

THE  
CHURCHMAN'S MAGAZINE  
AND  
MONTHLY REVIEW.

---

Vol. I. ] DECEMBER, 1869. [ No. 6.

---

HAMILTON, ONTARIO:

PRINTED AND PUBLISHED BY T. AND R. WHITE,

SPECTATOR AND CRAFTSMAN OFFICE, CORNER MAIN & JAMES STS.

## CONTENTS.

### TALES, ESSAYS AND REVIEWS.

- 1.—Opening New Ground; A Tale of Mission Life, by the Author of the "Heir of Redcliffe."
- 2.—The Historic Church.
- 3.—Christmas Decorations.
- 4.—The Nativity.
- 5.—George Peabody.
- 6.—Hon. P. M. Vankoughnet.

### THE PULPIT AND THE PARISH.

- 7.—The Birth and Infancy of Christ; A Christmas Sermon, by the Bishop of Gloucester and Bristol.
- 8.—Episcopal Charges.
- 9.—Germs of Thought.

### THE SCHOOL AND THE MISSION.

- 10.—Trinity College, Toronto.
- 11.—Missionary Adventures in Australia.

### POETRY AND MISCELLANEOUS.

- 12.—A Christmas Song.
- 13.—Christmas Day. Scraps.

### RELIGIOUS REVIEW.

- 14.—General Church News.

---

**NOTICE.**—With the present number we close the first half-year's issue. 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 unidentified 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. Among other features, we are arranging to publish monthly an engraving of one of the old Cathedral Churches at Home, accompanied by a descriptive sketch from an English Clergyman of reputation and power. We hope also to continue our historic narratives of the old Canadian Parishes, preceded in most cases by engravings of churches, or schools. The Magazine will thus contain matter not to be obtained elsewhere, and which will render its possession and perusal a necessity of every church household in the Dominion. With such a prospect, we appeal confidently for the co-operation alike of the clergy and laity of the Church in every parish. We started with the assumption that 5,000 copies should be circulated monthly. It is not an exorbitant number. Among more than 500,000 church people in the Dominion, indeed, the number is small. There is only needed local help, with our own efforts and the applications of our agents, and the result will be attained. We appeal to Clergymen, to Church-wardens, to Sunday School Teachers, and to District visitors, for the required help. The Magazine will then be established beyond all possibility of doubt, and will prove a power in the Church. The back numbers may still be obtained; and new subscribers can either commence with the first number in July, or with the second half year, beginning on January 1st, 1870. The January number will contain a new Tale, from the pen of a popular writer; a Sermon by Bishop Oxenden; an article on "Free Churches," by a clergyman in the Toronto Diocese; a Sermon for the New Year, by the late Rev. Mr. Courtenay, of Ireland; an Essay on "Free Grace;" the "Revision of the Prayer Book," as considered by Archbishop Trench; Poetry by Mrs. Campbell, &c.; and a great variety of other articles—original and selected.

The following favourable terms are offered:

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

The money must in every case accompany the order.

Postage on Magazine prepaid by Publishers.

**T. & R. WHITE,**

HAMILTON, ONT.

THE  
CHURCHMAN'S MAGAZINE  
AND  
MONTHLY REVIEW.

---

---

Vol. I.]

DECEMBER, 1869.

[ No. 6.

---

---

TALES, ESSAYS, AND REVIEWS.

OPENING NEW GROUND;

A TALE OF MISSION LIFE.

By the Author of the Heir of Redcliffe.

CHAPTER IX.

We cannot follow our friends through all the incidents of their lives. They soon became settled in their new home, and they soon applied themselves with vigour in fulfilment of their new work. There were many difficulties to surmount, many dangers to brave, many crosses to bear, and many successes to cheer. The mission was bravely carried on. Many of the natives were made members of the Church by the confession of a true faith, and the reception of christian baptism, and in process of time even some members of this devoted family began to fail in strength, and were summoned to their reward.

Agnes was dying. Every one but little Louisa felt that from the moment they met the unearthly look upon her face—even before the doctor had come from the camp, and examined her. She was not in pain, and he did not think that she would have much to suffer, as the nerves were still too much under a shock to be able to feel! She was only very feeble, very sinking, and unwilling to be roused. They thought it best not to try to excite her attention, least any thorough awakening should bring the power of feeling the pain, which if it once came on, was sure to be violent.

Her brother read by her side the Prayer for a sick person when there is small hope of recovery; and she evidently listened, and understood what it implied, but the gentle torpor that had come over her senses seemed to prevent her from receiving it as a shock.

She smiled and said, 'I am going to sleep;' and she did sleep so quietly that they all watched, thinking that the slumber would soon pass into death. However, she awoke from it, and more fully herself. She called her brother to her, and said, 'Colin, is it true that I am to leave you.'

He bent his head. His eyes were full of tears, but they had scarce yet begun to be tears of grief. It was so very sacred and peaceful.

'It is very blessed,' Agnes said calmly.

'You will enter onto the Peace that has been purchased for you,' he answered; and her face beamed a happy answer. Then lying still a little while, she gathered somewhat more strength and said, 'I should like to wish them good-bye.—Mary, dear, you are there?'

They kissed her one by one. They all were quiet. Grace had a terrible agony in her heart, but the sacred peace and calm round her sister repressed it: Louisa and Charlie were still terribly frightened and awed. She did not say more than a tender word to any of them—she could speak so little, and she could not even put out a hand, but she thanked Mrs. Hayward, and asked her to take care of Mary, and she smiled at her two rough pupils, Johnnie and Frank; and when she saw them crying more than ever they could have cried before, she murmured, 'Please remember me, and be patient with the Kaffirs.'

And as Frank tried to sob out something like 'Yes,' he felt as if he would rather be danced over by all the Kaffirs in Zululand than say another rude word to them.

But when all her white friends had come in, Agnes still looked for someone; and when Mary bent over her to ask what she wished, she said, 'Joseph—Jojo—Untambo.'

The three dark faces looked in at the door of the low room. It was broad daylight now, and all could plainly be seen—the white exhausted face, yet still with a ray of its own peculiar brightness, and the eye spoke its greeting. She had collected herself, and she said in Zulu, 'Jojo. I go. I am not afraid. My Saviour's Hand leads me. Let Him lead you.'

The man dropped on his knees as he had learnt to do at family prayers, and exclaimed, with his hands together, 'My heart believes! My heart believes! He that leads her shall lead me.'

There was a sweet and heavenly smile upon Agnes's face—her lips moved to form some word of thanks and blessing, but they could not hear what it was. The torpor came on again; and after some hours of



dozing, she once more opened her eyes, gazed round on them all, and then passed into the last blessed sleep.

'Sweet maiden! for so calm a life  
Too bitter seemed thine end;  
But thou hadst won thee, ere the strife,  
A more than earthly friend.'

And when Mr. Morton looked at the pure calm face, he felt as if such a death as this would truly bring a blessing on the work that had been so near her heart.

And when he went out—to leave the deserted shrine of that pure sweet soul to those who were to make it ready for its rest—he first bent his step to the black remnant of the House of Prayer. There he heard a sound of weeping and of praying. It was Jojo, who had sought his converted countryman Joseph, to pray with him.

In truth, the exceeding dread of death felt by Kaffirs renders the peaceful departure of a Christian matter of wonder and of awe to them, and speaks to them more effectually than any other precept or example.

Jojo had long been fairly in possession of knowledge, and had been held aloof partly by the exceeding difficulty of severing old ties and associations, and partly by the want of absolute conviction. But now, there had been something in that angelic look which had carried home to him the full certainty that the faith that sustained her was truth and life—truth such as he had never known before; and as soon as he saw Mr. Morton approaching, he caught hold of him eagerly with a sort of terror, crying, 'Pray—pray with me, Umfundisi; let not the darkness come again.'

For it seemed with Jojo, as has been known to be the case with others who have turned to the true faith when of full age, and with such a past as St. Paul holds up to the memory of the Ephesians, that there was an almost conscious conflict between the powers of darkness and of light; and the poor man clung terror-stricken and anxious to Mr. Morton all day, as if he needed his presence as a defence from the heathenism that sought to hold him still. He entreated to be baptized at once, that so he might be their own, and belong to the Saviour who had led the lady. Mr. Morton could not have spent the day of his sweet sister's death in a more suitable and healing manner: and every moment in his power he gave to carrying out the good work with Jojo, so far as it could be a human work at all.

Work there was in plenty to be done, to find shelter for the night. A tent was lent from the camp, and huts were erected; and work did them all good. Captain Hayward had sent off for Mr. Bell almost immediately after the fire; and this was the kindest thing he could have done. By night-fall that good fellow-pastor and comforter was riding into the black and desolate place, which had lately been so pleasant a home, and whence the brightest flower had now been snatched away.

Grace cried more than she had cried at all when she saw him, but his presence was an exceeding rest and balm to them all.

He approved of what they had already wished and determined. The church, for which funds were being collected, was to be built on the spot where the chapel had stood, and then the ground would be fully consecrated. In the meantime, they would there lay the mortal remains of their sweet Agnes, where her love for the sacred things had led her into danger and death.

And Jojo—would it be right that Agnes's burial day should be his baptism day?

Mr. Morton so much wished it, that he mistrusted himself, and feared taking the man's excited feeling for conviction of heart; but Mr. Bell had a long and earnest talk with Jojo, lasting far into the night; and gave it as his full opinion that the long period of instruction and training while the catechumen has still hesitated had been due preparation, and that the time was come when his purpose might be trusted, and the strengthening grace conferred. So, when the early sunrise was gilding the flame-like blossoms of the trees, and the birds calling one another in the dew of the morning, there was a congregation gathered on the black embers of the chapel. An Altar was raised where the Altar had been before, and by it stood the vessels that Agnes had saved.

The Morning Prayers and Psalms were gone through. Then came a movement. The font was gone—but the ground sloped down to the river. And by the clear pure stream they stood, while the Kaffir Baptismal Service was gone through, and Mr. and Mrs. Morton stood as witness of the faith of the dark figure, whom Mr. Bell held by the right hand, and named Ignatius, as being the name best corresponding with that of her whose death had wrought his entrance into life.

They came up the slope once more; and then Mr. Bell spoke the greeting, when the new Christian Ignatius, the Kaffir brother Joseph, with Lydia's husband and his brother, brought up the slope a white-covered coffin, with a wreath of the great white arum lilies laid upon it. Lydia had been half the night weaving that wreath.

A black multitude hovered on the outskirts, and saw afar off how the Christian viewed death and rejoiced. For their sakes were those Psalms not allowed to tremble. For their sakes was 'Jerusalem the Golden' allowed to ring out in voices that were carried above grief by the thought of her who had 'worn the martyr's robe of fire.'

Louisa remembered how Agnes had hailed the bright flower that had grown up on Captain Hayward's fire-scathed hearth.

Surely, thought the little girl, there ought to be a better lily now. Is she not growing up as a lily in the green paradise of God?

Then Mr. Bell went out to address the Kaffirs in a few short words in

their native tongue, telling them why here the sorrow was not of those who had no hope, but how joyful they believed the state to be of her whom they had all loved. He then dismissed them—and came back to the Altar, where there were a few and among them Joseph, to partake of the Holy Feast that joins the living and dead in one communion.

Grace was not one. She had sobbed in anguish that she could not—would not—she was too unworthy. The brother deemed it best to leave her to her own conviction, piteous as it was. Self-sufficiency had been her bane, and it was best to let her humble herself in the way that through life she would remember most deeply.

But the others knelt in faith and comfort; and Sarah's deep-felt entreaty was that the spirit might be given to her to do Agnes's work, as much as possible as Agnes had done it!

Since this record was written, a heavy trial has passed over the little Church. The prospect is again bright; and Mr. Morton and his faithful family still hold on their way in patience and in hope.

---

## THE HISTORICAL CHURCH.

BY THE REV. W. G. FARRINGTON.

It is admitted by all, that our blessed Lord, when on earth, established a visible kingdom, or Church, against which He declared "the gates of hell should not prevail"; and to extend which He commissioned the Twelve, who were to make disciples of all nations. It is not denied that they, along with St. Paul, who was soon after miraculously added to their number, obeyed the command of their ascended Master; and that, through their united labors, churches were established in all parts of the then known world.

Thus, there were the apostolic churches of Jerusalem, Antioch, Alexandria, Constantinople, and Rome; and the seven mentioned by St. John in the Apocalypse; and those at Ephesus, at Corinth, and in the isle of Crete.

All these, it is evident, were at the first separate and independent; each having its own apostle, angel, bishop, or overseer. As time rolled on, however, all did not prosper alike. Some rose and fell with the political fortunes of the cities from which they took their name. Some had their candlestick removed for their lukewarmness and wickedness. Others, as Alexandria, Constantinople, and Rome, continued to maintain their existence and independence for centuries.

And, from time to time, as the rise of some new error called for the testimony of the whole Church, as to the interpretation of an article or phrase of the Creed—the form of sound words received by all—or as to some other disputed point, the whole Church met in solemn council, the various parts or branches of the same being represented by legates or deputies, duly appointed.

The first and most famous of these General Councils, was that held at Nice, a city of Asia, in the year 325. Among the 318 Bishops

present at this council, there were Bishops from Asia, Africa, Italy, Egypt, Spain, and France; and, as is altogether probable, \* from the islands lying to the west of the continent, and called Britain, or Anglia.

The earliest known religion of these islands was Druidism, which existed here in its best form, and had for its foundation-principle, "The Truth against the world." The Druidic priests, inculcating the immortality of the soul, the doctrine of future rewards and punishments, and the necessity of vicarious atonement, † held the most absolute sway over the minds and consciences of the votaries of their mysterious rites. ‡ Julius Cæsar, after his conquest of Gaul, twice invaded Britain, but his hitherto victorious legions were no match for a people who had always been free, and who "rejoiced to die fighting for their country." § In fact, the great empire, which had absorbed the whole continent, and carried its triumphant arms into Asia and Africa, was unable, for more than a century, to make any impression upon the religion and people of Caractacus, in their far-off island home. It was not until Christianity entered and set up her altars, that Druidism began to exhibit signs of decay, and the free and unbending Briton yielded himself an easy conquest to Christ.

By whom the Gospel was first preached in this part of the world, it is now impossible, *certainly*, to affirm; but it has ever been the current opinion, that it was by none other than St. Paul. || He tells us, himself, that he intended to go to Spain. Clemens Romanus, of the first century, and Jerome of the fourth, speak of his travelling "to the utmost bounds of the West"; of his "preaching as far as the extremity of the earth"; of his "preaching the Gospel in the Western parts"; expressions which were always anciently used, as has been shown by Bishop Stillingfleet, with reference to the British Isles. Again, the historian Theodoret writes, A. D. 435, as follows: "Paul, liberated from his captivity at Rome, preached the Gospel to Britons and others in the West. Our fishermen and publicans not only persuaded the Romans and their tributaries to acknowledge the Crucified and His laws, but the Britons, also, and the Cimbri." To the same purport is his comment on 2 Timothy iv. 17: "When Paul was sent by Festus, on his appeal to Rome, he travelled, after being acquitted, into Spain, and thence extended his excursions into other countries, and to the islands surrounded by the sea."

\* The Synodicon of Eusebius being lost, there is no *documentary* evidence of the presence of British Bishops. Still taking into account the fact that the British Church had her representatives at the Council of Arles, A. D. 314, and at the Councils of Sardica and Ariminum, held only a few years later, there is no reason to doubt that she was represented at Nice. Constantine, also, it is to be remembered, was himself a native of Britain, and strove to make this an Œcumenical Council in fact, as well as name.

† "Pro vita hominis nisi hominis vita reddatur, non posse aliter Deorum immortalium numen placari arbitrantur."—*Cæsar's Comment*, lib. vi, cap. 16.

‡ "The Druids held the same doctrines, in effect, with Pythagoras. . . . Their influence over the minds of the people was unbounded; and so strongly was this felt by the Romans in Britain, that they were compelled to massacre a large number of this priesthood, in order to insure their conquest of this island."—*Anton's Cæsar*, Hist. Index, p. 447.

§ In proelio morituri exultant Cimbri."—*Cicero*—*Tusc. Disp.* lib. ii.

|| "I scarcely know of one author, from the times of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country in Western Europe, Britain included."—*Capellus*—*Hist. Apostles*, p. 188.

