more responsible for modern *isms* than was the ancient Church for her hundred *heresies*. The Church of England and America is no more to be charged with infidelity than was the Church of the fourth, fifth, and sixth centuries to be charged with all the errors which crept into her fold at that time. If you blame Britain for her Pelagius, her Hume, her Gibbon, and her Buckle, we must blame Rome for her Sextus, her Alexander, her Leo X., yea, for all her infidel Popes, and all her infidel children. The present irreligious and disturbed state of Italy, of Ireland, of Spain, of South America, with all their scepticism; Voltaire, D'Alembert, Diderot, Comte and others, from Sevetus to Renan; yea, all the Reformers and the Reformation of the sixteenth century, must we charge upon the Roman Church, *out of which they all arose*, if you charge England and America as specially fruitful of modern *isms*. But we forbear, and close with repeating that the *visible conserving elements of the Church are a primitive Episcopacy and a Scriptural Liturgy in the language of the common people.*—*Cor. Church Journal.*

THE MEEKNESS AND PATIENCE OF THE SUFFERING SAVIOUR.—How was He wounded who heals every disease. How was He crowned with thorns who crowns His martyrs with unfailing garlands. How was He stripped naked, who clothes the fields with flowers and the whole globe with the canopy of heaven, and the dead with immortality. How was He fed with gall and vinegar, who reaches out to His people the fruit of Paradise, the cup of salvation!—And when at the crucifixion the heavens were confounded, and the earth trembled, and the sun, that he might not behold the villany of the Jews, withdrew his shining, and left the world in darkness, still the blessed Jesus said nothing, and betrayed no emotion of anger; but endured without murmuring all that earth and hell can lay upon Him, till He had put the last stroke to the finished picture of perfect patience, and prayed for His murderers, whom He has been ever since, and is now ready to receive upon their repentance, not only to pardon, but to a participation of the glories of heaven.—*Bishop Horne.*

PERSEVERANCE.—Mere courage, even if it be heroic after the human standard, often evaporates under slow discouragement. But perseverance under discouragement, the steady struggling onwards through hours of weakness, the rising upwards still above all doubt and fear, the eye fixed on the coming light in the midst of darkness and perplexity, the hard work continued notwithstanding opposition, distrust, disappointment, failing health; and all this made harder by the bitter consciousness of sin, and by inward temptations which no one can fully understand but the tempted man himself—this holy tenacity of purpose is what we need in this life of cloud and conflict, as much as anything in the world; and of this holy tenacity the Apostle Paul is an eminent example.—*Dr. Howson.*

OUR PROSPECTUS.

In preparing for a second year's issue of the CHURCHMAN'S MAGAZINE, we cannot do better than recall some of the words we have used on two former occasions. In our original prospectus we wrote thus, after our explaining the general plan of the magazine :

"The articles will be varied and attractive; expository, rather than controversial; vigorous and Churchlike, and adapted equally for the family, the study, the school, and the parish. The aim, indeed, will be to produce a Magazine of unexceptionable character, not in the interests of a party, but for the benefit of the Church; and which, in the present and the future, will be a power in the Church in influencing public opinion, in vindicating the truth, and in extending Christ's Kingdom in the world. No effort or expense will be spared, either in procuring the best writers, or in carrying out the mechanical arrangements. Under such circumstances, it is confidently believed that a wide circulation will be procured; and for this an appeal is made to the Church people and public of the Dominion."

In entering upon the second half year's issue, our language was the following :

"We shall enter upon the second half year with renewed determination to render the Magazine acceptable, and with renewed confidence of success. Every day's experience is rendering clear the necessity of an independent organ like this. A mighty future is opening up before the Church. There are great battles to be fought, and great enterprises to be carried on. It is our ambition to take a prominent part in all the labors and struggles of the Church; it will be our aim to guide the opinions and stimulate the agencies of the Church. We are unidentical with party; and in the discussion of the great ecclesiastical and theological questions which now, and in the coming time must agitate the Church, we shall occupy broad and independent ground, shall discuss every subject on its own merits, with a due regard to the best interests of the Church, and shall maintain with courtesy, but with unshrinking firmness, those principles and practices which are in harmony with the Bible, the Prayer Book, and the ancient and uniform customs of the Church. No labor and expense will be spared to render the Magazine what we promised in our original prospectus it should be—a journal for the study, the family, the school, and the parish, replete with sound views and enlightened criticism, overflowing with useful information, breathing the inspiration of piety, and stamped with the evidence of scholarship and talent. In carrying out our plans, we have secured the assistance of some of the best writers we have in Canada, or that can be found in Great Britain and America; and in each succeeding number of the Magazine a series of articles will appear on the most interesting topics from the ablest pens."

It has been our aim to fulfil the promises thus made, and to produce a Magazine worthy of and useful to the Church. We have done this amidst difficulties—in the face of opposition, even which no one can appreciate but ourselves. In many respects we have failed to realize our own idea—have fallen much short of the standard we had set up. Yet we have the satisfaction of knowing that we have succeeded in a remarkable degree. Our circulation, although not all that we had wished, has been encouraging; while the moral influence of the Magazine has been greater even than we had expected. We know that the CHURCHMAN'S MAGAZINE has been a welcome visitor in the families of hundreds of our people; it has received the highest encomiums from the public press in Canada, in America, and in Great Britain; many of its articles have been re-published in other periodicals for their high literary character and strong church tone; and despite the drawbacks, of which we are more conscious than others can be, we are convinced that the Magazine has fulfilled a useful mission, and that its continuance as a distinctive Church periodical, if not a necessity, will be of the highest advantage to the Church.

It is, therefore, resolved to publish the Magazine a second year. In doing this we shall adhere rigidly to the principles on which it was started, and we shall try to realize more fully the promises originally made. Our aim will be, not so much to reflect as to guide and influence Church and public opinion, on the great questions which now engage the public mind, and which are likely soon to spring up, as affecting Christianity and the Church in general, and our own branch of the Church in particular. We have secured the co-operation of some of the best writers of the day; we are now in negotiation with others. Every effort will be made to render the Magazine worthy of general support, and for that support we now appeal. We ask the assistance of the clergy; we rely upon the influence of the laity. The Magazine is not, and shall not be a party organ; it occupies, and will continue to do, broad and independent grounds, maintaining with firmness the recognized principles of the Church, and advocating with zeal every institution and plan by which the influence of the Church may be conserved and enhanced.

The terms of subscription will be as heretofore: Two dollars per year, or twenty cents per single copy.

THE EDITORS AND PUBLISHERS.

HAMILTON, ONT., June 1st., 1870.

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

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30	21 20	11 00	5 70	19 10	9 80	5 30	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
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55	51 30	26 20	13 30	47 50	24 30	12 40	55

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30	39 40	20 30	10 40	38 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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