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[Vol. 3.]

[No. 4

# The Church Magazine

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'HE BURN'T THE WARRANT TO ASHES.'

**Never Despair.**

## Never Despair.

As they were alighting from the carriage at the door of Mrs. Murray's house, a man, haggard and travel-stained, pressed forward and arrested their steps. It was John Williams, who had been the tool used to gain the evidence which had led to Mr. Aubrey's condemnation.

"Is he condemned?" he asked eagerly. "He must not die. I will save him, or die too."

"How can you save him?" exclaimed Frederic. "The warrant for his execution is to be sent down to the village to-morrow evening."

"Oh, that it could be delayed!" sighed Williams. "They say the Queen cannot live many days. My daughter is servant to one of the royal physicians, and she has overheard that even a few hours may end her Majesty's life.—I will do it!"

"Do what?" said Frederic, in astonishment.

"Save your father's life, or die!" he said in an excited whisper, and without waiting to explain he walked quickly away.

It was a lovely autumn morning, warm and bright. Although late in August, yet nature still looked gay and blooming, but the blue skies and the brightness seemed only to mock the many mourning hearts in Mr. Aubrey's parish.

Groups were standing about in the principal street; some talking earnestly, others scarce able to forbear weeping, for the clergyman they had so long known and loved, as a kindly neighbour, if not as their spiritual pastor, was to pass through the village that day on his way to the jail, previous to his execution on the following morning.

In the afternoon the tidings spread from lip to lip that he was approaching, and shortly a strong body of officials, well armed and mounted clattered along the village street, having as their prisoner Mr. Aubrey, who was pinioned, and strongly secured to the horse on which he rode. As the people thronged around, his pale face flushed, and he bowed his head in answer to their sympathy and greetings, but the way was quickly cleared, and he was hurried on towards his destination.

As he passed the entrance to his once happy home, now so deserted and sorrowful, his firmness gave way. But it was only for a moment; and with a calm and peaceful resignation he entered his gloomy cell, there to await his death upon the morrow.

Mrs. Aubrey and her son had already returned home, and that night the last parting was to take place. Frederic had told his mother of his interview with Williams, and of that unhappy man's resolve to save his father or die with him, but they could not hope. They felt that they had no grounds for doing so. Together the weeping family knelt and prayed for endurance and resignation, and then more calmly waited for the hour when the sad farewell must be said.

After leaving Frederic, Williams had set out on foot for his home. Weary and miserable he reached his cottage late in the evening. After a few hours' rest he set himself with energy to the scheme he had devised. His object was to intercept the village courier, who brought the post-bags, and get possession of Mr. Aubrey's death warrant, hoping that if he could do this the unhappy Queen might die before another could be obtained, and

that Mr. Aubrey might be saved. He was well aware of the danger of the attempt, for the postman carried arms, and would not be likely lightly to resign his charge. He resolved to take no weapon himself, but to trust to stratagem and the effect of sudden fright. On the outskirts of the village the road from London, in those days, passed through a dense and gloomy forest. Many strange and mysterious tales were told of sights and sounds seen and heard by travellers, and few of the villagers would willingly enter the shade of those tall and wide-spreading trees after dusk. Sitting with his companions round the fire in the dark evenings of the winter, the postman had often listened to these tales of wonder. His route lay partly through the thickest of the forest; but it was always his boast that no strange sounds had ever met *his ears*, no spectro-horseman or white-robed ghost had ever frightened *him*.

The postman usually arrived between nine and ten o'clock, carrying the mail-bags bound on the saddle before him, and on this August evening, when twilight in the open country became almost darkness in the forest, Williams, with a bundle in his arms, cautiously left the village, and crept through the closely-planted trees. Proceeding quickly to a spot he had previously selected, and placing himself beneath the shade of a giant oak, he began his preparations. The road at this spot was broken and boggy, and a fall on the deep soft mud, Williams thought, would do the postman no great harm. Assuming the disguise he had provided, he waited patiently, yet with a throbbing heart, for the distant sound of a horse's feet. At length the anxious watcher heard the sound of a horse coming at a swinging pace along the forest road. In a few minutes it got on the broken ground, and at the same instant what seemed to the postman to be a gigantic and terrible form, with eyes blazing and lurid, suddenly darted before the affrighted animal, and seized the bridle. The horse reared in sudden fear, and the rider was half thrown and half leaped to the ground.

Williams had kept his hold of the bridle. To leap on the animal's back, to feel that the mail bag was safe, and to gallop off into the depths of the forest, was the work of a minute. Then securing the horse to a tree, he rapidly examined the letters. Williams could not read, but he had no difficulty in discovering which was the government despatch. By the huge, official seal, and the long, formal superscription, he at once distinguished it from the rest of the papers, and opening the lantern which had helped him in his stratagem, he burnt the warrant to ashes; and then replacing the other papers he secured them on the saddle and led the horse back to the road, at a point some distance from that where he intercepted the postman, for he knew that the animal's instinct would guide him safely to his stable.

Meanwhile there had been no small consternation in the village. Long after his accustomed time the postman, muddy and discomfited, made his appearance on foot. As he reached the inn, he was soon surrounded by an eager crowd of questioners. His tale was quickly told, how that a black and gigantic *ghost* had suddenly started up in his path, as he was riding through the forest, had thrown him to the ground and seized his horse, and vanished.

## *Plain Words about the Prayer Book.*

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While discussing with faces of terror this mysterious event, a messenger from the Governor of the jail appeared among the panic-stricken crowd. He was in quest of the expected warrant for the execution of Mr. Aubrey.

Treating with contempt the superstition of the villagers, he commanded that instant pursuit should be made for the robber of the missing bag. Under his direction a party of reluctant men were collected for the purpose, but they had scarce set out when they met the postman's horse, making its way leisurely to its stable at the hostel. The mail-bag was safely strapped on its saddle, and the letters were soon under examination.

There was no death-warrant among them, that was certain, though the postman declared that a government paper with a large seal had been given him, and had been put safely in his packet, but had now mysteriously disappeared. The messenger from the jail went back with this intelligence, and the Governor announced that the execution must be delayed until further orders were received from London, or until the missing despatch was found. When the mournful family came to the prison that evening, for their last farewells, they were informed that Mr. Aubrey's death-warrant had not been received, and that the execution would consequently not take place on the morrow.

They were allowed a short interview with the prisoner, and left him with some faint glimmerings of hope in their hearts that even now he might be saved. That hope was realised. Ere another sun was set Queen Mary was no more. That hand, which, guided by a sadly mistaken conscientiousness, had signed so many death warrants, would sign no more, for the Judge of all the earth had summoned her before the great tribunal, to give an account of the deeds done in the body.