"I have now shown, I think, from good historical evidence of ancient authorities, supported by the concurrence of very judicious modern writers, Parker, Camden, Usher, Stillingfleet, Cave, Gibson, Nelson, and Collier, that St. Paul preached the Gospel in Britain."—*Bish. St. David's—Churchman Armed*, Vol. ii. p. 313.

"Of Paul's journey to Britain, we have as satisfactory proof as any historical question can demand."—*Bishop Burgess—Independence of the British Church*.



Giving these statements due weight, and taking into account the Apostle's burning zeal, and peculiar mission (to the Gentiles), in connection with the fact that there is a period of about eight years between his last recorded act and martyrdom entirely unaccounted for, there is certainly strong presumptive evidence for the belief that the Great Apostle was the first to break the spell of Druidism—to introduce the civilizing and humanizing influences of the Gospel, and to lay the foundation of the British Church. There is every way greater reason for believing this, than there is for thinking that St. Peter founded a Church at Rome, or was ever Bishop there; of which there is not the slightest historical or scriptural proof.\*

But by whomsoever planted, we know that there was a Church in Britain in apostolic times. We know that this Church had three Bishops at the Council held at Aries, in France, A. D. 314. We know that it had its Bishops at the Council summoned by Constantius, the son of Constantine, at Sardica, the modern Sophia in Bulgaria, in the year 347; and again, at the Council held at Ariminum, now Rimini, in Italy, in 360. We also know that it had its mission at St. Columba, in Ireland, and that it was *free and independent down to the beginning of the seventh century.*

And now we pass over the two centuries and a half immediately succeeding the Council of Nice, a period during which the British Church suffered greatly from the invasions of the Saxons; and the scene changes to Rome, in Italy. It is about the year 590. A party of merchants have arrived from Britain, bringing with them, in addition to their stock of merchandise, a number of boys, who are offered for sale in the slave market. Among the crowd that flocks to see them, is a Christian priest by the name of Gregory. He is at once struck with the fairness of their complexion—with their handsome forms and flaxen hair. He asks their origin; and being told that they are natives of Britain, and pagans, exclaims: "Alas, for grief, that such bright faeces should be under the dominion of the prince of darkness!" In answer to another question, he learns that their nation are called Angli, or Angeli. "It is well," he replies, "Angeli, Angels they are in countenance, and ought to be co-heirs of angels in heaven!"

Though he thus sports with the name of these enslaved Britons, his heart is deeply touched with pity, and he resolves to go as a missionary to their unhappy race. This is prevented by his unexpected elevation to the See of Rome: but, though he cannot go himself, he has now the power to send others; and, accordingly, by the command of Gregory, Augustine and forty monks undertake the mission. They reach Britain in the year 596, are kindly received by one of the Saxon chiefs, whose wife is already a Christian, and they begin and prosecute their work among the Saxons with such success, that ten thousand of them are baptized the first year.

Augustine then holds a conference with the Bishops of the British Church, seven in number, who had been forced into Wales by the Saxon invaders, and proposes that they shall unite, upon certain conditions,

\* "At first, it was but that St. Peter and St. Paul had constituted the Church in Rome, ordained Linus as its Bishop, and there suffered for their testimony. Then they are spoken of as if they might have been Bishops themselves; the Roman Bishops are then said to be St. Peter's successors; and lastly, it is roundly asserted that St. Peter was actually Bishop of Rome for five and twenty years. . . . But after such a plain history of the rise and progress of the tradition, it is impossible not to see that it has no firm foundation."—*Browne on the Articles*, p. 516.

for the further conversion of the island. The Bishops, displeased with his manner, and looking upon him as an intruder, as appears from their answer, which is still preserved, refuse his terms, and there is no union between them.

And now, the limits of a single lecture compel us to pass rapidly on. Suffice it to say that Augustine is soon after consecrated Bishop, by two Gallican Bishops, and becomes the first Episcopal representative of Rome in Britain. *This is the entering wedge of the papal power in England.* The successors of Augustine, and the Bishops of the old Church, continue their efforts for the conversion of the Saxons, in their own ways. The growing power of the former is strengthened by the Norman invasion, and culminates in the reign of king John; when the Roman Pontiff, in the person of his legate, tramples the British crown beneath his feet.

During the next three centuries the papal power is supreme over all the west of Europe. In England, protests are made in various ways.\*

A Bishop here and there lifts his voice. Laws are passed curtailing the Pope's power to grant benefices in reversion, and forbidding causes to go to Rome: and, finally, in 1534, by the act of Henry VIII., the papal jurisdiction is formally denied, the yoke is thrown off, and the Church in England is once more free and independent. †

We have now reached the most important point in this historical outline, for the understanding of which the outline was necessary. Thus far, we have seen that there was a Church in Britain during the first six centuries of the Christian era, which sent its Bishops to several of the early Councils, and owned no allegiance to any contemporary Church. Through the mission of Augustine, a foreign Bishop gained a foot-hold within its jurisdiction; and it shared the fate of the whole western Church, and passed under the Roman yoke. But this yoke is wrrenched off, and the British Church resumes her ancient independence. ‡

We say that this is the most important point; for we are told that the Episcopal Church takes its beginning from this change. Again and again we here it stated that "The Episcopal Church is only 300 years old, and Henry VIII. was its Founder." This statement is so often repeated, that its truth comes to be taken for granted. It has been made to us many times; and, make what answer we might, we have always been rewarded with a smile of pity for our ignorance, or our credulity, or both.

The question is simply this: Did the Bishops of the Church in England, by denying the papal supremacy, and casting out the corruptions which had crept in during that supremacy, originate a new Church; or, was it not the old Church reformed? In other words, was there any break, in the sixteenth century, in what is technically called "The continuity of the Church?"

Let us look at the point more closely. Here, in the year 1533, the

\* The earliest Protestant was the celebrated Wickliffe (1324-1384), who has justly been called "The morning star of the Reformation." The charges alleged against him by the monks, in 1376, show that he preached a species of Protestantism, denying transubstantiation, and the Papal supremacy.

† The Britons told Augustine they would not be subject to him, nor let him pervert the ancient laws of their Church. This was their resolution, and they were as good as their word; for they maintained the liberty of their Church five hundred years after his time, and were the last of all the Churches of Europe that gave up their power to the Roman Beast; and in the person of Henry VIII., that came of their blood by Owen Tudor, the first that took that power away again.—*Bacon*—Government of England.

‡ The ancient British Church, by whomsoever planted, was a stranger to the Bishop of Rome, and all his pretended authorities.—*Blackstone*, Vol. IV., p. 105.

Bis  
sup  
por  
pro  
by  
Apo  
the  
Edw  
to r  
alon  
the  
Eliz  
Is  
old  
the  
faith  
A  
he ca  
chil  
dipp  
that  
then  
tribu  
cour  
and f  
you  
Revo  
beca  
been  
made  
The  
of fo  
of ho  
great  
same  
Or  
way  
Roma  
her I  
shall  
VIII.  
Churc  
Suppo  
the fir  
the fa  
which  
of Fr  
Louis  
\* See  
+ "Th  
nunio  
now beg  
‡ St. I  
§ The

Bishops of a national Church acknowledge, tacitly or otherwise, the supremacy, or jurisdiction, of a foreign Bishop. The next year, supported by the arm of the civil power, they deny that jurisdiction, and proceed to reform the Church, of which they have been made overseers by the Holy Ghost, and to bring it back to its primitive purity and Apostolic Order. They retain the ancient and the scriptural, and reject the novel and unscriptural.\* For eleven years, or until the death of Edward VI., all the people continue to attend the same churches, and to receive the sacraments from those who have administered them all along. There is no formal schism for thirty-five years; that is, until the year 1569; when a bull of excommunication is issued against Queen Elizabeth and her adherents, and then only a very few separate.†

Is the Church, thus reformed, a new Church? They have the same old endowments, the same venerable cathedrals, the same Episcopacy, the same old creeds, the same old prayers, the same congregations of the faithful. Is it not the same Church?

As well might you tell us that Naaman was not the same man, when he came up out of the Jordan, and his flesh was clean like that of a little child, that he was before he obeyed the mandate of the prophet, and dipped his leprous body in the healing flood. As well might you assert, that a river which flows pure and limpid from its mountain source, and then becomes dark and turbid, through the thick and foul waters of tributary streams, is not the same river, when, farther on, in its unbroken course, its waters have deposited their foreign and corrupting matter, and flow on in all their original purity and transparency. As well might you deny that this sacred temple,‡ whose cornerstone was laid before the Revolution, is the same that it was at the beginning of this century, because of the changes it has undergone. The old chandeliers have been removed; the pews have been cut down, and other alterations made; but the whole is essentially unchanged. The old walls stand. The altar is the same. The font is the same. It has lost some things of *foreign importation*,§ but it has more light, and more of "the beauty of holiness." The venerable pile has been purified, and renovated, and greatly improved in its internal appearance. Is it, therefore, not the same? It is only *sixty* years old.

Or, again, let us illustrate the point by a case, which shall be in every way a perfect parallel. France, this year, owns the jurisdiction of the Roman Pontiff—acknowledges the papal supremacy. But, suppose that her Bishops, next year, at the instigation of her imperial head, (who shall be actuated by the very worst motives ever ascribed to Henry VIII.) should deny that jurisdiction or supremacy, and proclaim the Church, of which they have been made overseers, free and independent. Suppose they should reject the decrees of Trent, should accept those of the first four Ecumenical, or General Councils, and should go back to the faith and practice of the first six centuries. Would the Church, of which they are the chief pastors, thereby cease to be the historical Church of France? Would the Gallican Church henceforth date only from Louis Napoleon; or could he, in any true sense, be called its founder?

\* See Bishop Jewel's "Famous Challenge," at St. Paul's Cross, March 17, 1560.

† "This bull caused the schism in England; for the popish party, which had continued in communion with the Church of England up to that time, during the eleven past years of Elizabeth's reign, now began to separate themselves."—Palmer—Church History, p. 163.

‡ St. Paul's chapel, built 1766.

§ The chandeliers.

Would it not be the same Church that it is now, reformed and purified, and restored according to the primitive model? Would it not be the old Church still? Could any decrees of a foreign Bishop, could any fulminations from the Vatican, deprive it of that character?

When, then, we speak of "The Historical Church," we mean, in so far as we are concerned, \* a Church which had its beginning in apostolic times; whose foundation was not improbably laid by apostolic hands; which had its Bishops at several well-known Councils of the church, held in the fourth century; which was free and independent, until the beginning of the seventh century; which was gradually brought under the Roman yoke; which sat down in a captivity from age to age protested against by her Wickliffes, Grostetes, and others; which finally regained her original freedom and purity in the sixteenth century; and *has never been without her Bishops, regularly and canonically ordained.*

We have sought to place this matter fairly and frankly before you; and we can see no good and sufficient reason why the same argument should not be stated as frankly in every Church pulpit in the length and breadth of the land. "The Truth against the world!" *Let the truth be spoken in love, and who shall take offence?*

And whether spoken or not, it is practically acted upon every day. For example, a clergyman, from England or Canada, comes among us, bearing a letter from his Bishop, and he is at once free to exercise the functions of his sacred office. Why? Because he is of "The Historical Church." On the other hand, we are surrounded by ministers of the various religious bodies who are not thus free. Why? It is not because they are not distinguished alike for piety and learning: it is not because they are not evangelical: it is not because we think ourselves better or holier than they are—God is the Judge! It is not because we have no sympathy for them in their work: it is not because our hearts would not go out to any practicable plan by which we might all be one, and with one mind and one spirit, might strive together for the faith and extension of the everlasting Gospel. It is simply because they are not of the historical Church of Christ: it is because we can put our finger upon the year, in the sixteenth and subsequent centuries, when the organizations they are identified with began to exist, outside the old historic Church.

Again, we have our missionaries in Greece; and what are they doing there? They are simply educating the youth of the country. They are not striving to set up a rival Church, or to pull down the established Church of the land. Why? Because the Greek Church is recognized as a Branch of "The Historical Church."

Once more. There is in England an association known as the Anglo-Continental Society, which has for its object the enlightenment of the members of the Continental Churches, as to the principles and claims of the Anglican Church. Treatises suitable to this purpose, on the Papal Supremacy, the Reformation, and kindred subjects, are published in the French, Italian, German, and modern Greek languages, and widely dis-

\* Our concern lies in the fact, that it is to the Church of England, thus reformed, and restored to her original purity and rightful independence, in the sixteenth century, that "The Protestant Episcopal Church in these States is indebted, under God, for her first foundation, and a long continuance of nursing care and protection." (Preface to Prayer Book.) It is through this Church, thus seen to be one and the same with the ancient, Apostolic, British Church, that we trace our descent from the Apostles, of our blessed Lord; without which descent we should not be a true and living branch of the historical Church of Christ.



tributed among the European Churches. No efforts are made to set up rival organizations. Why? Simply because the Church of History already exists, and needs to be reformed, not supplanted. They only need the truth to make them free.

Finally, we hold that this historical foundation is the only possible basis for Catholic unity. Every scheme of union or any other basis must certainly fail. All union, on any other principle, must be unreal, fickle, and transient; for every such scheme will rest upon the assumption, that there can be such a thing as a lawful separation or schism. Admit this, and you have struck a death blow at all unity, and all government. This principal, when carried out to its legitimate and logical consequences, is fatal and destructive to the very existence of the Church.

If, for example, it was lawful for John Wesley to establish a new church, outside the old, it must be equally lawful for every minister of the Church, of which he was a presbyter, to do the same. And, in like manner, it must be equally lawful for every minister who has descended from him to do the same. Each may originate a new church, which shall be as much a church of Christ as the old one. And so the work of division, disintegration, and dissolution, must go on, until we have as many churches as we have ministers—nay, until every man is a church by himself! This is the simple and logical reduction of the question, and can never be set aside. There is no middle ground between a historical Episcopacy and an independent Congregationalism.

Whether there shall ever be such a thing as Catholic unity; whether the Church shall again be of "one language and of one speech," as it was for the first three hundred years; whether this historical basis of union shall be received by all who name the name of Christ, the future can alone disclose. But however this may be, instructed by the past and encouraged by the present, it is, and ever shall be a part of our creed, that the old continental Churches shall yet be reformed, in the way indicated as possible in the case of France. We believe that the world shall yet see the reformed Churches of Italy, of Russia, of Austria, of France, of Spain, etc.—even as we now have the historical Churches of England, of Sweden, and of the United States—all reformed, all independent, all living, co-ordinate branches and integral parts of what we call in the Apostles' Creed 'The Holy Catholic Church.'

"THE THING THAT HATH BEEN, IT IS THAT WHICH SHALL BE."

"THE LORD SHALL HASTEN IT IN HIS TIME."

EDITORIAL NOTE.—We wish the subject of the above article to be thoroughly discussed and understood. To aid in this, we would refer our readers to other small works, which may be read and circulated with great advantage. The first is, *The British Apostolic Church*, by the Rev. R. Harrison, M. A.; and the second is, *The Origin of the Church of England*, being the second number of a series of "Church Papers, or Tracts for the People," by the Editor of this Magazine. Our own people should read these productions, and then circulate them among their friends.

## CHRISTMAS DECORATIONS.

*"His (Nepotian's) care for the Divine Worship was such, that he made flowers of many kinds, and the leaves of trees and the branches of the vine, contribute to the beauty and ornament of the Church. These things were indeed but trifling in themselves; but a pious mind, devoted to Christ, is intent upon small things as well as great, and neglects nothing that pertains even to the meanest office of the Church."—ST. JEROME.*

In proportion to the love and respect we have for any person, is the care and attention we bestow upon all that concerns him. The servants in the household of a beloved master take a deep interest in the decency, order and beauty, displayed in the arrangements of his establishment; and themselves contribute all in their power towards their enhancement.