Persecution for holding the doctrines of the Reformed Faith was over, the prisons were opened, and Elizabeth, a Protestant Queen, ascended England's throne, to the almost universal satisfaction of her subjects, who were sick at heart, and weary of inquisition, terror, and judicial deaths. Mr. Aubrey was saved. Except to his own family, Williams never told the tale of his lawless exploit, and the villagers long believed that their clergyman had really been saved by a supernatural interference. The home of Mr. Aubrey was once more bright with happy faces, and his son fulfilled his father's earnest desire, by becoming a burning and shining light in England's Church.

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## **Plain Words about the Prayer Book.**

BY W. BAIRD, M.A., CHAPLAIN TO EARL BEAUCHAMP.

THE COLLECTS.



WORD MACAULAY, who is by no means given to a passionate admiration for antiquity, speaks of the 'beautiful collects which have soothed the griefs of forty generations of Christians,' and those who have been in the habit of using these prayers daily will fully bear

out the praise which the brilliant historian is willing to bestow upon this portion of our Book of Common Prayer. It is the peculiarity of the collects that they belong to no one age or country. They are the inheritance of universal Christendom. One has well described them as 'prayers which say so much in saying so little.' The collects differ from all modern prayers in this, that they compress a great deal into a very small compass, and blend richness of thought with a certain pithiness of expression, which makes them peculiarly valuable, because it fixes them upon the memory, and imprints them firmly there. Each Sunday and each of the greater festivals has its collect, usually relating to the special mystery which is on that day brought before the minds of the faithful. It may be interesting to remark two or three characteristics of the collects which learned writers on the subject have observed.

Notwithstanding its brevity, each of the collects is constructed upon a regular plan. (1.) It has an introduction, consisting of an invocation of God, to whom it is addressed. (2.) It has a direct petition for some grace or benefit required. (3.) It concludes with an expression of faith in Christ, through Whom alone the prayer can be heard and answered, and often an ascription of glory to the Three Persons of the Holy Trinity.\* If we examine the collects in detail we shall find that they are all more or less conformed to this type, and here, as in other matters, we may see a proof of the orderly mind of the early Church. Another peculiarity of the collects is that they are almost always addressed to the first person of the Holy Trinity. This may be accounted for by the fact, that in their origin collects were only used in the eucharistic service, in which the church specially pleads before the Father the death of His Son, and, therefore, naturally all prayer is offered up directly to Him. In our Prayer Book there are only three exceptions to this rule, viz., the collect for S. Stephen's Day, (which, however, still stands in the missal as addressed to God the Father,) the collects for the third Sunday in Advent, and for the first Sunday in Lent.

The meaning of the word 'collect' has been briefly touched upon, but there has been a good deal of difference of opinion about it. Some think this kind of prayer is so named because it *collects* a number of things into a small compass. Others maintain that it is so called, because it *collects*, as is often, though not universally, the case, the substance of the Epistle and Gospel of the day into itself. Some again think the name is derived from the notion that the collect is, in each office, a solemn gathering up, or *collection* of all previous prayers.

'But whatever' as has been said 'be the source of the word, the prayers, which we designate by the name of collects, can be traced back to early antiquity.' Leo the Great, who was Bishop of Rome in the year 440, and who left behind him many valuable theological works, is said to have been the first who used them in the Western

\* Much of this has been condensed from the admirable Appendix to Mr. Bright's '*Ancient Collects*' (Parker); but the writer is also indebted to L'Estrange's '*Alliance of Divine Offices*,' to Blunt's '*Household Theology*,' and to Sir Archibald Edmonstone's '*Short Readings on the Collects*' (Masters). He trusts this general acknowledgment may be considered sufficient, as it is not desirable to burden these pages with frequent quotations.



Church. The collects, which he had introduced, were arranged by Gelasius, his successor in the See of Rome, and this kind of prayer became universal throughout Western Christendom. Many of these collects, which Leo, Gelasius, and Gregory put into their 'Sacramentaries,' as their books of offices were termed, can be traced back to a much earlier period in the Church's history. These collects our Reformers found in the books then in use, and the question arose, as to the way in which it would be best to treat them. If the Reformers had desired to sweep away all traces of antiquity and draw up entirely new devotions for public use, they would have removed the old collects, and substituted for them compositions of their own. This however, as we have seen, was not their principle. Many of the collects had been interpolated with addresses, and invocations to the Saints, a doctrine unknown to Holy Scripture and the early Church, and therefore in such cases the prayers were either purged of their false teaching, or entirely re-cast, and in some very rare cases exchanged for new ones. There are eighty-three prayers, which go by the name of collects, in our present Book of Common Prayer. Of these it has been calculated that fifty-eight have been in use in the Church for 1,200 years. The originals of most of these may be found in the Sacramental Books of Leo, Gelasius, and Gregory the Great.\* Others are taken from very old prayers and anthems long used in the services of the Church. Twenty-five of our collects, including a large number of those used on Saints' Days, are modern compositions. Still, though their framework may be new, ancient expressions are continually used in them, and fragments of ancient prayers worked into their structure. For example, if we take the collect for the first Sunday in Advent, and that for All Saints' Day, both modern compositions, and compare them with the collect of the Sunday next before Easter, which comes from the Sacramentary of Gelasius, or with the collect for St. John the Evangelist's Day, which is taken from that of Gregory, we shall find that the later, no less than the earlier prayers, have the true ring of a collect about them. The special beauty of such forms of prayer is their brevity and fulness. In the collect a great deal both in the way of teaching and of petition is compressed into a very small compass, and if we analyse one of our Prayer Book collects, and compare it with any more modern prayer, however excellent, the latter will be almost certain to suffer by the comparison.

It has been thought well thus to dwell upon the collects, because they impart a special colour alike to the office for Holy Communion, and for Morning and Evening Prayer, and also because they are familiar from their earliest years to the children of our Church Schools. To those who know and love them, these prayers are very precious in their richness and fulness of Scriptural teaching, and in that spirit of saintly trust in God which they always seem to breathe. Formed upon the type of the best of all prayers, that of our blessed Saviour Himself, they seem to have caught some-

\* The same Gregory, who is familiar to all readers of English history, for the compassion which he felt for the fair-haired English captive boys in the streets of Rome.

what of its spirit, and to reflect in a remarkable degree some of its greatest beauties. May we transmit untouched by rude hands this great inheritance of the 'prayers of the Saints' to our children, and our children's children.