This natural principle—exalted and purified by exercise in the high sphere of religion—actuated the early Christians in the lavish adornment of the house of God, for which they were noted. Even in the "dens and caves of the earth," whither they were driven by persecutions, and where they celebrated the solemn rites of their holy religion, they displayed all the taste which their circumstances admitted in the adornment of their subterranean chapels—the Catacombs of Rome bearing witness to the fact; and no sooner was the heavy hand of oppression removed, than their zeal manifested itself in grand edifices and costly adornment of "the place where His Honour dwelleth." In after days, when men began to ignore 'His Honour,' any edifice was mean enough for their formal worship, and any decoration was too much for such a purpose. Nothing, therefore, can be a more hopeful sign of the times in which we live, than the revival of the primitive love of God's house, and all its belongings, which begins to characterize the Christian community, and display itself in gifts and works of piety.

Of course the first, and most valuable kind of decorations of our churches, is that which is permanent in the structure itself and its furniture; but even after the church has been erected, and furnished in the best and noblest style, plenty remains to be done, from time to time, in the way of occasional decorations upon the chief festivals of our religion. Advent, Christmas, Epiphany, Easter, Whitsuntide, Trinity, &c., all have their distinctive and proper sentiments respectively; and the only way of keeping these sentiments alive and active, is to allow them their proper natural expression in outward act. The thoughtful student of the Sacred Word, reading that 'at the name of Jesus every knee shall bow,' loves to anticipate the glorious time, by lowly reverence, whenever *even now* the Holy Name is spoken; and if the natural gesture be discouraged, his devotion is checked, and his reverence deadened. So the Christian man, who is most forward in beautifying his city and its public and private edifices with arches, garlands, wreaths and flowers, in honour of the arrival of a Royal Prince, is still more eager and zealous to decorate becomingly, with tokens of piety, the Temple of the Lord upon festive occasions.

As each festival approaches, we are disposed to think it is the greatest of all, because its sentiments press then most strongly upon our attention, and others sink into comparative insignificance. Yet, assuredly, if any one festival deserves permanently any honour above the rest, that one is CHRISTMAS—the commemoration of the Beginning of the Divine

Life of  
to beco  
us a c  
pulse s  
brance  
We  
presen  
honour  
percha  
to trea  
Jerome  
Worsh  
II. I  
possibl  
decora  
and Ne  
kindre  
ever, li  
book u  
such of  
ivy, ye  
the ill  
days.  
1. O  
simple  
difficul  
seeing  
evergre  
among  
of plac  
plantat  
the wro  
floors o  
greens  
to do m  
upon th  
and bra  
For ins  
arch, or  
or corr  
gallery  
be wrea  
an area  
with e  
festoon  
laid wit  
to vary  
form th  
strung  
font. O  
festoon  
moss" v  
of the p

Life on earth; the celebration of the ushering in of the Babe who was to become forever the object of the worship of Christian love. "Unto us a child is born, unto us a son is given."—Oh humanity! how thy pulse should quicken, how thy blood should warm, when the remembrance of that Joyful Event comes back to thee, year after year!

We propose to make some observations, and give some hints in the present article, which may, under God, lead to a more loving and more honourable celebration of the High Festival of Christ's Nativity than, perchance, the reader has been accustomed to in times past; and hope to treat the subject in such a way, that Nepotian, whose piety St. Jerome records, may find some fresh imitators in the "care for Divine Worship."

II. Differences of climate in different parts of the world, render it impossible that precisely the same kind of materials should be used in decoration in all parts of the world; the Christmas season in Canada, and New Zealand can have scarcely anything in common except the kindred joyous thought of the Festival. The dear Old Country however, lies between us, and we are able each of us to take a leaf from her book upon these occasions, and adapt to our respective circumstances such of her ways as may be suitable. If we cannot reproduce the box, ivy, yew, and holly, we can at least so closely imitate their effect that the illusion is strong enough to lull us in happy memory of bygone days.

1. Of the various kinds of decoration which we can use, the rudest and simplest is the use of the evergreen boughs, branches, and twigs. It is difficult to use the larger branches with proper effect. We remember seeing a Church in Toronto some years ago, so tastelessly decked with evergreen that we might have fancied ourselves in St. Lawrence Arcades among the butchers' stalls; immense boughs were stuck in all kinds of places, in all kinds of positions, in endless confusion, as if it were a plantation of young firs torn up and tossed about by a hurricane, or the wreck of the clearance of a piece of pine forest. In olden times the floors of rustic Churches were strewn with fragrant branches of evergreens; but, since that custom has died out, it is scarcely admissible to do more than fasten delicate sprays of evergreen, hemlock or other, upon the pew standards. So far the separate boughs; but small sprigs and branches may be formed into many graceful shapes when united. For instance, a double festoon and tassel looks well under the Chancel arch, or upon the east wall of the Chancel: along the wall plate, or cornice of the sidewalls of the Church: on the front of the west gallery, if that abomination be present: around the pillars may be wreaths of various patterns, according to the style of architecture: an arcade chancel screen may be erected for the occasion and adorned with evergreen surface: the front of the pulpit and desks may be festooned with light wreaths: the sheeting of the Chancel walls overlaid with a diaper pattern wrought in evergreen. Care must be taken to vary the thickness of the wreaths in proportion with the objects which form their backgrounds. Separate holly, or other similar leaves, may be strung together to form a very pretty festoon for the pulpit, or desk, or font. One of the prettiest decorations we have seen in the way of delicate festoon, was at Springfield Church, near Toronto, where the "Staghorn moss" was wreathed about the font, and Chancel furniture. The effect of the pale green, and delicate texture of the strings of moss, upon the

background of the white marble font, was very beautiful. In the same Church we saw leaves of the teaplant strung into graceful festoons. The scarlet leaves of the Soft Maple form a very tasteful ornament for a tinted wall, and the yellow leaves of the Hard Maple look well in festoons upon the scarlet hangings of altars, and desks, &c. All kinds of wreaths are much improved by being picked out with small bunches of red berries, (such as those of the Mountain Ash, or of our various swamp bushes,) white berries, rose hips, or *immortelles*. Artificial flowers made of paper should be avoided; they look too dry and stiff.

2. A more elaborate style of ornamentation, sometimes used by itself and sometimes along with wreaths and festoons, is that used in the formation of *texts and emblems*. The little Church at Bullock's Corners, in West Flamboro' was very beautifully decorated last Christmas, almost solely by means of tastefully arranged texts and emblems. The base may be made of perforated zinc, laths, shingles, wire-frame, fine scantling, cardboard, pasteboard, leather, flannel, linen, calico, or roll lining, cut into the desired shapes; and upon this ground are affixed the proper forms, made of fine evergreen twigs, paper, leather, cork, wool, leaves, berries, rice, seeds, bright straw, wheatears, ferns, or dried flowers fastened with thread, twine, fine wire, paste, gum, or tacks. Individual taste must be exercised in the selection of materials, and their treatment; rules of prescription are more likely to encumber than to aid. After the festoons and wreaths of evergreen have been hung in their places, and the texts attached to the walls, there will appear many irregular vacant spaces amongst the decorations; these should be set off with selected emblems, formed in the same manner as the texts. Over the Holy Table, on the Frontal, on wall spaces, spandrils of arches, panels of doors and pulpit, sides of Fontbowl, &c., are the best places. Crosses, circles, triangles, stars, trefoils, quatrefoils, fleurs-de-lis, doves, anchors, palm and olive branches, agni dei, crowns, letters, Alpha and Omega, sacred monograms, and bannerets, are most useful in such places.

3. Besides festoons, texts, and emblems, one may use with advantage various hot-house plants and flowers, which give an air of freshness and life to the scene; and many of them are qualified by their fragrance to yield a sweet incense of nature's own. A group of flowers in vases, or pots, upon the sill of the East window, on the altar shelf, or credence table, often gives a finish to the decorations which nothing else can, and leaves the eye with nothing to desire as it wanders amid the many objects of beauty.

III. In conclusion it may be remarked that *systematic* work in this as in every other enterprise is the most successful and satisfactory. A small committee with a director whose decision is final in every question, should be appointed, with power to add to its number: a definite outline should be laid down of the plan of operation, and nature of the intended decorations: each member of the Committee should have his or her speciality assigned: if possible a separate room from the Church should be procured for the manufacture of the various decorations before bringing them into the Church: a list of materials and implements should be made out and procured in readiness, and then the proceedings can go on smoothly, subject to occasional modification by the decision of the Director of the Committee. It is always safest to act upon the suggestion of the Clergyman of the Parish, and under the sanction of



the wardens. Valuable hints will be found in such works as Barrett's "Flowers and Festivals", "Nature and Art", for December, 1866, and Vols. VI., and VII., of the "Churchman's Family Magazine." No congregation should be without the first-named book; it is a perfect treasury of information, beautifully illustrated in colours, cheap, and easily procured in our cities.

In all work of this kind, we must be mindful that the work is of a religious character—a means of honouring God, shewing our gratitude, and edifying the congregation, by reminders of the great truths and facts of Christianity. This consideration will induce us to spare neither expense, time nor trouble, so that our object may be properly accomplished—all things done in "decency and order," and done unto edification."

R. H.

---

### THE NATIVITY.

BY DR. BOVELL.

The Nativity is in truth a deep mystery. Try as we may, we cannot realise the event in all its depth and fullness. Looking back these nearly two thousand years on that first Christmas day, we sink with shame before that lowly door, and dare not lift our eyes, had not the wise and holy in heart have knelt in adoration before the new-born Babe. Of the throng who filled the streets of Bethlehem, and sought with pressing need the shelter of Bethlehem's homes, not one of all the house of Israel was found to make way for their King. We cannot linger by His mother's side; we need not seek to know the anguish and strange conflicting thoughts which must have moved her human heart. We, in her tender care, her watchings and her sufferings, see too well the fore-shadowing of that anguish of the Son, too keen for mere mortal to have endured. Bright, glorious, pure, divine, the incarnate Son draws to himself all the deep adoring love that mortal hearts can pay. The Infant on his mother's knee, or lying nestled on her breast, alone receives the homage and the worship which are due to Him. From Bethlehem to Gethsemane, from thence to Pilate's hall and from it to Calvary, she, the mother of such a Son, is content "to follow his most blessed footsteps," and to wait until the bitter hour should come when the Sword which should pierce her own soul, should have its keen edge broken by the salvation which the suffering Son should purchase for His suffering mother. As at Bethlehem, so on Calvary, how few are near to bless! Yet what home like hers? Who was ever so blessed? Where find so dutiful, so filial a child? In what other family the divine perfection of love so unselfish, the voice of truth so powerful? The worship paid by Eastern strangers to the Lamb of God, must have been an act of singular significance to the Holy Family. In it the Blessed Virgin must have seen no vague foreshadowing of the greatness of that Holy Child of which she was the human mother. But ere these wise men had come to offer the tribute of true wisdom to the new-born King, others had been to the humble abode, and given evidence that He who lay in the manger-bed was not only Joseph's son. The visit of the shepherds must have been a startling one, and

must have awakened strange thoughts in those who heard them describe the angelic visitation. These things could not have been known to all; for it was only after some days that Joseph is directed to take his family into Egypt, to escape the outburst of jealousy and fear with which the heart of Herod had become filled. Then, soon was the bitter cry of lamentation heard over the land.—“Rachel wept for her children, and would not be comforted, because they are not.” The arm of heartless persecution was uplifted, and the blood of innocents was the first sacrifice which the children of evil offered at the birth of Him who came to crush their power.

What an Advent! The Temple, restored in its magnificence, and still in possession of its ancient ritual, had had within its sacred walls, through the voice of pious Zacharias, the nigh fulfilment of the promise announced. He, the father of the proclaimer of glad tidings, was still a priest of God, ministering in the holy Temple; through him was there a warning of coming events. It is true that God's mercy was manifested in preventing the utterance of what must have been in the good priest's heart; but it is nevertheless true that in all the earth not one voice was raised to bless the King of Peace; no human tongue was loosed to hymn “peace! good-will to men.” The advent had alone filled two hearts with life and light. We have their songs, and thousands of voices at Christmas tide still sing them.

The Birth at Bethlehem was the birth of Humanity regenerated and begotten anew. It was the reconciliation of God and man; the resurrection of life from the grave. As death was the penalty of sin, inflicted on each individual descended from Adam, so the restoration is individual. Marvel not when He saith, “Ye must be born again,” and born of Him by “water and the spirit;” not by water only, for it is but the outward sign of that outflowing of inward grace, through which sinful flesh is buried into the death of Christ, that it may rise in His flesh and blood. Well may we, at Christmas tide, turn all our thought on Jesus; well may we open the flood-gates of our love and holiest emotions, that all the deep adoration of our souls may gush forth, and bathe the feet with tears of penitential sorrow once wetted. We look not on Him as the son of Mary only, for then we know not all that He is. No! We look upon him, through all the tender days of infancy and the years of suffering manhood, as the incarnate Son. That sweet smile of innocence which dimples the cheek of childhood, playing like the softly sighing breeze on the placid waters, was in Him the smile of triumphant joy for victory already begun. The unfolding of His mysterious nature filled willing hearts with love and awe which we can but faintly realise. Faithful Simeon; the aged Elizabeth, who wondered that “the mother of her Lord should come to her,” must have gazed on the Holy Child, not with the dim eye of age, but with the eye of faith, deep, clear, penetrating, and all illumined with the glory they saw revealed. The watchers of his early years discovered in all the manifestations of his life somewhat of that “hidden might veiled beneath the flesh.” To them he was what he is to us—“the Son of God.” In all that he did, they must have seen the working of a spirit not of this world; they must have gazed with ever increasing wonder on the growth of the Child “set for the fall and rising again of many in Israel,” and who waxed strong in spirit filled with wisdom, the grace of God being on him. The prophetic promises must indeed have resounded in their hearts, moving them to echo

back to heaven the triumphant alleluia, which, reverberating through earth from seraph voices, rang through the vault of heaven, choirs of angels taking up the words of sweet redeeming love, "With His own right hand and with His holy arm hath He gotten himself the victory. Alleluia! Peace, good-will to men!" "Mine eyes have seen thy salvation, have seen the Lord's Christ!" What glory! His presence then worked in believing souls with a power, not greater than that, with which for these nearly nineteen hundred years it has worked; maintaining, enlarging, strengthening His kingdom on earth. Beneath the few brief words, "they worshipped him," there lies a profundity of meaning which the cold heart knows not. Such worship could only mean the outgoing of the soul to gaze on the mystery of the new birth—the advent of the second Adam. It was the soul of man looking beyond the gloom and darkness in which sin had enwrapped it, into the brightness of that pure light whose shining is "like unto a stone most precious, even like a jasper stone, clear as crystal."

---

**GEORGE PEABODY.**

---

**A BIOGRAPHICAL SKETCH.**

---

We have to record the death of one of the greatest benefactors of modern times, in the person of Mr. George Peabody. This sad event occurred at his residence in London, England, on Thursday night, November 4th. He had for some time previously been in feeble health, and only a few weeks before had left the United States for England in hope of deriving benefit from the change. His system, however, appears to have been too much shaken; disease had taken too deep a hold upon him to permit of his recovery; and amidst universal sorrow he has closed his mortal life.

Mr. Peabody was a descendant of the "Pilgrim Fathers," of a family formerly settled in Leicestershire, and was born at Danvers, Massachusetts, U. S., February 18th, 1795. His father was in business, and the son was apprenticed to a grocer at Danvers. In 1812 he was in partnership with his uncle, John Peabody, at Georgetown, and manager of the concern, and at the same time saw active service as a volunteer at Fort Warburton. Having been for some years a successful merchant in partnership with Mr. Riggs, at Baltimore, with branch houses at Philadelphia and New York, he went to England in 1837, and established himself in London as a merchant and money-broker in 1843. In this capacity his name has been a guarantee for many monetary transactions on the part of more than one of the United States; and in 1848 he largely contributed to the restoration of the credit of Maryland. Mr. Peabody supplied at his own cost the arranging and garnishing of the United States department at the great Exhibition of 1851; and he contributed to the expense of the American expedition fitted out under Dr. Kane to explore the Arctic regions, in search of Sir John Franklin, in 1852. He founded at Danvers, U. S., at the cost of £25,000, an Institute which bears his name, and has given upwards of £100,000 for a similar purpose in Maryland. On retiring from business with a large fortune in 1862, he, in a letter dated March 12, presented the City of London with the munificent sum of £150,000, to be applied to the purpose of benefitting the working classes by the erection of comfortable and convenient lodging-houses, and gave for the same purpose an

additional £150,000 in February, 1866. The first block of buildings in Spitalfields, known as the Peabody Dwellings, was opened in 1864. He presented to Harvard University \$150,000, to establish a Museum and Professorship of American Archaeology and Ethnology, in October, 1866, and the United States Congress passed a vote of thanks to him for his gifts to the people in March, 1867.