## The Church in Hawaii.\*



THE Hawaiian or Sandwich Islands lie in the North Pacific Ocean, mid-way between British Columbia and California on the east, Japan and China on the west, and Australia and New Zealand on the south. The climate is genial and equable. The scenery is in some places picturesque, having pleasant bays with sandy shores—groves of palm and cocoa-nut, and the deeper green of the bread-fruit tree—rivers with sparkling cascades: in other places the volcanic origin of the islands is shown in the grandeur of lofty peaks, as those on Hawaii, which are two miles and a-half high, and capped with perpetual snow, contrasting with the deep blue of the tropical sky, or in the volcano of Kilauea, the largest active one in the world.

The islands are inhabited by a gentle and intelligent race of people, who have made much progress in the arts of civilised life, and who might have made much more, and also been delivered from vices which have well-nigh ruined them, if they had a century ago received more worthy treatment from Captain Cook, who first made known their existence to Englishmen, and if the petition which they sent to England in 1794, for Christian teachers, had then been granted.

The attention that has lately been paid to the history of the Sandwich Islands, has given a rude shock to the reputation of the great navigator, who, in our boyhood, was accounted one of England's heroes of the sea, and whose death on the shore of Hawaii had given to it something like a martyr's glory.

It was in 1778 that Captain Cook's two ships, the *Resolution* and *Discovery*, first approached the Sandwich Islands. The natives, who had never seen anything bigger than their own canoes, were amazed at the sight of the floating forest-islands, as they naturally enough thought the tall-masted ships to be. They marvelled at men having 'heads horned like the moon,' thinking that the cocked-hat was part of the body. They were astonished at beings who could take whatever they wanted out of their bodies, for this was the impression that pockets had on the native mind; and when some guns were fired, and a poor savage who had been stealing was shot, they came to the conclusion that their visitors were divine, and that Captain Cook was a god named *Lono*, the Hawaiian Hercules, that from him came the thunder and lightning when the ships' guns were fired; and he encouraged the delusion.

It is very sad to think that a professedly Christian man should

\* We are indebted for many particulars in this narrative, and also for the views of Honolulu, to an interesting work, 'Hawaii, the Past, Present, and Future of its Island-Kingdom,' by Manley Hopkins, Esq. Published by Messrs. Longmans, Green, and Co., London.



DIAMOND HEAD, HONOLULU.

have allowed himself to be seated amid the wooden idols of these ignorant heathens, to be wrapped in red cloth, and to have offerings of pigs made to him, while the priests chanted in his honour, and then led him up to the chief idol, which, following their example, he kissed. After this, whenever he went on shore, he was accompanied by a priest, who gave notice that *Lono* had landed, and the people prostrated themselves, and lay down on their faces till he passed.



THE HARBOUR, HONOLULU.

And we cannot even make the excuse for him that he availed himself of this awe to influence the ignorant heathen aright. He was not himself guiltless of the abominable licentiousness which he permitted to his crew. He profited by the infatuation and terror of the natives to obtain abundant supplies without making them any adequate exchange. Yet, while acting in this way, Captain Cook was a stern avenger of theft from himself. One of his boats was stolen, and after unsuccessful attempts to recover it,

he led a party on shore, intending to seize the King Kalaniopu'u, and keep him on board ship till the missing property was recovered. The natives resisted, the sailors fired on the naked savages, and in the struggle that followed Captain Cook was pierced by a spear, and fell into the water and died. While, therefore, we admire the boldness that explored hitherto unknown seas, we must deplore that the first Englishman brought into contact with these islanders, in their heathen darkness, should have had so little sense of natural honour, and such a lack of religious principle.

How much good he might have done appears from the conduct of Vancouver, a junior officer in Captain Cook's expedition, and afterwards a great navigator himself. About fourteen years later he several times visited Hawaii. The aged king was then dead, and his nephew, Kamehameha, a fierce young chieftian, after a series of civil wars, had brought the whole group of islands under his sway, and formed them into a well-ordered monarchy.

Captain King, one of the officers of Cook's expedition, described Kamehameha's face as then being 'the most savage he ever beheld, its natural ugliness being heightened by a dirty brown paste plastered over his hair.' But when Vancouver visited the islands the whole aspect of the man was changed. The ferocity of his countenance had mellowed into an expression of dignity and firmness, while he had become a sagacious and intelligent ruler, anxious to procure for his people the benefits which he discovered in the civilisation with which he was brought increasingly in contact, as the news of Cook's discovery spread through the seafaring world. In his desire for instruction in the ways of civilised life, he forcibly detained two white sailors, who had been captured when absent from their ships, and who were treated kindly, but jealously watched, to prevent escape. Their advice and instruction were of great value in promoting the views of Kamehameha, and one of them, John Young, became the trusty counsellor of the King, and was at last appointed Governor of Hawaii. He married a female chief of high rank, and had two daughters, one of whom, Fanny Kekela, married Naea, of the Royal family of Hawaii, and their daughter Emma became the consort, and is now the widow, of King Kamehameha IV.

But it was Vancouver to whom Kamehameha I. owed most. The kindly and Christian seaman took real interest in the native prince. He not only aided him in organising his government and troops, and in establishing peace amongst rival tribes, but he spoke to him of the folly of idolatry, and he told him of the one true Lord, Creator, Ruler, Redeemer, and Judge! His counsels had so great an effect that, feeling his people might grow in strength and civilisation by union with Europeans, in 1794 the King, through Vancouver, ceded his country to Great Britain, and expressed a strong desire to have religious teachers sent from England, but unfortunately there was little missionary life in the Church in those days, and the request was disregarded.

Kamehameha I. died in 1819. In 1822, one of Vancouver's promises was fulfilled to his successor, Kamehameha II., in the arrival of an English-built schooner, carrying six guns, as a

present from George IV., and in his acknowledgment the Hawaiian King wrote,—‘The former idolatrous system has been abolished in these islands, as we wish the Protestant religion of your Majesty’s dominions to be practised here. I hope your Majesty may see fit to answer this as soon as convenient, and your Majesty’s counsel and advice will be most thankfully received.’

Receiving no answer to this appeal, Kamehameha resolved to make a voyage to England, and with his queen he reached London in May, 1824; but after being greatly feted by the fashionable world, they both, sad to say, died of measles before the middle of July. In obedience to the command of the dying king, their remains were conveyed to their own island home. Before their retinue left England, they had an interview with George IV., at Windsor Castle, and spoke of their desire for teachers; but alas! neither from him, nor as it appears from the bishops of that day, nor even from the Society for propagating the Gospel, which had been established in 1701, did they get that ministry of God’s truth, and those ordinances for which they so eagerly longed. Not that Hawaii was left wholly without teachers. American Presbyterian missionaries were received unwillingly, ‘as not being the religious instructors whom the king and chiefs expected from England,’ and Roman Catholic priests met with still greater resistance; but a French man-of-war extorted the formal toleration of Romish worship in the islands, and by these two very diverse agencies the religious instruction of the people was directed during the life of Kamehameha III., who died, after a reign of thirty years, in 1854.