In many other instances Mr. Peabody gave proof of his philanthropy. It has transpired since his death that only a few days before he had made another donation of £150,000 for charitable purposes. Throughout Great Britain, not less than in the United States, he was held in the highest esteem for his virtues. In more than one instance Queen Victoria has signally testified her approval and regard. No man, indeed, could leave behind him a brighter example of disinterested generosity and useful labour. He, of all men we have known, has put his money to a right use. We record his death with profound regret; but we point to his life, so full of goodness, as a specimen of what a useful life may be.

---

THE HON. P. M. VANKOUGHNET.

LATE CHANCELLOR OF ONTARIO.

The Province of Ontario has recently been deprived of a valuable public servant by the death of the Hon. P. M. VanKoughnet. Mr. VanKoughnet had for some considerable time been in delicate health; few, however, apprehended danger until Sunday, Nov. 7th, when he almost suddenly expired, in the 47th year of his age.

We are able to furnish, in our presented limited space, only a cursory review of his life and character. Mr. VanKoughnet was born at Cornwall, in 1823. It would appear that he was first intended for the Church, but afterwards applied himself to preparation for the Bar. His industry was great,—his application severe; and by the diligent cultivation of his mind he rapidly qualified himself for the duties of his profession, and gave promise of a distinguished career. In a short time after being called to the Bar, he was induced to turn his attention to politics, and obtained a seat in Parliament. He was appointed Minister of Agriculture, and afterwards became Commissioner of Crown Lands. In both capacities he gave proof of great ability, eloquence, and business aptitude. When a vacancy occurred in the Chancellorship of Upper Canada by the resignation of Mr. Blake, he was pressed to accept the office. His attainments, and the general bent of his mind, pre-eminently qualified him for this exalted and responsible post. In the performance of its duties he was perfectly at home; and, according to the testimony of those best able to judge, never have those duties been more efficiently discharged. He united great legal knowledge with great logical power; and, alike in his charges to juries, and in his judgments upon the most complicated and difficult cases, he gave evidence of a strong and well-disciplined mind, of a perfect familiarity with all the intricacies of law, of power to discriminate wisely between conflicting evidence, and to place every issue upon proper grounds. In his domestic relations, and in his social life, he was pre-eminently loveable and loved; and, beyond the circle of his own immediate family, a wide concourse of friends cherish a fond remembrance of his character, and mourn his premature death. We join sincerely in the general expression of sympathy and sorrow.



## THE PULPIT AND THE PARISH.

### THE BIRTH AND INFANCY OF CHRIST.

A LECTURE BY THE BISHOP OF GLOUCESTER AND BRISTOL.

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."—ST. LUKE II. 40.

In the present, if we leave out the commencement of St. John's Gospel and the early history of the Baptist, the first recorded event is of an importance that cannot be over-estimated,—that single event in the history of our race that bridges over the stupendous chasm between God and man. That first event is the miraculous conception of our Redeemer. It is related to us both by the first and third Evangelists, and by the latter with such an accuracy of detail, that we may bless God for having vouchsafed to us a record which, if reverently and attentively considered, will be found to suggest an answer to every question that might present itself to an honest, though amazed, spirit. Yea, and it is a subject for amazement. Dull hearts there may be, that have never cared to meditate deeply on these mysteries of our salvation, and to which the wonder and even perplexity of nobler spirits may have seemed unreasonable or inexplicable. Such there may be; but who of higher strain, as he sees and feels the infirmities with which he is encompassed, the weakness and frailty of that flesh with which he is clothed, the sinfulness that seems wound round every fibre, and knit up with every joint of his perishing body,—who has truly felt all this, and not found himself at times overwhelmed with the contemplation of the mystery of Emmanuel,—the everlasting God manifested in, yea, tabernacling in, this very mortal flesh? Wild heathenism, we say, may have dreamed such dreams. The pagan of the West may have vaunted of his deified mortality, and his brother men ascending to the gods; the pagan of the East may have fabled of his encarnalized divinities, and of his gods descending to men; but this mystery of mysteries, that the Eternal Son of the Eternal Father, He whose out-goings had been from everlasting, whose hands had laid the bases of the hills and spread out the floods, that *He* should become incarnate, should take upon Him our nature and our infirmities,—can it be? Can such a thought have found an expression in prophecy? Can it have become realized in history? Say,—can it be? Can the world produce a narrative that can make such a conception imaginable? Is there a record that can make such an event seem credible, seem possible, we will not say to a doubting but even to a receptive and to a trustful spirit? Yea, verily, blessed

be God, we have that narrative, not only in its general outlines, but its most special details, we may rely with a confidence which every meditative reading will be found to enhance and to corroborate.

Let us pause a moment to consider a few of the more striking portions of the narrative, especially from the point of view in which we are for the moment regarding it,—that of supplying the fullest conviction to every honest but anxious, every longing but inquiring, heart. Does the idealizing spirit that views the transcendent event in all the circumstances of its widest universality,—that seems to recognize the mysterious adaptations of earthly dominion, to read the tokens of the fulness of the times, and to discern the longings pervading, not only the chosen people, but the whole wide realms of the Eastern world,—does such a spirit, meditating thus loftily and perchance blamelessly upon the mighty coincidences of time and place and history, seek in vain for some features in the record of the incarnation of the Son of God that shall respond to such feelings? Does not the direct message from Jehovah, the angelic ministration, the operative influence of the Eternal Spirit, all tend to work a conviction that to the receptive heart becomes of inexpressible strength? Or again, to the more humble and meek spirit, that seeks only by the holy leadings of simple narrative to gain for itself a saving knowledge of the history of its own salvation, is there not here disclosed, in the many notices of the purely human and outward relations of those whom the opening of the Gospel brings before us, those artless traits of historic truth that on some minds work such a fulness of conviction? Yes, let us take the very objections of adversaries or sceptics, and see in this portion of St. Luke's Gospel the more direct agencies of the spiritual world, and in the short notice of St. Matthew's Gospel their more mediate workings,—let us accept the statement, and see in it only one more proof, if proof be needed, of the diverse forms in which Evangelical Truth is presented to the receptive mind, let us recognize in it only one more example of the varied aspects of the manifold wisdom of God.

Let us now substantiate the foregoing remarks by a brief notice of the details of the inspired history.

What a vivid truth, speaking humanly, there is in the narrative of St. Luke! With what a marvellous aptitude to human infirmity do things, divine and human, mingle with each other in ever illustrative and ever confirmatory combinations. With what striking persuasiveness do mysteries seemingly beyond the grasp of thought blend lovingly with the simplest elements, and become realizable by the teachings of the homely relations of humble and sequestered life. With what a noble yet circumstantial simplicity—a simplicity that in the language, no less than in the facts related, bewrays the record of her who saw and

believed—is the opening story told of man's redemption! The angel Gabriel, he who stood among the highest of the angelic hierarchy, and whose ministrations, if it be not too bold a thing to affirm, appear to have been specially *Messianic*, just as those of Raphael might have pertained to individual need, and those of Michael to judicial power,—that blessed Spirit, who a few months before had been sent to announce the future birth of the forerunner, is now sent from God to a rude and lone village in the hills of Galilee,—Nazareth the disesteemed, and to a betrothed virgin, whose name was Mary. Of the early history of that highly favored one we know nothing. Yet, without borrowing one thought from the legendary notices of apocryphal narrative, it does not seem a baseless fancy to recognize in her one of those pure spirits that in seclusion and loneliness were looking and longing for the theocratic King, and that, deeply imbued, as we see the Virgin must have been, both with the letter and with the spirit of the Old Testament, were awaiting the evolution of the highest of all its transcendent prophecies. Rapt as such a one might well have been in devotion, or in Messianic meditation, she sees before her, at no legendary spring-side, but, as the words of the Evangelist seems rather to imply, in her own humble abode, the divinely-sent messenger, and hears a salutation which, expressed in the terms in which it was expressed, "Hail, highly favored one! the Lord is with thee," and coming as it did from an angel's lips, must well have troubled that meek spirit and cast it into awe and perplexity.

What persuasive truth there is in the nature of the terms in which the announcement is conveyed. To that highly favored one, that perchance had long communed in stillness on the prophecies of the Messianic kingdom, to her is Jesus the Son of the Highest portrayed in that form, which, partially Israelitic in general outline, yet Christian in essence, must have begun to work in her the most lively conviction. Yet how characteristic is the question, "How shall this be?" the question not of outwardly expressed doubt, like that of Zacharias, or of an inwardly felt sense of impossibility, like that of Abraham and Sarah in the old and typical past, but of a childlike innocence, that sought to realize to itself, in the very face of seeming impossibilities, the full assurance of its own blessedness. No, there was no lack of real faith in that question. It was a question to which the heavenly messenger was permitted to return a most explicit answer, and to confirm by a most notable example; even that of her kinswoman Elisabeth, that with God no word was impossible,—no promise that was not to receive its completest and most literal fulfilment.

With these words of the angel all seems to have become clear to her in regard of the wonder-working power of God; much, too, must have already seemed clear to her on the side of man. With the rapid fore-

glance of thought, she must have seen in the clouded future, scorn, dereliction, the pointed finger of a mocking and uncharitable world, calumny, shame, death. But what was a world's scorn, or a world's persecution, to those words of promise? Faith sustains that possible shrinking from more than mortal trial, and turns into meekest resignation: "Behold the hand-maid of the Lord: be it unto me according to thy word." From that hour the blessed Virgin seems ever to appear before us in that character, which the notices of the Gospels so consistently adumbrate, meek and pensive, meditative and resigned, blessed with joys no tongue can tell, and yet, even in the first hours of her blessedness, beginning to feel one edge of the sword that was to pierce through her loving and submissive heart.

The last words of the miraculous message seem to prepare us for the next event recorded by the Evangelist,—the hasty journey of the Virgin to her aged relative Elisabeth, in the hill-country of Judæa: "and Mary arose and went into the hill-country, with haste, unto a city of Juda." But why this haste? Why this lengthened, and as far as we can infer from national custom, unusual journey in the case of a young and secluded maiden? Are we to believe, with a recent and eloquent writer of a life of our Lord, that it was in consequence of a communication on the part of the Virgin, and subsequent rejection on the part of Joseph? Are we to do such a wrong to both our Lord's earthly parents? Are we to make that righteous son of Jacob the first Ebionite? Are we to believe that the blessed Virgin thus strangely threw off that holy and pensive reserve, which, as I have remarked, seems her characteristic throughout the Gospel history? It cannot be. That visit was not to receive consolation for wrong and unkindness from man, but to confer with a wise heart on transcendent blessings from God, which the unaided spirit even of Mary of Nazareth might not at first be able completely to grasp and to realize. And to whom could she go so naturally as to one toward whom the wonder-working power of God had been so signally displayed. Nay, does not the allusion to her "kinswoman Elisabeth," in the angel's concluding words, suggest the very quarter to which she was to turn for further spiritual support, and for yet more accumulated verification? To her, then, the Virgin at once hastens. A few days would bring the unlooked for visitant to the "city of Juda,"—whether the nearer village which tradition still points to as the home of Zacharias and Elisabeth, or the more remote town of Juta, or perhaps, more probably, ancient and priestly Hebron, which Jewish tradition has fixed upon as the birth-place of the last and greatest mission of the old dispensation. There she finds, and there, as St. Luke especially notices, she *salutes*, the future mother of the Baptist. That salutation, perchance, was of a nature that served, under the inspiration of the Spirit, in a moment to convey



all. Elisabeth, yea, and the son of Elisabeth, felt the deep significance of that greeting. The aged matron at once breaks forth into a mysterious welcome of holy joy, and with a loud voice, the voice of loftiest spiritual exaltation, she blesses the chosen one who had come under the shadow of her roof, adding that reassurance which seems to supply us with the clew to the right understanding of the whole, "and blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

We need not pause on this inspired greeting, and on the exalted hymn of praise uttered in response by the Virgin, save to protest against the discreditable, and, to use the mildest term, the unreasonable attempts that have been made to throw doubt on the credibility of the sacred narrative, by appealing to the improbability of these so-called lyrical effusions on the part of Mary and Elisabeth. Lyrical effusions! What! are we to say that this strange and unlooked-for meeting on the part of the mother of the Forerunner and the mother of the Redeemer was as commonplace and prosaic as that of any two matrons of Israel that might have met unexpectedly under the terebinths of Hebron? Are we so utterly to believe in those wretched Epicurean views of the history of our race, as to conceive it possible that the greatest events connected with it were unmarked by all circumstances of higher spiritual exaltation? If there be only that grain of truth in the Evangelical history that our adversaries may be disposed to concede; if there be any truth in those ordinary psychological laws, to which, when it serves their purpose, they are not slow to appeal; then, beyond all doubt, both Elisabeth and the Virgin could not be imagined to have met in any way less striking than that which is recorded; their words of greeting could have been none other than those we find assigned to them by the Evangelist. Every accent in the salutation of the elder matron is true to the principles of our common nature when subjected to the highest influences; every cadence of the virgin's hymn is in most life-like accordance with all we know of the speaker, and with all we can imagine of the circumstances of this momentous meeting. O no, let us not hesitate to express our deepest and heartiest conviction that the words we have here are no collection of Scriptural phrases, no artful composition of an imaginative or credulous writer, but the very words that fell from the lips of Mary of Nazareth,—words which the rapture of the moment and the inspiration of the Holy Ghost alike called forth, and alike imprinted indelibly on the memory both of her that spake and her that listened. All speaks truth, life, and reality. On the one hand, the diction of the Old Testament that pervades this sublime canticle,—the reminiscences perchance of the hymn of Hannah, type of her who spake; on the other hand, the conscious allusions to mysterious blessings that Hannah never knew,—



all place before us, as in a portraiture of most living truth, the rapt maiden of Nazareth, pouring forth her stored-up memories of history and prophecy in one full stream of Messianic joyfulness and praise.

After a few months' sojourn with Elisabeth, the Virgin returns, and then, or soon after it, came the trial of faith to the righteous Joseph. This St. Matthew relates to us briefly, but with some suggestive and characteristic marks of living truth to which we may for a moment advert.

How very striking is the fact that, while to the Virgin the heavenly communication is made directly by an angel, the communication to the handicrafts-man of Galilee is made by means of a dream of the night. How suggestive is it that, while to the loftier spirit of Mary the name of Jesus is revealed with all the prophetic associations of more than David's glories, to Joseph, perchance the aged Joseph, who might have long seen and realized his own spiritual needs, and the needs of those around him, it is specially said, "thou shalt call his name Jesus; for *He shall save His people from their sins.*" Surely, brethren, such things cannot be cunningly devised; such things must work, and ought to work, conviction; such things must needs make us feel, and feel with truth, that this and the following holy chapters, so carped at by the doubting spirits of both of earlier and of later days, are verily what the Church has ever held them to be,—the special, direct, and undoubted revelations of the Eternal Spirit of God.

And now the fulness of time was come. By one of those mysterious workings whereby God makes the very worldliness of man bring about the completion of His own heavenly counsels, the provincial taxing or enrolment of the persons or estates of all that were under the Roman sway,—a taxing almost proved by independent historical induction to have been made even as St. Luke relates it, during the presidency of Cyrenius—brings the descendants of David to David's own city. Idle and mischievous doubts have sought to question the accuracy of this portion of the Evangelical history, to which we can here pause only to return the briefest answer. But this I will presume to say, that I feel certain no fair and honest investigator can study the various political considerations connected with this difficult question, without ultimately coming to the conclusion, not only that the account of St. Luke is reconcilable with contemporary history, but that it is confirmed by it, in a manner most striking and most persuasive. When we remember that the kingdom of Herod was not yet formally converted into a Roman province, and yet was so dependent upon the imperial city as to be practically amenable to all its provincial edicts, how very striking it is to find,—in the first place, that a taxing took place at a time when such a general edict can be proved to have been in force; and, in the next place, to find that that taxing in Judæa is incidentally described as

having taken place according to the yet recognized customs of the country,—that it was, in fact, essentially imperial and Roman in origin, and yet Herodian and Jewish in form. How strictly, how minutely consistent is it with actual historical relations to find that Joseph, who under purely Roman law might, *perhaps*, have been enrolled at Nazareth, is here described by the Evangelist as a journeying to be enrolled at the town of his forefathers, “because he was of the house and lineage of David.” This accordance of the sacred narrative with the perplexed political relations of the intensely national, yet all but subject Judæa, is so exact and so convincing, that we may even profess ourselves indebted to scepticism for having raised a question to which an answer may be given at once so fair, so explicit, and so conclusive. It seems almost idle to pause further on this portion of the narrative and to seek for reasons why the Virgin accompanied Joseph in this enforced journey to the city of his fathers. Is it positively necessary to ascribe to her some inheritance which required her presence at the enrolment at Bethlehem? Is it really not enough for us that St. Luke relates that she *did* take this journey; and is it so strange that at that time of popular gatherings, and perhaps popular excitement, she should brave the exhaustion of a long journey, rather than lose the protection of one to whom she must have been bound by ties of the holiest nature, and who shared with her the knowledge of a mystery that had been sealed in silence since the foundations of the world? On such subordinate and bootless inquiries we need, I am sure, delay no longer.

And now the mysterious hour, which an old apocryphal writer has described with such striking yet such curious imagery, was nigh at hand. Very soon after the arrival at Bethlehem, perchance on the self-same night, in one of the limestone caverns,—for I see no reason for rejecting the statement of one who was born little more than a century afterwards, and not forty miles from the same spot,—in one of the caverns in that narrow ridge of long gray hill on which stands the city of David, was the Redeemer born into a world that rejected Him, even in His mother's womb.

How brief and how simple are the words that relate these homely circumstances of the Lord's Nativity. How surely do the mother's recital and the mother's stored-up memories come forth in the artless touches of detail. And yet with how much of holy and solemn reserve is that first hour of a world's salvation passed over by the Evangelist. We would indeed fain inquire more into the wonders of that mysterious night; and they are not wholly withheld from us. The same Evangelist that tells us that the mid-day sun was darkened during the last hours of the Redeemer's earthly life, tells us also that in His first hours the night was turned into more than day, and that heavenly glories shone forth, not unwitnessed, while angels announce to shepherd-watchers

on the grassy slopes of Bethlehem the tidings of great joy, and proclaim the new-born Saviour. How mysterious are the ways of God's dealings with men. The Desire of all nations at length come, the Saviour born into an expectant world, and—announced to village shepherds. What a bathos, what a hopeless bathos to the unbelieving or unmeditative spirit! How noticeable that the Apocryphal writers, who spin out with the most dreary prolixity every other hint supplied by the sacred writers, pass over this in the fewest possible words, and as something which they could neither appreciate nor understand. And yet what a divine significance is there in the fact, that to the spiritual descendants of the first type of the Messiah, Abel the keeper of sheep, the announcement is made that the great Shepherd of the lost sheep of humanity is born into the world. What a mysterious fitness that that Gospel, of which the characteristic was that it was preached unto the poor, was first proclaimed neither to the ceremonial Pharisee, who would have questioned it, nor to the worldly Sadducee, who would have despised it, nor to the separatist Essene, who would have given it a mere sectarian significance, but to men whose simple and susceptible hearts made them come with haste, and see, and believe, and spread abroad the wonders they had been permitted to behold. Shepherds were the first of men who glorified and praised God for their Saviour; shepherds were the first earthly preachers of the Gospel of Christ.

How far their praises and the wonders they had to tell of wrought on the hearts of those who heard them, we are not enabled to say. The holy reserve of the Virgin mother, who kept all these sayings and pondered them in her heart, would lead us to believe that at any rate the history of the miraculous conception was not generally divulged; and that the Lord's earthly parents spake not beyond the small circle of those immediately around them. The circumcision, from the brief notice of the Evangelist, would certainly seem to have taken place with all circumstances of privacy and solitude,—in apparent contrast to that of the Forerunner, which appears to have been with gatherings and rejoicings, and was marked by marvels that were soon noised abroad throughout all the hill country of Judæa. Nay, even at the presentation in the Temple, more than a month afterwards, the Evangelist's remark, that Joseph and Mary marvelled at Simeon's prophecy, would seem distinctly to show that no circumstances from without had as yet proved sufficient to prepare them for the mysterious welcome which awaited the infant Saviour in His Father's temple.

But what a welcome that was, and how seemingly at variance with all outward circumstances. The devout, and let us add, inspired Simeon, whose steps had been led that day to the Temple by the Holy Spirit, saw perchance before him no more than two unnoted worshippers. But it was enough. When the eyes of the aged waiter for the consolation

of Israel saw the Holy Child, he saw all. There in helpless infancy and clad in mortal flesh was the Lord's Christ,—there was the fulfilment of all his mystic revelations, the granted issue of all his longings and all his prayers. Can we marvel that his whole soul was stirred to its depths, that he took the Holy Child in his arms, and poured forth, in the full spirit of prophecy, that swan-song of the seer of the Old Covenant, to which our Church so justly and so lovingly assigns a place in its daily service? Can we marvel that with the Holy Child still in his arms he blessed the wondering parents, though the spirit of prophecy that was upon him mingled with that blessing words that must have sunk deep into the heart of the Virgin, words often pondered over, yet perchance then only fully understood, in all the mystic bitterness of their truth, when, not a thousand paces from where she then was standing, the nails tore the hand that she had but then been holding, and the spear pierced the side she had but then been pressing to her bosom?

Yet man was not alone to welcome the Lord; one sex was not alone to greet Him, in whom there was neither male nor female, but all were one. Not one sex only, for at that very instant, we are told by St. Luke, the aged and tenderly-faithful Anna enters the place she loved so well. Custom rather than revelation appears to have brought the widowed prophetess into the temple, but she too saw and believed, and returned grateful praise unto the God of her fathers; and of her this special notice has been made by the Evangelist, that "she spake of the Lord to all them that were looking for redemption in Jerusalem." The daughter of Phanuel was the first preacher of Christ in the city of the Great King.

And her preaching was not long left unconfirmed. What she was now telling in secret chambers was soon to be proclaimed on the house-tops. The ends of the earth were already sending forth the heralds of the new-born King. The feet of strange pilgrims and worshippers were even now on the mountains of the Promised Land.

It would seem from the narrative that Joseph and Mary had returned but a few days to their temporary abode at Bethlehem, when sages, bearing the already almost generic name of Magi, arrive from some Eastern lands not specified by the Evangelist, but probably remote as the Arabia which one ancient tradition, or the Persia which another tradition, has fixed upon as their home. Witnesses were they from whatever clime they came, of the wisdom of God displaying itself in the foolishness or misconceptions of man. Witnesses were they of the cherished longings of ancient nations; bright examples of a faith that could dignify even superstitions, and of hopes that grew not cold when all must have seemed utter hopelessness.

But what could have brought these first-fruits of the wisdom of the Eastern world from their own distant lands? Even that which was



most calculated to work in them the liveliest belief and conviction. A new star, which the tenor of the narrative wholly precludes our deeming aught else than a veritable heavenly body moving apparently in the limits of our own atmosphere, and subject not to astronomical, but to special and fore-ordered laws, had suddenly beamed, not many months before, upon the eyes of these watchers in their own Eastern lands, and, either by co-operating with dormant prophecy or deep-seated expectation, leads them to that land, with which either their own science, or, more probably, the whole feeling of the Eastern world, tended to associate the mystery of the future. Can we not picture to ourselves the excitement and amazement in Jerusalem, as those travel-stained men entered in the city of David with the one question on their lips, "Where is he that is born King of the Jews?" Can we wonder that the aged man still on the throne of Judæa was filled with strange trouble and perplexity? Can we be surprised at the course that was immediately followed?

Let us only consider the case in its simplest aspects. Here was a question based on celestial appearances coming from the lips of those in whom it would have seemed most portentous,—the Magi of the East, the ancient watcher of the stars. When with this we remember how rife expectation was, and how one perhaps of that very council, which the dying king called together, could tell of his own father's mysterious prophecy of the coming Messiah—when we add to this the strange rumors of the Child of Bethlehem, fast flying from mouth to mouth beyond that narrow circle to which Anna had first proclaimed Him,—can we wonder at all that followed? How natural the description of the probably hastily-summoned council, and of the question publicly propounded to it touching the birth-place of the Messiah. How natural, too, the *private* inquiry about the star's appearance made specially to the Magi, and how accordant with all that we know of Herod, the frightful hypocrisy with which they were sent to test and verify the now ascertained declaration of prophecy, and the murderous sequel. How natural, also the description of the further journey of the Wise Men, their simple joy when, on their evening mission to Bethlehem, they again see the well-remembered star, and find that the very powers of the heavens are leading them where Rabbinical wisdom had already sent them. How full must now have been their conviction; with what opening hearts must they have worshipped; with what holy joy must they have spread out their costly gifts; how they must now have felt, though perhaps still dimly and imperfectly, that they were kneeling before the hope of a world,—One greater than Zoroaster had ever foretold, a truer Redeemer than the Saviors of their own ancient creed. No marvel was it, that with prompt obedience they followed the guidance of the visions of the night, and returned to their distant home by a way by which they came not.



No sooner had they departed, than the heavenly warning is sent to Joseph to flee on that very night into Egypt from the coming wrath of Herod. And that wrath did not linger. When the savage king found that his strange messengers had deceived him, with the broad margin that a reckless ferocity left a matter of no moment, he slays every male child in Bethlehem, whose age could in any way have accorded with the rough date which the first appearance of the star had been judged to supply.

On this fiendish act we need dwell no further, save to protest against the inferences that have been drawn from the silence of a contemporary historian. What, we may fairly ask, was such an act in the history of a monster whose hand reeked with the blood of whole families and of his nearest and dearest relations? What was the murder of a few children at Bethlehem in the dark history of one who had, perchance but a few days before, burnt alive at Jerusalem above forty hapless zealots who had torn down his golden eagle? What was the lamentation at Rama compared with that which had been heard in that monster's own palace, and which, if his inhuman orders had been executed, would have been soon heard in every street in Jerusalem? Even doubters have here admitted that there is no real difficulty; and why should not we? Is the silence of a prejudiced Jew to be set against the declarations of an inspired Apostle?

The events of this portion of the sacred narrative come to their close with the notice of the divinely ordered journey back from Egypt on the death of Herod, and the final return to Nazareth. Warned by God in a dream of the death of Herod, Joseph at once brings back the Holy Child and His mother; and thus, after a stay in Egypt of perhaps far fewer days than Israel had there sojourned years, the word of ancient and hitherto unnoted prophecy receives its complete fulfilment, the mystic Israel comes up to the land of now more than promise,—out of Egypt God has called His Son.

To what exact place of abode the blessed Virgin and Joseph were won directing their steps is not specially noticed by the Evangelist. We may, however, perhaps reasonably infer from St. Matthew's Gospel that this homeward journey would have terminated at Bethlehem,—that new home now so dear to them from its many marvellous associations, that home which now might have seemed marked out to them by the very finger of God, had not the tidings which reached Joseph, that the evil son of an evil father, the Ethnarch Archelaus, was now ruling over Judæa, made that faithful guardian afraid to return to a land so full of hatred and dangers. While thus, perhaps, in doubt and perplexity, the divine answer is vouchsafed to his anxieties, and Joseph and the Virgin are directed to return to the safer obscurity of their old home in the hills of Galilee; and the spirit of ancient prophecy again finds its fulfilment in the designation the Messiah receives from his earthly abode, "He shall be called a Nazarene."

## EPISCOPAL CHARGES.

## THE POSITION, DUTY, PROSPECTS, &amp;C., OF THE CHURCH.

The Bishops of the English Church are evidently nerving themselves for the crisis which is looming up before them. If we may judge from the charges which a number of them have recently delivered, they are full of courage and of hope, whatever may be the changes now awaiting the Church. There is something inspiriting in their language,—there is something commendable in their zeal; and as applicable to the condition of the Church here, no less than to the Church at Home, we make a few more extracts from some of the recent charges which have come to hand.

The Bishop of Rochester thus speaks on the position of the Church, and the duty of mutual consideration and help:

“There can be no doubt that the foundations of the faith are shaken in men's minds, and that the attachment of the people of this country to the Church of their forefathers has lost somewhat of its loyalty and fervour. Disputes and controversies have been rife among us. Changes in the externals of worship have disquieted many minds. The attempt to revive what is good and primitive has not always been judiciously made, nor with sufficient regard to prejudices and cherished associations. There is enough in all this to account for the beginnings of a defection which it is not yet too late to check, if we, the pastors, and you, the laymen of this branch of Christ's Holy Catholic Church, shall be found “Standing fast in one spirit, with one mind striving together for the faith of the Gospel, and in nothing terrified by our adversaries.” By this word adversaries I do not mean those who are divided from us on some question of Church discipline and government, or even doctrine or less vital points, nor those who are opposed to the principles of a Church Establishment; but I mean those and those only who are opposed to the faith which we have received to hold and which we as ministers are sworn to maintain inviolate; I mean those only who doubt in their hearts whether God Incarnate suffered in the flesh; whether there be angel or spirit; whether there be a resurrection of the dead, both of the just and unjust; whether we shall receive for the things done in our body according to that we have done, whether it be good or bad. For it is this doubting which, secretly and unconsciously to themselves, animates the opposition of many to the faith, to the Church as the pillar and ground of the truth; to the endeavours made on every side to provide for the spiritual instruction of the people and their children; to the privileges, dignities and endowments of a National Church. It is against these I exhort you to make a stand; and I would fain believe that if we made our stand against these real enemies of God and of holiness we should have the sympathy, in such a sincere and guileless effort, of all God fearing people in this nation; and that as regards mere external questions, and what is called Establishment, Nonconformists themselves would abate their hostility if they really did believe that we were using those advantages which have descended to us from former ages to the only end for which the nation ever entrusted us with them—the maintenance of pure religion and virtue in the cities and villages of this land. Certainly if our Church is to be maintained as a national institution, the reform of what is amiss to her, the revival of that which decayeth and waxeth old, the strengthening of that which is weak through negligence and remissness, must be begun instantly. The events of the last two years and the example of a sister Church have taught us the necessity of setting our house in order—not as fearing anything which is likely to come to pass speedily, but certainly as providing that, if any great change should take place, the work of the Church should go on in its regular course, and the nation be scarcely sensible, except by the withdrawal of some external privileges, of any diminution or loss of its accustomed spiritual ministrations. This can only be done by a hearty resolve to act together. There are many stumbling-blocks and hindrances in the way. But surely, there is no reason to fear if we set to work in good faith one towards another. We may yet hand down to our children the precious things we have received from those who went before us. We constantly viewing the work in which we are engaged from our own standpoint, as ministers and stewards of the

mysteries of God, are sometimes, I think, apt to forget what our people have a right expect from us in our ministrations to them. These words of the Apostle Paul ought to be in our thoughts continually—"Ourselves your servants for Christ's sake." Will you forgive me for saying we are sometimes a little too peremptory in our requirements, in our expectations, from our people? Will you forgive me for saying that I think we are apt to strain the Apostle's injunction to them to obey us and to forget his frequent reminders to us—that we serve them? Before we can be all of one heart, and of one mind, for the very difficult task that lies before us, we must adjust these apparently, but I hope not really, conflicting relations of our service and their obedience. They have the fullest right to expect from us that our ministrations to them shall be such as they are well prepared to receive at our hands; nothing thrust upon them unawares. If they have grown up with a certain form of Divine worship and service, that should not be changed suddenly, nor without full explanation to them; nor, when all this is done, without their consent duly asked and sought; nor yet again, if we, discovering as we go on how we lack something still, desire in our love and reverence for Him who is invisible—yea, in our very desire to draw these souls unto him nearer and nearer still, to introduce some change which may help to raise their affections and fix their thoughts more upon heaven and heavenly things, not even then, I say, should we forget the consideration that is due to the weakest brother or sister among them. Some in every congregation have little taste and relish for a higher service than that which has become familiar to them by long use. Some may be ready to stumble at the first cause of offence they can find. What if they stumble to their fall? What if a weak brother perish? Can our zeal to effect ever so desirable alterations in the manner of worship, to revert to usages ever so approved, which fell into desuetude only through the coldness and utter indifference of a godless generation—can our personal delight and satisfaction in changes manifestly for the better be weighed in the balance against such an offence? I think not. I speak with no leaning for or against any party. I have known such offences caused by men of all parties through inconsiderateness. I say that our congregations have a right to expect from us all considerateness in all things. And then we have a right to look to them for due deference to our wishes, and a candid and fair interpretation; nay, in things pertaining to their Christian walk and conversation a ready obedience. We have a right to look for their help and co-operation, and I am justified in saying that we shall have it, for we have it already. God grant that it may increase more and more."