A few years before his death this king, who was childless, chose the younger of his two nephews as his successor, but he sent them both to travel. They visited England, France, Belgium, and returned home by the United States. While in London they were introduced to the highest circles, and had a personal interview with the late Prince Consort. How well they profited by what they saw and heard is shown by the course they have since pursued.

In 1854, Prince Alexander Liholiho, being then just twenty-one years of age, succeeded his uncle, and assumed the dynastic name of Kamehameha IV. In his address to the Privy Council he said, ‘Chiefs, I have become by the will of God your father, as I have been your child. You must help me, for I stand in need of help.’ In concluding his address on his installation he said, ‘To-day we begin a new era. Let it be one of increased civilisation—one of decided industry, temperance, morality, and all those virtues that make a nation’s progress. The importance of unity is what I most wish to impress upon your minds. Let us be one, and we shall not fall!’

Moreover the young King had not only settled principles of policy and government, he had given especial study to the subject of religion. He had pushed his inquiries into the history of the Church to the fountain-head, and was well versed in the controversies of the earliest ages. ‘He was a true churchman on conviction, no less opposed to Roman error than to congregationalism; although no one ever heard from his lips an uncharitable word with regard to other religious systems.’



KAMEHAMEHA IV., KING OF HAWAII, DIED NOV. 30, 1863.

At the close of 1859, Kamehameha IV. addressed to the Queen of England, and the Archbishop of Canterbury, the request that a mission of the Church of England should be sent out to Honolulu, the capital of his kingdom; and on December 15, 1861, Bishop Staley was consecrated by the Primate in Lambeth Chapel, and on the 11th October, 1862, he landed at Honolulu.

The first ministrations of the Bishop were those of consolation. King Kamehameha IV. had been married, in the second year of his reign, to a lady of royal descent on her mother's side, and who had had the knowledge of Christian truth instilled into her from childhood. She had not, however, been baptised in infancy, and when she arrived at an age to think and act for herself, she desired to be wholly, in truth and peace and love, a child of the Church; and the same feelings which led her to postpone her own baptism induced her to do likewise with regard to her only son. Most



THE DOWAGER QUEEN EMMA, OF HAWAII.

anxiously, therefore, was the Bishop's arrival looked for by the royal parents. But when the ship that bore the Bishop to his ocean diocese came in sight of Honolulu, the pilot brought on board the mournful tidings that the child of so many hopes, the Prince of Hawaii, had died six weeks before.

Ten days after the arrival of the mission Queen Emma was baptised, in presence of the ministers and court, in the throne-room of the palace; and on November 28th, 1862, the King and Queen were publicly confirmed in the temporary cathedral. An eye-witness writes—'Their majesties were deeply affected, and so were the people, judging from their devout behaviour and attention. An elderly chief, who did not himself understand English, said to his son after service, 'that even if a man did not know English, or even if he were deaf, still he might understand what was passing by what he saw.'



Anticipating one of the first wants of a mission, and to lead into the establishment of public worship in unison with that of the English Church, the King had found time, even amid his pressing duties, to undertake a translation of the Book of Common Prayer into the Hawaiian language; and when the Bishop arrived he had got as far as the end of the Order for Evening Prayer, and had had it set up in type at the Government press. Soon afterwards he completed it, and published it with a preface of his own composition,\* which we can read in an English translation, also made by the King himself. If we had not the distinct assurance that this admirable composition is the unaided work of the King, we could hardly believe that its author's mind had not received a European training. A few of its sentences on the value of a *form of words*, to give life and reality to the *common* worship in the congregation, will show its sound argument, its simple style, and earnest spirit:—

If we come together to praise God by singing Psalms to His glory, and the choir only, or the people set apart for the purpose only sing, what is our part in the service, and for what do we make a portion of the congregation? We meet to praise our God, but if the priest alone praises God and prays to Him, what have we to do there? It is well understood that some people say all these offerings can be made in silence and without a premeditated form of expression. But not so did those who first belonged to the Church teach us; nor does our own intelligence teach us so to-day. In a body we go to Church to worship and to pray to God. No man's prayer can avail much, while his attention is bent on following the line taken by the person praying. His thoughts digest the words which fall from the mouth of the minister, but his heart does not offer up these same words in supplication to God; no sooner has he made them his own and is about to discharge his heart of them understandingly, than, following all the time the voice of him who prays aloud, some new thought enters his mind, or otherwise absorbed with what his mind has taken hold of, he misses the thread of the spoken prayer, and hurrying to find it again, he forgets God for the moment, and by the time his thoughts have once more settled upon Him he hears the 'Amen.' And suppose some one to have been able to pray understandingly while following the minister *!!!* the minister's supplication failed to awake any echo in his heart, in what position does he find himself? Can he from his heart and in good conscience say 'Amen,' which means 'May it be so, my God,' knowing at the same time that the prayer just offered did not recommend itself to his conscience—did not, it may be said, suit his views? Alas! for this would be supplicant who could not pray to God, because he did not know what turn the prayer would take; because his heart was not as the minister's heart, and his needs were not those which the man put up to pray expressed; because no use was made of prayers prepared beforehand by those who knew of old the common wants of man—of prayers bequeathed to us by those whom we rightly call the Fathers of the Church.

The King's application to the labour of translation was of value to himself as well as to the Church, in that it kept him from dwelling on the great sorrow for the loss of his child, with which his heart weighed down. On the first anniversary of the prince's death the King and Queen called on Archdeacon and Mrs. Mason, bringing with them six little native children, whom they desired should be educated at their expense, in commemoration of the death of their son.

In the autumn of 1863, the King and Queen met with a carriage accident, which placed their lives in great peril. Their horses ran away, and were approaching a precipice, when the carriage was upset, and its occupants thrown out, and though saved from the death

\* This Preface has been re-printed by Society for Promoting Christian Knowledge. Tract, No. 1,357. Price 1d.

that seemed imminent, were much bruised and shaken. Their first impulse was to send for the clergyman, and request that their thanksgiving might be offered during the evening service, and that they might receive the Holy Communion next morning.

Seeing that the King's religion was so thoroughly part of his own life, and that he felt the urgent need of more teachers for his people, we do not wonder that when there was opportunity he himself, in the absence of the ordained clergy, became a missionary; and it was on one occasion, when he had been deeply moved in pouring out to his people golden words of consolation from the pearl-like sentence of St. John, 'Jesus wept,' that he was seized with symptoms of incipient paralysis. The attack seemed to pass away, but the King's health gradually failed, and on November 30, 1863, his soul was suddenly summoned to 'the place of peace.' Though he died at the early age of thirty, he left a notable impress on his native land far above mere king-craft or conquest. He founded the 'Hawaiian Reformed Catholic Church,' which with its episcopal head, its synodic government, its native clergy, and its hearty acceptance by princes and people, promises to be a fruitful centre of Christian life in Pacific.

Mr. Manley Hopkins, who held an official position in Hawaii, describes the late King as a man of six feet in height, elegant in figure and movement—his skin the full copper colour—the expression of his face sweet and animated—his bearing graceful and courteous in the highest degree. He was an admirable rider, a good whip—shot well—and, at proper times, thoroughly enjoyed a game at cricket. He was an English gentleman cut in olive. He had read English literature and European history. He could appreciate Tennyson, and was ever quoting Shakespeare, but the bent of his mind was specially theological, and he was familiar, not only with the ancient fathers, but with the writings of Wheatley, Palmer, and more modern divines.

Queen Emma, who lately visited England, has proved herself a worthy consort for so noble a king. In her own loved land she was a nursing mother to her people, and during her husband's lifetime a royal help-meet in every good work. She personally promoted schools; she visited the sick; she founded the Queen's Hospital; in joy as in sorrow she was a bright example of what a true church-woman should be.

It was her husband's earnest desire to visit England with his Queen, as he said to the Bishop, 'I wish to go as a member of the Anglican Church myself, to ask my fellow-churchmen to aid me in saving my poor people.'

The plan which she had expected to carry out in joyous companionship, the Queen has accomplished in her sad-hearted widowhood, and has pleaded with the meek and silent eloquence of her presence for the funds for the erection of churches in Hawaii,\* especially a memorial cathedral on the site which the late

\* The committee will be especially thankful for the security which will be given to their work, by promises of even small annual subscriptions for five years.

Donations and Subscriptions may be sent to Manley Hopkins, Esq., Hawaiian Consul General, 4, Royal Exchange Buildings, London, or to the *Special Fund* of the Mission, at 79, Pall Mall, London.

King himself gave to the Bishop. The local resources are limited, and by the constitution no appropriation of public funds to any religious denomination is permitted, and so the church is dependent on the private support of the monarch. The dowager Queen Emma is even now on her way home to her native land, cheered and encouraged by the sympathy as well as the material help of English churchmen.

The late King's brother now reigns as Kamehameha V., and he promotes the good work already begun. He has made the Bishop one of his privy councillors, and there seems every reason to hope that a vigorous and independent branch of the one Catholic and Apostolic Church will flourish and bear much fruit in those far off islands of the sea.

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## Great and Good Churchmen

OF PAST AND PRESENT TIMES.

BY G. W. BENCE, M.A., INCUMBENT OF BISHOPSTON, BRISTOL.

BISHOP BUTLER, BORN 1692, DIED 1752.



**A**BOUT the time when the celebrated Sir Isaac Newton was publishing to the world his grand discoveries in astronomy, by which the revolutions of the planets round the sun were conclusively referred to one great law of central attraction, and proved in the most decisive manner to have been caused by a Supreme Agency, another worthy of English name, whose valuable writings in defence of natural and revealed religion have never been equalled, was born at Wantage, in Berkshire, being the youngest of eight children. His father, Mr. Thomas Butler, who had retired from business, resided in a house called the Priory. Being a strict Nonconformist, it was his earnest wish that his son Joseph should be educated and prepared for the Presbyterian ministry. He was accordingly placed under the tuition of a Mr. Jones of Towkesbury, where, by a singular coincidence, he was associated with another student, the well-known Secker, and both of them ultimately became eminent and devoted members of the Church of England — the one an Archbishop of Canterbury, the other the Bishop of Durham, after declining the higher appointment of the Primacy.

Our earlier life is often an earnest of the future. The youthful Butler soon developed faculties of mind of the highest order, and, at this inexperienced age, he engaged in correspondence with Dr. Samuel Clarke (an able but unsound writer of the day), upon a most abstruse question in relation to 'the Being and Attributes of God,' and acquitted himself so remarkably, that he is said by Sir James Mackintosh 'to have suggested objections which were really insuperable, and which marked an acuteness which neither himself nor any other ever surpassed.'\*

\* 'Bartlett's Memoirs.'

Another important matter at this time also challenged his serious attention. He had shown great unwillingness to admit the soundness of Dr. Samuel Clarke's reasoning without 'demonstrative evidence,' which his learned antagonist could not give; and when Butler applied the same principle to the religion in which he had been brought up, objections equally strong presented themselves to his enquiring mind. 'The result, therefore, of a careful investigation of the principles of Nonconformity was such a disinclination towards them as led him to a conviction that it was his duty to conform to the Established Church. This view of the case, however, was by no means in accordance with his father's wishes, who was anxious to see him ministering amongst the class of Christians to which he himself belonged. In order to divert his attention, therefore, Thomas Butler, who was one of the chief supporters of the 'Old Presbyterian Chapel' in his native town, summoned to his aid several eminent divines of that persuasion, to confer with his son upon the important subject.'

But when his father found that his son's mind was entirely given to the Church from sincere and unshaken conviction, he wisely determined to send him to the University, and he was soon entered at Oriel College, Oxford. Here he formed an acquaintance with one who helped, in God's Providence, to place him in a more commanding position for the employment of his immense talents. Mr. Edward Talbot (second son of the then Bishop of Durham, and a brother to the Lord Chancellor) was one of Butler's most intimate college friends. They appear to have been also closely associated after their ordination, in the duties of a parish near Wantage, until the year 1720, when Mr. Talbot died of small-pox, at the early age of twenty-nine years, having, on his death-bed, warmly recommended his friend to the patronage of his father.

Soon after this, Mr. Butler was presented to the rectory of Haughton, which he shortly exchanged for that of Stanhope. While residing here, he devoted himself to the duties which devolve upon a faithful parish priest. Bringing every action to the test of conscience, and alive to the truth, which he laboured to impress upon others, that 'when we have done all, we are unprofitable servants,' he was 'instant in season, and out of season, to reprove, rebuke, and exhort with all long-suffering and doctrine.'

The present Bishop of Exeter, who, after an interval of eighty years, succeeded Dr. Butler at Stanhope, informs us "that he lived very retired, was very kind, and could not easily resist the importunity of beggars, who, knowing his infirmity, pursued him so entreatingly as sometimes to drive him back into his house as his only escape." He seems also to have been singularly reserved in his habits, and, like many others of literary eminence, to have been a man of few words and of great deeds. "When in London," says Dr. Van Mildert, "Dr. Butler used to say to his servant, '*John, you and I must be thinking of riding down to Stanhope some of these days*'—a communication which the servant interpreted to mean that the horses were to be at the door on the next Monday morning, after breakfast, for the commencement of their journey to the North." It was in the retirement of his parochial duties,

whilst ministering to the bodies and souls of men, that the framework of his celebrated '*Analogy*' was composed—a book which refutes the various objections of the infidels, and most convincingly vindicates the truth and reasonableness of Christianity.