The Bishop of Ely (Dr. Harold Browne) dwelt upon the need of *unity* and active work as against the increasing unbelief and ungodliness of the day. He said:

"We may be unable to go over at once to the Continental Churches, or to unite ourselves to Dissenting bodies. But we have the advantage of standing midway between them, and may be the means, under God, of one day uniting them. We are both Catholic and Evangelic, and if we will be patient we may do much. Impatience is a great danger. No sound and lasting work is done hastily. But though we must wait, we must work! There is a great work-field among our poor, who are sadly alienated, not only from the Church, but from all religion. We must throw ourselves fully and boldly among them—open our churches to them, adapt our sermons and services to them. Intemperance is a monster evil with them; and our disunion puzzles, distracts, and so alienates them altogether. With regard to Dissenters we must not sacrifice truth; we should do all we can to win them, acknowledging our own faults rather than pressing theirs. If we look back at the primitive Church, which was the great guide in our own Reformation, we shall find there a strong hold of all high, deep, holy truth; but yet not all that party division so prevalent among us. Heresy, indeed, was rejected—but there was a great Catholic element—a great Evangelical element, and even a considerable freedom of discussion, both in philosophy and in Biblical criticism. Differences there are now, no doubt, on very serious questions. Yet beneath the stormy surface we may hope that there is a tranquil deep of truth and peace. Many can remember when the distinction of parties was said to be that one party exalted Christ, whilst the other dwelt only on morality. This is not so now. Much and fiercely as the two parties are opposed, even their distinctive symbols and watch-words which so offend each other are devised for the very purpose of honoring Christ and His cross; and must they treat one another as deadly foes, who profess to have one common object of faith and love and worship? Can we not unite

in the faith and Church of Christ, in peace and love, instead of uniting in Church Unions, Church Associations, and the like for war? Can we not refuse to make our mission societies scenes of conflict? Can we not repudiate the bitterness of religious newspapers, whose one mission has been to set brother against brother, and heart against heart, and so all against the cause of Christ? If we are to survive the present crisis in the Church, it must be by some sacrifice of individual self-will, and uniting for general good. Clergy and laity too must unite."

In addressing a Conference of clergy and laity, the Bishop of Bristol and Gloucester applied himself to the question, "What is it that the Church of England must do if she would retain her honorable position as the National Church? What is now her especial duty?"

"Is not the answer almost spontaneously rising to the lips of many of those who even now hear me:—the Church must continue, even more earnestly than before, to educate her children and to evangelize the masses? These things done, and heartily done, she will be, even to a wider extent than before, the mother Church of all; these things left undone, or slothfully done, and she will slowly but surely dwindle into the Church of a denomination; and the immediate future beyond that is easily to be foreseen. Such, briefly, is the work we have now before us—education and evangelization. First, as to continued and increased activity in education. I say 'continued activity,' for our Church has been pre-eminently forward and active in this great and holy cause. We can point to a million and a half of scholars that the Church is now educating in her week-day schools, and to the million and a quarter that are gathered in her Sunday-schools. We can thankfully specify the almost marvellous progress of her night-schools, from the two-and-twenty thousand scholars of twenty years ago, to the hundred and forty and eight thousand of the present time. Yes, we can further test our progress with full and due reference to our ever-increasing population. If we look back a little more than a generation, we can see how at that time our Church could claim but one scholar out of every thirty-six of the whole population, and how now she can claim nearly three times as many. Such things may well give us heart, but much more yet remains to be done. There must not only be continued activity, but increased activity, if we would keep pace with these swift-moving times. And we have a great opportunity; the general feeling is with us on account of past services; and is also, for the present at least, by no means favorable to any purely secular system. The time present, then, is the time for action. We must put aside bickerings about Conscience Clauses, and controversies on Revised Codes; we must utilize all available institutions, and then and therein teach, as the Church of England has ever taught, frankly and freely, with broad, clear, and faithful assertion of her own apostolic principles. Education is the question of the hour; let the clergy and laity of our Church be forward in dealing with it, and make it their care to give the restless movements of the time their right and reasonable direction. If the time, now our own, is allowed to pass, our present denominational system will find itself very soon in difficult and hardly hopeful competition with a system, probably compulsory and certainly unsectarian. But, my friends, if education is much, the evangelization of our masses is most. There, indeed, is our greatest work; there laity, as well as clergy, must be earnest and forward, if we would all do our duty as Churchmen and Englishmen. Yes, my brethren of the laity, there is much that you can do to aid us. You have not yet done much. How few *unpaid* Scripture-readers there are, for instance! How few lay-readers in a Diocese where scattered hamlets are so numerous, and clerical endowments so frequently in no sort of fair proportion to the spiritual needs of the population! Is this due to apathy on the part of the laity, or to a mistaken professional sensitiveness on the part of the clergy—or, worse still, to a sort of sectarian opposition that paralyses everything? Let us leave the answer unsaid, and the question undecided; let bygones be bygones; let us, at any rate, with God's grace, make the future our own, and bring the name of Christ more freely to the ears, and then to the hearts of those that have heard it not. The faithful laymen has his work as well as the faithful minister, and let him do it. What matter what official name he bear—let him do it co-operating with, and subordinate to, his clergyman, with an earnest and devoted heart, and God will give the increase. But there must be no delay. We have received, and are daily receiving, something more than mere hints that if the Gospel is not preached much more heartily, much more widely, and with much more blessed reality than before, the Church of the present—nay, the very society of the present, must be prepared for startling and even revolutionary change. Let us, then, co-operate heartily and earnestly, put our petty



differences out of sight, and look more and more to the points where we agree. The awakened feelings of the present show what may be done; they also show us what must come if it be not done. For, remember, those very awakened feelings may bear to us this salutary hint, that if great changes seem approaching, many a true heart who would now loyally maintain things as they are, might then, when changes are nearer, even prefer those changes to narrowness of heart, sectarian bitterness, decent dulness, and practical apathy in the Lord's work—yet might prefer them, and even conscientiously further them. Our work now is not to plaster up cracks, but to put in sound and binding stones, and even rebuild when rebuilding may be necessary."

The Archbishop of York, in presiding at a Church Conference at Hull, thus clearly defines the constitution and position of the Church:

"I should like you for a few moments to compare the theory of our Church with the actual state in which it found itself some twenty years ago. The theory of the Church then is this—that the body of the believing men are one great whole, that at the head of the diocese is the Bishop, assisting with his council, and help of other kinds, those who are set over the various parishes. The parish clergy come next; they in their turn guide in the way of salvation the people set apart in that parish, and with the great privilege—and I must say the awful responsibility—of being the only accredited ministers within the hamlet of a given district. Then come, lastly, the laity, represented by the churchwardens, and in some cases the sidesmen; and by that representation they are supposed to have—and presumed to have—a real and active share in the conduct of Church affairs. True, a subordinate share, but still a real and actual share. If we compare with that theory the actual state of matters some twenty years ago, I think it will be found that a general apathy had fallen over the whole of the Established Church, and that apathy had resulted in almost total disorganization between these three classes. The matters that formerly were done in concert with the Bishop, were done then by the incumbent and churchwardens—sometimes, perhaps, by the churchwardens themselves; and the history of our church architecture for the last century has been rather lamentable I venture to think partly on that account; but every man or every set of people in the parish had been doing that which was right in their own eyes. Then the severance between the Bishop and the clergy was great, and next the severance between the clergy and the laity had also come to be serious and requiring redress. Observe, the position of the clergymen may be made almost autocratic; he has the sole conduct of public worship, is the only person who can with authority visit the sick and the sound in the parish. He has in many cases in the old times usurped authority that was more than his own; to alter the Church and the services of the Church, the fabric particularly, and practically the active management of church affairs, had fallen almost entirely into the hands of the parochial clergy. Now I think I speak the mind of the parochial clergy, when I say that although this position seems to be great and powerful, yet the very causes that make it appear so are also causes of weakness, for, after all, religion is a matter of spirit. It is by influencing the minds and spirits of men that religious good is done, and in no other way. It is not by rearing a splendid fabric; it is not by conducting the services in this way or that, but it is in bringing other spirits into contact with the Lord of all spirits, that they may know Him on one hand, and be guided by Him on the other. Now, the clergyman standing thus alone has found that by degrees the minds of the laity had departed from him, and I believe I speak the minds of the clergy when I say I believe I have found that there is a separation, and in some cases a growing separation, of interest and feeling between the laity and the clergy. In some cases I have clearly observed it myself.

"Now, how is this state of things to be remedied? It seems a very simple and a very feeble remedy to say they ought to come together and interchange ideas, and yet as a preliminary step I know no other, and no better remedy than this. And that brings me to the object of the conference. The object of the conference simply is, that since the Church consists of Bishops, clergy, and people, that Bishop, clergy, and people should meet together on a footing of equality, and interchange with perfect freedom their ideas upon Church subjects, in order that we may go away—at least with this advantage, if no other—that we may know what the different classes in the community require. If, however, I thought that the good results would stop there, of course I should be less sanguine about this experiment; but I repeat that the understanding between various classes is only a preliminary step, and that great good must necessarily ensue from it, because during the last twenty years—even without this advantage



of free intercommunion between different classes—there has been a great stirring throughout the length and breadth of England, and you have been witness to one of the fruits of it this day. We have been re-opening a great Church, which for generations past has been in a ruinous and disgraceful state, and we have done so because the minds of men that had long looked on that disgraceful state of things with indifference, awoke up and thought fit to restore it. When we meet and confer together to-day, we have not got the task of trying to raise up a new spirit of Church feeling and Church activity in England. We want to direct and modify a state of feeling that actually exists, for I maintain there is on the part of the Church at this moment a very great zeal and activity, and a very great love for religion, and a very great wish that the national Church may so improve its position, that it may tell upon the nation in the shape of all social and moral good.

"I think we shall all be all astonished—I have been astonished—at the extremes of candour to which we rush in meetings of this kind. The result of a Church Congress such as I lately attended, is to make one think at first that nobody is contented with anything, and not only that all are discontented with the state of things that exist, but nobody is contented with the remedy anybody else suggests. However, I believe that impression is drawn from the outside and from the fore, and we must not be led away by the notion that people are so discontented, because those who have their little grievance, or their suggestion for amendment, are naturally the first to speak. We ought to be glad to listen to them. I trust no one here present will suffer his mind to be diverted from this, that the Church of England—with immense opportunities, I grant you, and with great shortcomings, I grant you—has done for a long time, and is doing, a great service to this country; and it is carrying on thousands and thousands calmly and unobtrusively along the way that leads to everlasting life. It takes them, as it were, from the cradle to the grave; it takes them when they are only able to lisp the first syllables of divine truth. It leads them to confirmation, and watches over them after they are confirmed; and the clergy, by a kind and judicious word, is often able to keep them straight because of the tie which the confirmation established between him and them. It enters into all social affairs, and the clergyman is first to come and pray and advise in any family emergency or distress. It is doing all this kind of work calmly, I say, and unobtrusively; and when we hear talk and wishes for alteration, I hope and think that none of us will forget this good work going on, tending to the social good of the great nation of which we form a part, but far more than that, tending to the salvation of the souls of those whom Almighty God has committed to our care. In saying this, I am not afraid—although it may be misunderstood outside—of that candour which shall be ever ready and anxious to admit faults. We are entering upon a new set of experiments. The tongues that have been locked up are suddenly set free. There are many things we wish to see modified and improved. It is according to the habits of the people of this country that they should deal with matters first by free discussion, and afterwards by sober and judicious action."

In these charges, there are many wise and weighty words, which at the present juncture of the Church's history we may all do well to ponder. What we specially need throughout the Church is efficient oversight—energetic management—zealous co-operation—a prayerful, believing, enterprising spirit, as well with the laity as the clergy.

ALWAYS do as the sun does—look at the bright side of everything. For while it is just as cheap, it is three times as good for digestion.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of his omnipotence.—*Pascal.*

In the depths of the sea the waters are still; the heaviest grief is that borne in silence; the deepest love flows through the eye and touch; the purest joy is unspeakable; the most impressive prayer is silent, and the most solemn preacher at a funeral is the silent one whose lips are cold.

## GERMS OF THOUGHT.

“He that sows in tears shall reap in joy.”—PSALMS CXXVI. 6.

God has ordained, and warns us to expect, that what He intends and designs as the choicest blessing to His people, shall be preceded by mourning and sorrow. “Blessed are they, and they only, that mourn, for they shall be comforted.” “In the world ye, who are my disciples, shall have tribulation, but be of good cheer.” It is also said of Christ Himself, “He went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified: so our way to eternal joy is to suffer here with Christ; and our door to eternal life is gladly to die with Christ, that we may rise again from the dead, and dwell with Him in everlasting life.” Great was the desolation by famine, and the calamities of war, occasioned by the invasion of Sennacherib, before that wonderful deliverance by the hand of the angel. In like manner, great were the troubles, and grievous the calamities, in the times of the Maccabees, before the coming of the Messiah to save and redeem his people. Long and sore was the bondage of the Israelites in Egypt, before they were delivered thence by the hand of Moses. Seventy years were the Jews held captive in Babylon, before they were comforted with a gracious promise that they should once more see Jerusalem in prosperity, and behold Zion in the beauty of holiness.

All this goes to show that this is the general order of the spiritual life—sorrow first, and then joy; that tribulation must make way for comfort—the cross for the crown. Christ tells us that He came not to send peace, but a sword. The end of His coming was not to procure for His followers a visible earthly peace, but peace with heaven—the peace of God, by clashing with the false peace of the world, would often expose them to injurious treatment and persecutions. This sword must destroy the power of sin in the heart, before His peace can find admittance there.

The joy of Christians is not perfect in this life; it is rather in hope than in fruition. It is like the joy of the husbandman “who sows, as it were, in tears, but reaps in joy.” The ploughing and cultivating his ground costs him much labour and pains—the seed which he sows, for a time, lies dead and buried, and through a long and dreary winter seems to be lost; but he is encouraged to proceed by the prospect and hope of an abundant harvest.

“Here, O disciple of Jesus,” exclaims Bishop Horne, “behold an emblem of thy present labour, and thy future reward. Thou sowest, perhaps, in tears; thou doest thy duty amidst persecution and affliction, sickness, pain, and sorrow; thou labourest in the Church, and no account is made of thy labours—no profit seems likely to arise from them. Nay, thou must thyself drop into the dust of the earth, and all the storms of that winter must pass over thee, until thy form shall be perished, and thou shalt see corruption. Yet, the day is coming when thou shalt reap in joy, and plentiful shall be thy harvest. For thus thy blessed Master went forth weeping, a man of sorrow, and acquainted with grief, bearing precious seed, and sowing it around Him, till at length His own body was buried, like a grain of wheat, in the furrow of the grave. But He arose, and is now in heaven; from whence He ‘shall come again with rejoicing,’ with the voice of the archangel and the trump of God, ‘bringing His sheaves with Him.’ When shall every man receive the fruit of his works, and have praise of God?”

## THE SCHOOL AND THE MISSION.

## TRINITY COLLEGE, TORONTO.

We have received several letters on the subject of Trinity College, Toronto, apparently suggested by the article, which appeared in our pages two months ago. It is gratifying to find, especially on the part of the younger members of the Church, an increasing interest in the condition of so valuable an institution of the Church. As it appears to us, there has been a lamentable failure in this respect in the past. The attention bestowed upon the College has been far below its merits; whilst in some cases indifference has given place to hostility, and, without any sufficient reason, the Institution has been decried as inefficient and prejudicial. We, therefore, hail with satisfaction the present evidence of improvement in the popular feeling. The character and history of the College have only to be rightly understood to disarm prejudice, and to secure co-operation. In order to this the more minute inquiries we can make into, and the more intimate acquaintance we can gain with, the objects and workings of the Institution, the better for the purpose sought.

We have no hesitation in avowing an undisguised sympathy with Trinity College. Whether or not its history has been all that its best friends could have desired, is a question we are unwilling to discuss. But viewed now as the Educational Institution of the Canadian Church, we hold that its establishment is inseparable from the prosperity of the Church, and that, therefore, it deserves and should receive a general and generous support. It shall be the aim of this journal to represent its interests, and to plead its cause, upon broad and independent grounds; hence we have examined with special care, the complaints and suggestions of some of our correspondents, that we may ascertain how far the interests of the College and of the Church might be subserved by their publication. Our conclusion is that the letters had better be withheld, and that in our own form we indicate to the authorities of the College, and to the members of the Church at large, some of the points which have been brought under our notice, and which are evidently forming the topics of conversation in social circles, if not in Church assemblies.

In the *first* place, why is there not a completion of the movement for the erection of a Library and Convocation Hall, as a Memorial to the late Bishop? It was favourably begun, but feebly prosecuted, and then suddenly suspended. A respectable list of subscribers was obtained without much difficulty; and with an ordinary amount of activity and

energy, the entire sum required might have been raised, and the buildings ere this erected. Who is to blame? Some of the subscribers, we hear, have paid in instalments of their money; others are willing to do so as soon as called upon. Is the movement to die quietly, or shall it be revived? If the latter, it should be done without delay; if the former, it will be a reproach to the College and a reflection upon the Church. Some of our correspondents have used strong language, which we would not like to re-produce.

In the *second* place, is it not desirable to raise a sustentation fund for the College? In common with other Colleges in the Province, Trinity will henceforth lose its Government grant of \$4000. This is a serious matter. Is the College independent of that aid, and, from its present funds, is it likely to be able to carry on its work efficiently without any addition to its resources? If so, the matter is all right; but, if not, then is it not time to devise means for increasing the revenues of the College by permanent endowment? It will be a dreadful thing if the capital of the College be absorbed in meeting current expenses. In that case nothing but ruin can await it. Not only should the present capital remain untouched, but, in our judgment, a vigorous effort should be made to raise a permanent endowment of a hundred or two hundred thousand dollars. Our brethren of the Scotch Church, and of the Wesleyan Methodists, have nobly responded to the withdrawal of the Government grant, by raising sustentation funds, which will secure a permanent income to their Colleges at Kingston and Cobourg. Is our Church alone to remain unmoved in the matter? It seems an extraordinary thing that nothing has yet been proposed on the subject. The College will most assuredly need the fund—if not now in the future;—and, if an appeal be made in the right way, there surely will be no difficulty in raising an endowment of \$100,000. Is the whole Canadian Church unequal to this? and may we not count upon some assistance from the Church at Home? Whose duty is it to move? Oh, do not let the College and the Church be reproached for want of energy and liberality in a matter which concerns so vitally the success of both!

In the *third* place, is it not possible to increase the practical efficiency of the College, and thereby to remove much of the groundless prejudice which has been excited against it? We confess ourselves unable at present to touch this most important question, except to indicate some of the views which have been placed before us. One correspondent, "an anxious parent," pleads for the exercise of severe discipline, that the students, especially those intended for the Holy ministry, might be preserved from "every evil way," and incited, if not impelled to "harder work" and "more vigorous study." Another correspondent has suggested a widening and enlarging of the Council of the College, by which a larger number of younger men may be admitted to a share in



the practical management of its affairs, and by which new vigour may be infused into all the departments and working of the College. A third correspondent points out the advantage of an Annual Lecture during Advent or Lent, on the principle of the Boyle and Bampton Lectures in England,—the lecturers and subject to be chosen by the College Council, and either by all the Bishops of the Church in Canada, or by the Bishop of the particular diocese from which the lecturer for the year may be selected; the lectures to be delivered in the College Chapel, and to be published by the University. We think too much importance cannot be attached to this suggestion, especially in these days of inquiry and controversy, when the foundations of the faith are being violently assailed and the very existence of the Church is imperilled. It is impossible to calculate the good which may arise from the adoption of this plan; and with profound deference and respect to the Council of the College we urge its consideration. A *fourth* suggestion is made by a clergyman of long standing and great attainments, to the effect, that the general system of educational training adopted in the College should be modernized, so that while the Classics and Mathematics may still occupy a foremost place, yet that more attention may be devoted to the various subjects of Natural History, Physical Science, English Literature, Intellectual and Moral Philosophy, &c. As necessary to this, additional Professors must be appointed; and here again comes into view the need of an increased endowment. In support of this suggestion, reference is made to the Universities of Oxford and Cambridge, to the history of the Durham University, and to the practice of the present Toronto University. It is, we believe, a subject which demands very grave consideration, and which the force and concurrence of circumstances will compel the Council of the College to take up.

We lay these suggestions before those who are most immediately concerned in them, without, we hope, even the appearance of presumption. It is not only as a great educational establishment, but as an institution of the Church, that we are led to look upon Trinity College; and we can neither allow the prejudices of its opponents to go unrebuked, nor the opinions and desires of its friends to pass unheeded. In our judgment, there is no legitimate reason why the College should not be strong and prosperous, well supplied with students, and well supported in funds. It will be an eternal reproach to the Church of Canada should it be allowed to decline. Why, even now, so many of our clergy and people stand aloof we cannot conceive. We are satisfied there is no just ground for hostility; we are persuaded there is every reason to demand confidence and support; and without committing ourselves to the views of an individual, or the prejudices of a party, on this or any other subject, we cannot shrink from the obvious duty of bringing all our influence to bear in favour of the College as an essential institution of the Church.

## MISSIONARY ADVENTURES IN AUSTRALIA.

The following narrative is furnished to the *Mission Field*, by the Rev. Mr. Kennett, a missionary in Australia, sent out by the Society for the Propagation of the Gospel in Foreign Parts.

On the 2d of June the natives near the settlement changed their camp to a considerable distance, and the school was thus broken up. This habit of migrating from place to place opposes a very great obstacle in the way of those who are seeking to raise the Australian races, and naturally tends to dishearten the Missionaries. In this instance it set Mr. Kennett at liberty for a time, and on the 4th of June he was able to fulfil his promise to visit Prince of Wales Island. Having borrowed a canoe he took with him Ralph, a white man who was out of employ, and Chamida, a native. As he intended to be away from the settlement for a short time only he took but three days' provisions in addition to the necessary presents for the natives. The voyage was not without peril. Passing along the coast of Cape York Island, Chamida saw a half-dead alligator which had evidently been speared by a Goomkodeen, a tribe with whom his own was at enmity, and this token of the near presence of a foe roused the fears of the poor fellow to such an extent that he became unable to manage the canoe, and the consequence was, that when near Possession Island she was swamped by a heavy sea, and rapidly sank. Fortunately all were able to reach the shore, and when the tide went down the canoe was recovered. As it was getting late it was thought dangerous to remain any longer in that neighborhood; the canoe, therefore, was lightened by removing everything from it but a bottle of water and a tomahawk, and they recommenced their voyage to Prince of Wales Island. As night approached, the darkness compelled them to halt for the night on a small island some distance from their destination. A strong southeast breeze coming on towards morning, Chamida said the canoe could not carry more than two of the party across the strait, there being a heavy swell on the sea. As the provisions had been left behind, and there was little hope of finding water where they were, it was impossible to remain, in the hope of the weather moderating, and it was therefore determined that one should remain, while the other crossed to Prince of Wales Island and procured assistance. It was arranged for Mr. Kennett to remain, and Ralph and Chamida started on their dangerous voyage. Mr. Kennett says:—

My first employment when left alone, was to search for food, but I was only successful in finding a single oyster. Prince of Wales Island being but a few miles distant, I hoped to have received assistance that day, but was disappointed. I set to work towards evening, and constructed a hut somewhat in the native fashion, and laid in a good stock of fuel for the night. I slept soundly, and did not awake until long after daybreak. I again searched for food, but unsuccessfully. The feeling of hunger went off towards evening, and I did not experience it again during my stay on the island. The following day was spent in nearly the same manner, and at night I certainly felt that my position was hopeless. The next morning, however, I was aroused by the shouts of a party of natives belonging to the Koolkalegas tribe, who seeing my fire had come to my assistance. Two of them had seen me in Somerset, and they introduced me to the rest. They soon caught and cooked a good supply of fish, and I enjoyed a hearty meal. Explanations soon followed, and

they agreed to go over with me to Prince of Wales Island, but wished first to return to the mainland to bring the things over I had left behind. This was attempted without success. Next day, however, we were more successful, and crossed over in the evening to Prince of Wales Island, where we found Ralph and Chamida, who had been unable to send for me on account of the strong head-wind. I was very kindly received by the Korraregas, who hearing that I had been several days without food before meeting with the Koolkalegas, collected a pile of yams and other roots sufficient to have lasted me a fortnight. A grand corrobbee took place at night, and I was adopted by one of the Korraregas as his son, and from him I received even more than fatherly kindness. He took all my things into his charge, shared his hut with me, provided me with food during my stay on the island, and was exceedingly jealous of any attentions that were paid me by any other member of his tribe. In the morning I was made a member of the Koolkalegas. This was done by presenting me with a belt made of braided grass, instructing me in the use of fire-signals, and by my exchanging names with the chief man of the tribe, an old man named Genetcha. By this name I was known during the whole of my stay in Cape York, and I was assured by the natives, that as long as my name was Genetcha I should receive the assistance and protection of the Koolkalegas tribe.

The continuance of the strong winds compelled Mr. Kennett to remain a fortnight on Prince of Wales Island, during which time he gained considerable insight into the manners and customs of the Koolkalegas, and was able to gain their confidence to a remarkable degree. At the full moon the wind lulled, and he made arrangements for his departure. He purchased a larger canoe than his own from a native, for which payment was to be made in Somerset, and fifteen islanders expressed their intention of returning with him. Before leaving, some women brought him a large quantity of provisions for consumption on the way. Indeed nothing can be imagined more unlike the popular accounts given of the conduct of the Aborigines of Australia than the treatment which Mr. Kennett received from these kind islanders.

Somerset was reached next day, not without slight mishaps, for the canoe in which Mr. Kennett was, capsized twice.

The Ginlang tribe returned from catching turtles at Mount Adolphus Island on the same day, and so the whole party of natives adjourned to Albany Island, opposite the settlement, for a grand corrobbee. A Korrarega lad who was to remain with Mr. Kennett, accompanied them, as his friends were to depart next day.

"We heard," says Mr. Kennett, "in Somerset the yelling and shouting of the singers and dancers during the early part of the night, but about two o'clock A. M., we were roused by loud cries near the house, of 'Genetcha! Yardiagan! Yardiagan!' Seizing our arms, Ralph and myself ran to the beach, where we were met by Teepti [the man who had adopted Mr. Kennett] and three others, who had swam over from the island. They assured us that they had been attacked while asleep by a party of Yardiagans, and some of their number speared. Rousing the Rev. F. Jagg and a marine (his servant), we crossed over to the island, and found, to our dismay, that ten of them had been speared. We first saw poor Howie lying dead near the edge of the water: he had been struck by four spears, one of them passing through his body. Three of my little scholars were amongst the

victims: one, a promising girl of about fourteen years of age, was speared through the head; another, a little maid of four years, had her temples beaten in with a throwing-stick. It appeared that the Yardiagans had surprised them, killed as many as they were able, and then made off with two women, two canoes, and the spoil of the camp. We recovered the canoes in the course of the day. Mr. Jagg accompanied the wounded to the settlement, where Dr. Haran, R. N., the resident surgeon, kindly attended to them. The body of Howie was wrapped in bark and placed on a canoe to be taken to his native island, Mount Ernest. We replaced the captured goods as far as we were able, and the whole party of Prince of Wales Islanders took their departure next day, taking Wallee (the boy who was to have stayed at Somerset), who was now afraid to remain.

The above is without doubt only too true a picture of the wretched life which these tribes live. "There is no peace, saith my God, to the wicked," might be literally applied to these poor heathen savages. But we are apt to forget that among the heathen such a state of things is not exceptional. Heathenism produces similar results everywhere, modified maybe where civilization has obtained to any extent, but still evidencing the same relentless dispositions. Nothing but the Gospel can correct this,—the law of nature never will.

---

MISSIONS IN INDIA have been a comparative failure, so suggests Sir Robert Hamilton, because missionaries have not made sufficient allowances for the quota of truth already in the Hindoo mind. They have too generally treated them as a nation of degraded heathens, and ignored the fact that they believe in (1) a Supreme Being, the Creator; (2) a Future State of Rewards and Punishments; (3) the propriety of Good Works. Their national idiosyncrasies—perhaps not more strange than those of the English people themselves—have been insultingly overlooked. English Missionaries ought not to hinder the free course of the Gospel by intruding their national 'notions alongside of their religion.

PATTESON, BISHOP OF MELANESIA.—For many years the worthy associate of Bishop Selwyn in his gigantic missionary labours, makes the very unusual request for a *reduction* of the grant from the S. P. G., on the ground that "I think we ought to try to get on without so much help from you. I have often said Australasia ought to do this work and not require help from England." What a pity other Colonial Church authorities do not try to nourish the same spirit of manly christian independence and realization of our own Colonial responsibilities!

LOVE OF MUSIC.—Luther, in his writings, is frequently and fervently thankful for being enriched with a love of music. He says: "It is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrow and the fascination of evil thoughts. Music is a kind and gentle discipline; it refines the passion and improves the understanding. Those who love music are honest and gentle in their tempers."

ROMISH POLICY AMONG THE NEGROES.—More than 100 negroes are being educated at Rome for the work of missionary priests in the Southern States.



## POETRY AND MISCELLANEOUS.

## A CHRISTMAS SONG.

## A SONG OF JOY AT MORN.

ALL my heart this night rejoices,  
 As I hear,  
 Far and near,  
 Sweetest angel voices;  
 "Christ is born," their choirs are singing,  
 Till the air,  
 Everywhere  
 Now with joy is ringing.

For it dawns,—the promised morrow  
 Of His birth  
 Who the earth  
 Rescues from her sorrow.  
 God to wear our form descendeth,  
 Of His grace  
 To our race  
 Here His Son He lendeth:

Yea, so truly for us careth,  
 That His Son  
 All we've done  
 As our offering beareth;  
 As our Lamb who, dying for us,  
 Bears our load,  
 And to God  
 Doth in peace restore us.

Hark! a voice from yonder manger,  
 Soft and sweet,  
 Doth entreat,  
 "Flee from woe and danger;  
 Brethren come, from all doth grieve you  
 You are freed,  
 All you need  
 I will surely give you."

Come then, let us hasten yonder;  
 Here let all,  
 Great and small,  
 Kneel in awe and wonder.  
 Love Him who with love is yearning;  
 Hail the Star  
 That from far  
 Bright with hope is burning!

Ye who pine in weary sadness,  
 Weep no more,  
 For the door  
 Now is found of gladness.  
 Cling to Him, for He will guide you  
 Where no cross,  
 Pain or loss,  
 Can again betide you.

Hither come, ye heavy-hearted;  
 Who for sin  
 Deep within,  
 Long and sore have smarted;  
 For the poison'd wounds you're feeling  
 Help is near,  
 One is here  
 Mighty for their healing!

Hither come, ye poor and wretched;  
 Know His will  
 Is to fill  
 Every hand outstretched;  
 Here are riches without measure,  
 Here forget  
 All regret,  
 Fill your hearts with treasure.

Blessed Saviour, let me find Thee!  
 Keep Thou me  
 Close to Thee,  
 Cast me not behind Thee!  
 Life of life, my heart Thou stillest,  
 Calm I rest  
 On Thy breast,  
 All this void Thou fillest.