The great writer was not to remain long in obscurity, for his friend, Dr. Secker, having obtained the appointment of King's Chaplain, availed himself of an opportunity of mentioning his friend Butler to Queen Caroline. Upon this her Majesty remarked that "she thought Mr. Butler had been dead." Dr. Secker assured her that he was not dead, and expressed an opinion that his splendid talents ought to have a wider exercise than was possible in so retired a sphere of duty. When a similar enquiry was again made by the Queen whether Butler was not dead, the Archbishop wittily replied, 'No, madam, he is not *dead* but *buried*.'

Early in the summer of 1736, when he was now forty-four, her Majesty appointed him Clerk of the Closet, and it is said that she was so struck with the rich stores of Dr. Butler's mind, and so desirous to avail herself of these intellectual treasures, that she requested his attendance by her especial command in the evening of every day, from the hour of seven until nine, for the purpose of conversation upon philosophical and religious subjects. It was during this year that his *Analogy*, which had cost him twenty years' hard thought, was presented by him to the Queen and published.\*

Upon the death of Queen Caroline, Butler was promoted to the Bishopric of Bristol, and, on the death of the Archbishop of Canterbury, in 1747, he was offered the Primacy, but he declined it, although the emolument was vastly superior to that possessed by him at Bristol. When his family, at Wantage, heard that he had refused this preferment, his rich nephew immediately hastened to London to the Bishop, and offered to advance him £20,000, or any other sum he might require, provided he would accept the splendid station which awaited him. His well-meaning relative was, however, doomed to be disappointed, and greatly dissatisfied with this result he returned home with the impression on his mind, that however "his uncle might be commended for Christian meekness, he was not to be lauded for worldly wisdom."

Although he never cared to advance himself, promotion and honour seemed to await him at every turn. For when, only three years after this, the See of Durham became vacant, the King determined upon the translation of the Bishop of Bristol; but owing to certain restrictions which were to be imposed in this case,

\* It is no easy task to give the reader a plain and simple idea of this remarkable book; but the author's main point is to show that the constitution of the world in which we live, as well as God's government over it, is all mystery, as much as the Christian dispensation, that if there are difficulties to be met with in God's revelation, so there are difficulties to be encountered everywhere around us. Our present condition being one of imperfection and trial, we are not in a position to comprehend God's dealings, and as it would be unreasonable to disbelieve what God has done in the order of nature, and to deny the testimony of common experience, so is it equally inconsistent with truth and reason to call in question the very same principles of Divine government when they are applied to the conscience, or immaterial part of man. If a doubt should ever cross the reader's mind, let him read and *re-read* "*Butler's Analogy*."

he refused to accept also this distinguished favour from the King. But these difficulties were at length removed, and he accepted the appointment.

The special feature of Bishop Butler's character seems to have been *conscientiousness*. If we read his works, analyse his reasonings, follow out his massive arguments into their details, the same impression is conveyed to the mind. He wrote and taught simply what he believed, and what he believed he practised. The following anecdote, illustrates his generous nature:—"A gentleman once waited upon him, to lay before him the details of some benevolent institution. The Bishop highly approved of the object in view, and calling his house-steward, enquired how much money he then had in his possession. The answer was, 'Five hundred pounds, my lord.' 'Five hundred pounds!' exclaimed his master, 'What a shame for a Bishop to have so much money! Give it away; give it all to this gentleman, for his charitable plan.'"

There were two apostolic precepts which uniformly regulated the life and conduct of Bishop Butler. The one was—'*Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.*' The other was—'*And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*'

As was the case with the great Augustine, the saintly Bishop Wilson, and the late venerable author of '*The Christian Year*,' the last days of Bishop Butler afforded another testimony to the singular humility of a truly great and reverential mind, which, when it sets the imperfection of the best human service in contrast with the matchless purity of the Divine nature, shrinks with the sincerest loathing from such a contemplation, and says in effect, '*Woe is me, for I am undone.*'

It appears that the Bishop had in his dying moments expressed his conviction that it was an awful thing to appear before the Righteous Governor of the world. On this his chaplain reminded him of the efficacy of that Blood which cleanseth from all sin, and in terms so adjusted to the apprehensions of the dying prelate, that his last utterance was, 'O this is comfortable!' and with these words on his lips he expired.

The Bishop died at Bath, and was buried in Bristol Cathedral, where a beautiful monument, with an elegant Latin inscription, may be seen, near the present episcopal throne. No memorial, however more enduring, can there be than the work which God gave him to do, and which of itself will 'contribute to hand down the name of Butler to the latest posterity, as one of the greatest benefactors to the cause of Christianity which any age or nation has produced.'



## Some Reasons why I value Daily Service.

“Day by day we magnify Thee.”

1. BECAUSE I am glad to be called, at least once in every day, to come out from the common world to stay for a quiet time before my God, in the place that is called by His name.

2. Because I highly value the custom that provides that some members of the Church of God in every place shall meet, day by day, in the Sanctuary of God, to pray for the busy world—see Job i. 5)—to ‘offer prayers, intercessions, and giving of thanks for all men’ (1 Tim. ii. 1).

3. Because I like to think that the doors of the House of God, in the place where I dwell, are open day by day continually,—something after the likeness of a Greater Temple, of which, it is said, that ‘its gates are never shut’ (Isaiah lxii., and Rev. xxi. 25).

4. Because it is a good and godly custom that the ministers of God in every place should be bound, other things permitting, to be found daily ‘waiting upon God’ in His temple; and that the people should be sure to find them there, and able to join with them when they have opportunity.

5. Because when there are many present, it is a pleasure and a help, and draws us nearer to one another in God.

6. Because when there are but few—only one or two—we learn to remember that God’s presence does not depend upon numbers, that He is there nevertheless; and to us who are there the place is holy, even ‘none other than the House of God, and the Gate of Heaven,’ because He meets us there, and His angels may be there too (see 1 Cor. xi. 10).

7. Because even the very regularity, sameness, monotony, of the service has a meaning; it is pleasant,\* amidst the ceaseless changes of an ever-changing world, to be helped to feel that the worship of God in earth and heaven changes not; that God himself changes not; that ‘He sitteth between the Cherubims, be the earth never so unquiet.’

8. Because I value the custom which compels me to a regular and solemn reading of the word of God in His house and presence; and which puts into my hands ‘David’s harp of solemn sound,’ and bids me try to use it in singing to the praise of God, and in pouring out my own griefs and joys, hopes and fears in the great battle of life, and those of the whole Church, to God in heaven, day by day, through all my life.

9. Because, however few may be those present at any service, still they represent to my soul thousands, and hundreds of thousands, not present in the body, but yet present in spirit; and the devout souls, and dutiful Churchmen worshipping in other Churches,†

\* The author of these ‘Reasons’ (the Hon. and Rev. W. H. Lyttelton) has written “Two Sermons on the Duty and Joy of Frequent Public Worship,” in which he follows out these thoughts. They are published by Bell and Daldy, 186, Fleet Street, London, price 4d.

† From the *Guide to Divine Service in Great Britain and Ireland* (J. Masters, 1866), it appears that there are now 969 churches in which there is Daily Service.

some in distant lands beyond the seas; some in this our favoured home; many, very many, in Paradise itself, whose prayers . . . going up with ours, it may be at the same hour, certainly on the same day, to the Eternal Throne, the Mercy-seat in Heaven. These few dutiful worshippers whom I see with me in Church are representatives of this '*great multitude which no man can number, of all people and nations and tongues.*'

10. Because I value every act which reminds me that I belong to the Church and not to the world—to that great Catholic or Universal Society in all lands, of which Christ, my Lord, is the Head and King, and all Saints and Martyrs are the Princes, and the glories of which will outlast all kingdoms of this world, and 'against which,' it is written, 'the gates of Hell shall never prevail.'

11. Because in time of trouble and disquiet, when 'without are fightings, within are fears,' I can hardly be wrong in feeling sure that there especially, in God's Sanctuary, and in the place where men are gathered together in Christ's name, will be fulfilled the promise that He '*will keep him in perfect peace, whose mind is stayed on Him;*' that there He '*will hide them privily by His own presence from the provoking of all men; He will keep them secretly in His tabernacle from the strife of tongues.*' (Isaiah xxvi. 3; Psalm xxxi. 22).

12. Because the place itself is full of blessed memories. Has not our blessed Lord here, full often, 'made our hearts to burn within us,' as we have heard His voice speaking to our souls, through His written word, through the prayers of His Church, through His 'still small voice' in our hearts? Has He not, above all, here, 'been known of us in the breaking of bread?' Is not the place full also of the blessed memories of those who have 'departed hence in the Lord,' but with whom we verily believe we are still united, more closely than we know, in the Communion of Saints? Therefore, though to others the Church may seem but as a common 'Luz,' to us it is a very 'Bethel,' a 'House of God,' 'a Gate of Heaven' (see Gen. xxviii. 19).

13. Because I value, I revere, I pray that I may be ever loyal to, all the ancient and venerable customs of the Church Universal, in which saints and martyrs from 'the beginning of the Gospel' have joined, by which their souls have been fed, and their hearts warmed, and their spirits drawn nearer to God. Others may think they know better, or they may be unable to enter into these customs and means of grace; but I had rather submit myself to the judgment of men so far holier than myself, and to try to think as they thought, to feel as they felt, in these high matters.

14. Because day by day continually in the ancient Temple in Jerusalem—the type of all Churches of God in all time—the 'daily sacrifice' used to be offered as long as it stood, and I find that my Lord Himself used to attend it. '*He was daily in the Temple;*' and His apostles after Him used to '*go up into the Temple at the hour of prayer;*' and I wish to do as they did (S. Luke xxii. 53; Acts iii. 1).



# Short Sermon.

## “Why I go to Church.”

BY J. SIDNEY TYACKE, M.A., RECTOR OF ST. LEVAN, CORNWALL.

Psalms lxii. 8.—“*Trust in Him at all times; ye people pour out your hearts before Him: God is a refuge for us.*”



THIS Sermon is an answer to a simple question “Why do you go to church?”

My answer is simple too: “I go to worship God in spirit and in truth.” But simple as the answer is, it needs explanation, for two further questions are suggested by it: what is it to worship God? and how are we to worship Him in spirit and in truth? I reply—

(1.) ‘*To worship God,*’ is to give forth to His honour in a proper manner, becoming emotions of the heart—not ourselves to receive impressions through the outward senses.

(2.) ‘*To worship God in spirit and in truth*’ is to give forth these emotions ‘with the spirit’—(1 Cor. xiv. 15), believing in, and according to God’s truth.

Our text points out to us the becoming emotions for the worship of God, our Father.

1. *Faith*—“Trust in Him at all times.”

2. *Confidence*—“Pour out your hearts before Him.”

3. *Hope*—“God is a refuge for us.”

All the three are needed. Faith by itself might even keep us away (St. James ii. 19), or only drive us in fear; but Confidence, which we might style faith-of-the-affections, and Hope, draw us with the feelings of the little child who prefers confession and forgiveness to the restlessness of guilt. But as we must give forth these emotions ‘with the spirit,’ the acceptableness of the service to God, and the benefit of it to ourselves, will depend on the spirit and manner with which we engage in it.

In what spirit, then, do I go to Church? My answer is threefold. (1.) As I am. (2.) As I ought. (3.) As I need.

(1.) I go *As I am*. Faith accepts Jesus Christ’s invitation to sinners, “Come unto me—for I am come to call sinners to repentance.” *As I am*, then, a penitent sinner, believing Jesus’ word with hopeful confidence I go to Him, that I may by Him draw nigh acceptably to the Father. Yes! *as I am*, a miserable sinner, I must and I would go—not as the Pharisee of the Parable “thanking God I am not as other men are” (St. Luke xviii. 11)—nor as the Church of Laodicea, satisfied with my present condition, as if I could think on my moral life or good works, and the opinion that others hold of me, and say—“I am rich, and have need of nothing”—(Rev. iii. 17). No! *as I am* I would pour out my heart to that “Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid.”

My service, therefore, every Morning and Evening, and at Holy Communion, opens with the confession of my sins. I come, as *the Son* has taught me (St. Luke xv. 18,) to a Father

Almighty and most merciful, as a lost sheep, with a 'deceitful' heart (Jer. xvii. 9), with a sense of duties left undone, and wrong things done, with no health in me—in thought, word, and deed (I acknowledge and bewail it), my sins have been manifold. I feel and confess all this, and yet I do not on this account stay away from prayer, or Holy Communion; no! on this account I the rather go *as I am* for 'true absolution and release.' I believe God's mercy in the sinner's Saviour will forgive all that is past, since through His grace I earnestly repent, and am heartily sorry, and pour out my heart before Him, confessing myself weary and heavy-laden, because the burden of my sins is intolerable. Oh! bitter, heartfelt confession! yet to it forgiveness is promised in Christ Jesu our Lord. And, God be praised! I may go *as I am*, and feel a holy, child-like confidence in urging my very condition as my claim, and hopefully ask Him to have mercy, spare, restore, and grant amendment. Yes! God be praised! thus I go to church, and forthwith hear His gracious message, "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel."