Thee, dear Lord, with heed I'll cherish,  
 Live to Thee,  
 And with Thee  
 Dying shall not perish;  
 But shall dwell with Thee for ever,  
 Far on high,  
 In the joy  
 That can alter never.

## CHRISTMAS DAY.

—  
 "And suddenly there was with the Angel a multitude of the heavenly host  
 praising God."—ST. LUKE, ii. 13.

—  
 BY REV. J. KEBLE, M.A.

—  
 What sudden blaze of song  
 Spreads o'er th' expanse of Heaven?  
 In waves of light it thrills along,  
 Th' angelic signal given—  
 "Glory to God!" from yonder central fire  
 Flows out the echoing lay beyond the starry quire;

Like circles widening round  
 Upon a clear blue river,  
 Orb after orb, the wondrous sound  
 Is echoed on for ever:  
 "Glory to God on high, on earth be peace,  
 "And love towards men of love—salvation and release."

Yet stay, before thou dare  
 To join that festal throng;  
 Listen and mark what gentle air  
 First stirr'd the tide of song;  
 'Tis not, "the Saviour born in David's home,  
 "To Whom for power and health obedient worlds should come:"—

'Tis not, "the Christ the Lord:"—  
 With fix'd adoring look  
 The choir of Angels caught the word,  
 Nor yet their silence broke:  
 But when they heard the sign, where Christ should be,  
 In sudden light they shone, and heavenly harmony.

Wrapp'd in His swaddling bands,  
 And in His manger laid,  
 The Hope and Glory of all lands  
 Is come to the world's aid:  
 No peaceful home upon His cradle smil'd,  
 Guests rudely went and came, where slept the royal Child.

But where Thou dwellest, Lord,  
 No other thought should be,  
 Once duly welcom'd and ador'd,  
 How should I part with Thee?  
 Bethlehem must lose Thee soon, but Thou wilt grace  
 The single heart to be Thy sure abiding-place.

Thee, on the bosom laid  
 Of a pure virgin mind,  
 In quiet ever, and in shade,  
 Shepherd and sage may find;  
 They, who have bow'd untaught to Nature's sway,  
 And they, who follow Truth along her star-pav'd way.

*Poetry and Miscellaneous.*

The pastoral spirits first  
 Approach Thee, Babe divine,  
 For they in lowly thoughts are nurs'd,  
 Meet for Thy lowly shrine :  
 Sooner than they should miss where Thou dost dwell,  
 Angels from Heaven will stop to guide them to Thy cell.

Still, as the day comes round  
 For thee to be reveal'd,  
 By wakeful shepherds Thou art found,  
 Abiding in the field.  
 All through the wintry heaven and chill night air,  
 In music and in light Thou dawnest on their prayer.

O faint not ye for fear—  
 What though your wandering sheep,  
 Reckless of what they see and hear,  
 Lie lost in wilful sleep?  
 High Heaven in mercy to your sad annoy  
 Still greets you with glad tidings of immortal joy.

Think on th' eternal home  
 The Saviour left for you;  
 Think on the Lord most holy, come  
 To dwell with hearts untrue :  
 So shall ye tread untir'd His pastoral ways,  
 And in the darkness sing your carol of high praise.

NEVER TOO LATE TO LEARN.—Socrates, at an extreme age, learned to play on musical instruments. Cato, at eighty years of age, thought proper to learn the Greek language. Plutarch, when between seventy and eighty commenced the study of Latin. Boccaccia was thirty-five years of age when he commenced his studies in light literature; yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other too. Sir H. Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer. Colbeth, the famous French minister at sixty years of age returned to his Latin and law studies. Ludovico at the great age of one hundred and fifteen, wrote the memories of his own times. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past fifty years of age. Franklin did not commence his philosophical pursuits until he had reached his fiftieth year. Accrosco, a great lawyer, being asked why he began his study of law so late, answered that indeed he began it late; he could therefore master it sooner. Dryden, in his sixty-eight year commenced the translation of Iliad, and his most pleasing productions were written in his old age.

ONE can no more judge of the true value of a man by the impression he makes on the public, then we can tell whether the seal was gold or brass by which the stamp was made.

WRITE your name in kindness, love and mercy on the hearts of men, and it will never be forgotten.

## RELIGIOUS REVIEW.

We regret being obliged for want of space, to withhold a large amount of the religious intelligence prepared for our present number. The news of the Church is daily becoming more exciting, and it is satisfactory to find in most places renewed symptoms of activity and progress. Still, the appeal is for help;—for help in the Sunday-school, in the parish, in the Mission Field, and in all departments of Church labour. Who will respond? A great crisis is at hand. We shall do our best to prepare the Church for it. Brethren help us!

## CANADA.

**SUNDAY SCHOOL PIC-NIC.**—On Thursday, the 2nd of September, the children connected with the Sunday Schools at Hudson and Como, in the Protestant mission of Vaudreuil, met on the grounds of Captain Shepherd to hold their annual pic-nic. This gathering together of the pupils in this mission for the purpose of recreation has now become so popular, both with the scholars themselves and those whose kindly interest in their behalf tends so much to the enjoyment manifested by all participating on the occasion, that it is looked forward to by both old and young as an epoch in this the season of those popular summer resorts of Montrealers. It must be exceedingly gratifying to the incumbent of this mission, the Rev. James Pyke, as well as to all members of the church, to find so warm an interest taken in “the nursery of the church” by those whose interests are as indential with the immediate parish of Montreal.

**PURITAN MICE.**—The congregation of Beverley Old Church, near Sheffield, having held a Thanksgiving Service lately, and decorated the Chancel with wheat and oat sheaves, (as well as apples, pears, peaches, indian corn, grape vines, autumn leaves, &c.,) leaving the decorations in tact after service, were surprised to find that by the time their next service was held, the mice (driven from the fields for shelter from the cold weather) had taken up their abode in the *Melodeon*, and stocked it plentifully with the wheat and oats used in the decorations. So industrious had they been in their “Harvest Home,” that most of the notes were rendered dumb by the accumulation of grain and chaff upon the reeds—perhaps they were Presbyterian enough to dislike instrumental music, and took the opportunity of playing a Cromwellian trick with the “machine.”

**BISHOP STRACHAN SCHOOL.**—The Rev. J. Langtry, Secretary of the Bishop Strachan School, is prepared to receive applications for the admission of pupils to the School for the Lent term. The new school premises are being rapidly completed, and will afford ample accommodation for an increase of pupils.

**MANITOULIN.**—An advertisement has been published by order of the Bishop of Toronto, for a Missionary to supply the place of the late lamented Mr. Sims in the Manitoulin Island.



**CHORAL LITANY.**—A Choral Litany Service has been commenced in the Church of St. James the Apostle, Montreal, on a Sunday afternoon. It consists of the Litany, three hymns, and a short sermon. Under the direction of the Rev. Mr. Ellegood, the Incumbent, and Dr. Davies, the Organist, a surpliced choir has been formed, and the rendering of the service is most beautiful and impressive. The congregation attending this service is very large, in some cases the Church being crowded to the door; and the general effect has been to produce a deeper and much more wide spread interest in the services of the Church. In many other of our churches this example may be wisely followed.

**CLERICAL MEETING.**—One of these useful gatherings lately took place in the Home District at the Parsonage, Holland Landing. After Holy Communion at the Church, there was discussion upon points in the Ordinal, careful criticism of the first four chapters of Leviticus, and a learned essay by Rev. J. Carry, upon the subject of the "Tripartite Nature of Man." In the evening there was service again, and a sermon by Canon Osler, of Lloydtown.

**AN APPEAL.**—The Rev. T. S. Cartwright has published an Appeal for the completion of Christ Church, and the building of two new school rooms in Hamilton, in which he urges the plan of weekly and monthly contributions. His Appeal may be read with great advantage as applicable to other Church movements. It can be obtained cheaply for distribution by application to the author.

**SURPRISE PARTY.**—The residence of Rev. F. Tremayne, was recently invaded by members of his congregation, who took possession of his premises, spread a bountiful supper, and presented their pastor with a purse of \$100. Mr. Tremayne only returned a short time ago from a trip to the Maritime Provinces, and his people took this method of saying "welcome home!"

**RURAL DEANERY OF HAMILTON.**—At a meeting of Clergymen, Churchwardens, and Synodmen of this Deanery, on November 11th, steps were taken (1) for the holding of Missionary Meetings; (2) for the establishment of a local Depository; (3) for the foundation of a Girls' School on the model of the Strachan School in Toronto.

**ENTERTAINMENTS.**—A series of Musical and Literary Entertainments in aid of the building fund of Christ Church and St. John's Sunday Schools, Hamilton, have been commenced. Two have been already held with encouraging success.

**LECTURES.**—The Rev. T. S. Cartwright has been lecturing with great success in Montreal on behalf of Church objects.

#### GREAT BRITAIN.

S. P. G. *Mission Life*, for November, contains a well written article by Hon. and Rev. W. H. Lyttleton, condemning the present offices of the Society in London as poor and inadequate; and proposing the erection of a spacious Hall, Chapel, and Committee Rooms and Offices in some central position of the Metropolis, together with an establishment for the retired missionaries. The idea is a good one, and might find some support from those Colonies which owe their Church life to the fostering care of the noble "Society for the propagation of the Gospel."

**IRISH CHURCH CONVENTION.**—A most remarkable gathering recently took place in Dublin of Church laymen, sent by the Parishes of Ireland to confer upon the lay element's position in the proposed reconstruction of the ecclesiastical machinery. About 400 men, the cream of Irish respectability, influence and intelligence, attended the conference. The tendency of proceedings was that the large element should hold much the same position as in our Canadian dioceses; that the lay representation should sit, discuss and vote along with the clergy (by orders if desired), that they should be two to one of the clergymen, that the number from any diocese should be in proportion to the number of Protestants therein, and that the electors need not be communicants, but such persons as would subscribe a declaration of attachment to the Irish Church. Considerable jealousy of clerical preponderance of influence and power was exhibited, and (there being a great disproportion between the protestant population of the northern and southern parishes,) what our political slang calls "Rep. by Pop." was nearly rending the assembly irrecoverably.

**DR. TEMPLE.**—The tendency of public opinion seems to be favourable to Dr. Temple's appointment to the See of Exeter, on the ground that he was not guilty of complicity in the contents of the "Essays and Review." It is vouched by a competent witness that he publicly denied approval of the other essays at the time of publication, and expressed regret at his essay being found in such company. The Doctor meanwhile has maintained a dignified (perhaps some would say "a stubborn" or a "haughty") silence, contenting himself with merely denying, that he is bound to declare his opinion, in answer to the clamor of hot-headed and discourteous objectors. His election has been confirmed by the Dean and Chapter by a large majority.

**EN AVANT!** There is a growing disposition among the 'advanced' School of High Churchmen at Home, to adopt every measure without compunction which has proved useful among either protestant dissenters or Romanists for the conversion of sinners, and the revival of true religion in waste places. Witness: Machonochie's remarks, on short Services and extemporary Prayers, and the 'agencies' of Prayer Meetings, Classes, &c., to be employed in the proposed London "Mission." *Fas est etiam ab hoste doceri.*

**ST. PAUL'S CATHEDRAL.**—Many persons will be glad to hear that the new Canon, Gregory, has taken occasion to rebuke publicly, after service, the Cathedral Choristers for their perfunctory and irreverent performance of their duties. The rebuke might with propriety be extended to some of the undignified 'dignitaries' of Cathedrals both in England and in Canada; if Deans and Canons did their duty, the choristers would be more likely to do theirs.

**MISSION SERVICES.**—An extraordinary series of these services, of late, frequently held in the Provincial towns of England, is being held in London. At last accounts sixty-four Churches had been placed at the disposal of the Mission authorities.

**IRISH ROMANISM.**—The *Church Times* ('Ritualist') draws attention to the great confidence reposed in the Protestant Clergy and Laymen by Roman Catholics to the neglect of those of their own religion; and animadverts upon the mercenary character of the Romish priests in Ireland.

REV. E. S. FOULKES, the courageous priest who wrote "*The Church's Creed and the Crown's Creed*," having had his writings placed in the "Index Expurgatorius" and himself excommunicated, has published a scathing criticism entitled "*The Roman Index and its late proceedings*." Between him and Pere Hyacinthe, the Roman theologians may expect a hot time of it.

HENRY PARRY LIDDON.—*London Society* has a capital article upon the subject of this great preacher's eloquence. Unlike so many "eloquent preachers," his powers of expression are backed by a massive intellect, and a great heart for sympathy in the world's thoughts and feelings. His name has been mentioned in connection with a probable vacancy in the see of Chichester.

THE BENNETT TRIAL is passing slowly through its preliminary stages, Mr. Bennett still protesting against being forced to stand his trial on a matter of Church *Doctrine* before a Court of Laymen—the popular anomaly of our day, the taught teaching their teachers, pupils dictating to their instructors.

FATHER IGNATIUS, the eccentric but popular English preacher, not content with having proved himself capable of rivalling Spurgeon as a preacher to the lower classes and business men, has come out as a rival to Cumming upon the subject of the Second Advent of Christ.

#### UNITED STATES.

NEW YORK.—Two new Churches are being erected in the Metropolis; at a cost of about \$300,000. One of them is to be cruciform, with central tower, after the style of the Church at Stratford-on-Avon, Shakespeare's home.

BROOKLYN.—Three of the Churches have united for the purpose of providing the locality with daily morning and evening Prayer at one or other Church.

THE EVANGELICAL EDUCATION SOCIETY has an income of \$30,000. It has lately received a charter of incorporation affixing the words "of the Protestant Episcopal Church" to its former more general title.

THE AMERICAN CHURCH MISSIONARY SOCIETY reports an income of \$100,000, and over 100 missionaries receiving from its funds.

ROCHESTER.—The "Church Home" of this city was recently dedicated. The building is very complete for its purpose, and cost about \$20,000.

PHILADELPHIA.—William Kirkham Esq., lately deceased, devised, among other charities, \$5000 to the "Church Hospital."

BISHOP LITTLE is still gaining the supremacy, hand over hand, in the region of Mormondom.

---

#### NOTICE!

Our space is so crowded that we are compelled reluctantly to withhold the LITERARY REVIEW and CORRESPONDENCE, the latter containing new queries, and replies on the words "Selah" and "Hosannah." We hope next month to bring up arrears.

But again we appeal for help,—in supplying articles, and in obtaining subscribers. The MAGAZINE, now established, is intended to be a power in the Canadian Church. It must be in every family, and read by every person. We are on the eve of great things. The MAGAZINE will be a safe, but independent guide. Churchmen, rally round it! Our Subscribers' List must reach 5000!

T. & R. WHITE'S PUBLICATIONS.

---

# The Spectator,

ESTABLISHED 1846.

DAILY, - - - - - \$5.00 per annum.  
WEEKLY, - - - - - 1.00 " "

## THE DAILY SPECTATOR

Contains the Latest News from all parts of the World, by Telegraph and from Special Correspondents; and is admittedly one of the most influential, as it is one of the oldest, Newspapers in Ontario.

## THE WEEKLY SPECTATOR

Is published at ONE DOLLAR A YEAR. It is the Cheapest Weekly in Canada.

---

# The Craftsman,

AND CANADIAN MASONIC RECORD.

This Magazine, established in 1866, circulates in every part of the Dominion, and enjoys the confidence and support of the leading Masons in all the Provinces. It is published on the 15th of every month, and sent free of postage to all subscribers at \$1.50 a year, \$2 Ame. currency, or 6s. sterling.

---

# The Churchman's Magazine

AND MONTHLY REVIEW.

Published on the 1st of every month. 48 pages Royal octavo. Annual subscription, \$2.00; American subscription, \$3.00 currency; British, 8s. sterling.

---

ADDRESS,

T. & R. WHITE,

PRINTERS AND PUBLISHERS,

HAMILTON, ONT.



CLERGY OF CANADA.

# CANADA LIFE ASSURANCE COMP'Y.

SPECIALLY LICENSED BY GOVERNMENT OF CANADA.

ESTABLISHED 1847.

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

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

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

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

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

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

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

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

Forms of Application and Rates for other systems of Assurance may be obtained from the Company's Head Office, Hamilton, Ont.

Hamilton, July, 1869.

(1)

A. G. HARRIS  
Manager.