(2.) I go *as I ought*, and what do I owe as a penitent sinner coming by invitation, with such hope, to such a welcome? Surely the deepest debt of gratitude—accordingly I go *as I ought*, "to render thanks for the great benefits that I have received at His hands"—and what are these benefits? What? Why there is nothing I love, prize, enjoy, and wish to keep, but God gives it—all the blessings of this life, from the hour of my creation to this moment of preservation, all come from Him—Him I must thank for all. But this is only part of my debt, more than these, yes, richer blessings—an inner life call for thankfulness; a life given and preserved by the spirit of Jesus: a life won by His redemption—bestowed, sustained, blessed, by the means of grace—the ministry of His word and sacraments, and by His mediation and intercession. I go, then, *as I ought*, to thank the Father for all these too, for they are the gifts of His inestimable love. But not in this life only have we hope; for beyond salvation, justification, and sanctification, is promised glorification, and as "an inheritor of the Kingdom of Heaven," through His grace, I thank Him for the hope of glory.

But again, as "out of the abundance of the heart the mouth speaketh," I ask that my mouth may praise Him. *As I ought* I would go with the congregation to *set forth His most worthy praise*. I would go with Psalms and Hymns and Spiritual Songs. I would say with angels and archangels, and all the company of heaven, and with all the saints who have been and are on earth, "We praise Thee, we bless Thee, we worship Thee, we glorify thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty." Yes, thus would I praise the Father; but as He will have His Son honoured as Himself, and be glorified in Him, and as I can only do this by His Holy Spirit. I gladly accept the threefold obligation, and again linking in memory 'all His benefits' to each and all His saints in

every land and every age, *as I ought*, I would raise again and again united praise to 'the Three in One,' singing "Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

"As it was in the beginning, is now and ever shall be, world without end. Amen."

(3.) I go "*as I need*;" and first, *I am ignorant*, and so I would go humbly to be taught by His word, written and preached, that I may have an increase of that faith which cometh by hearing—yes! I go to church for instruction, *to hear His most holy word*, to be taught by sentences and canticles, and psalms and lessons, by epistle and gospel, by commandments and comfortable words, by the articles of the Christian faith, and by the words of the preacher, and I pray for increase of grace from God, that I may hear meekly His word and receive it in an honest and good heart, with pure affection, that it may bring forth in me the fruits of good living to His honour and glory.

Moreover, *I am altogether dependent* on my Heavenly Father for everything—so, again, *as I need*, I go to Him in humble yet hopeful prayer *to ask those things requisite and necessary for my body and my soul*, for my welfare in this life, and to fit me for eternity. I "pour out my heart before Him"—I seek—I would boldly claim Him as my 'Refuge'—I would cast all my care upon Him—I crave all from Him. Thus, from the promised forgiveness in Jesus Christ, and the desire of God's glory, I go on to ask for 'daily bread' for soul and body, in every form, until my petitions are enlarged to embrace all the needs of all mankind. For I believe *my own* prosperity, comfort, and happiness will be most complete when God's way is known upon earth, His saving health among all nations; when He has mercy upon all men; when He turns the hearts of His enemies and mine; when the Catholic Church, in all its members, is guided and governed in the truth, and unity, and peace, by His good Spirit; when the afflicted and distressed are committed to His fatherly goodness; when we and all His whole church, through the merits and death of His Son Jesus Christ, and through faith in His blood, obtain remission of our sins, and all other benefits of His passion—until that day when, we pray, we, with all the departed in His faith and fear, may be partakers of His heavenly kingdom.

With such a service, then, would I worship God continually in spirit and in truth—Morning and Evening Prayer, the all-embracing Litany, and Solemn Holy Communion, are all realities to me. Forms they are, but not formal to those who can feel their power. They remind me that for every age there is the same Father to hear, the same Saviour to intercede for, the same Spirit to help our prayers. And thus in trusting confidence, with a penitent heart, with thanksgiving and praise, with humility and a prayerful hope, "*as I am—as I ought—as I need*" I go to CHURCH.



## MISCELLANEOUS.

### THE BISHOP OF SALISBURY'S CHARGE.

The Bishop of Salisbury's recent Charge to his clergy, abounding in real Church doctrine as it does, has called forth many animadversions from a portion of the clergy, as well from a considerable part of the secular press in England.

It is clear that the latter is not qualified to deal with the great questions on which his lordship touches, and it was to be expected that the school from which he differs would dissent from the teaching of the Bishop generally. The doctrine of the Church concerning the Real Presence in the Holy Sacrament of the Lord's Supper does not seem palatable to some Churchmen in the mother country, and still less so to others in the Colonies. On this point the *Guardian* speaks as follows:—

Perhaps those who stumble at that doctrine,—certainly the central one of the Charge,—when urged by the Bishop of Salisbury, may bear with it when laid down by an old Bishop of Worcester,—even the great Protestant champion “honest Hugh Latimer.” “I say there is none other presence of Christ required,” says Latimer, “than a spiritual presence; and this is sufficient for a Christian man, as the presence by which we both abide in Christ and Christ in us. And the same presence may be called a real presence, because to the faithful believer there is the real or spiritual body of Christ; which thing I here rehearse, lest some scorner should suppose me with the Anabaptists to make nothing of the Sacraments but a bare and naked sign.” Such were the views of Latimer not in the days of his “Popish darkness,” but in the last months of his life; not struck out in the heat of oral discussion, but penned deliberately as his protestation when in prison in 1554. Latimer even goes to the utmost length to which the Charge goes—that length which has drawn out scoffs from some and vehement demals from others. Latimer recognises a mysterious change in the elements themselves. There is a change in the bread and wine, and such a change as no power but the omnipotency of God can make, in that which before was bread should now have the dignity to exhibit Christ's Body.” Latimer indeed protests against the doctrine of a carnal Presence, and affirms that there is a spiritual Presence only, and to the faithful only. But the Bishop of Salisbury is hardly less emphatic than Latimer himself in making, and that repeatedly, the same renunciations and affirmations.

INTOLERANCE.—The *N S Church Chronicle* publishes a paper with this title in the number for last month. A Subscriber has called our attention to it, and requested us to publish the following extract. Speaking of the attempts of the *Church Witness* to promote the idea of a non natural interpretation of certain parts of the Prayer-book, &c., the writer goes on to say:—

But seriously not only have these non natural teachings inspired a vastly increased and increasing desire for primitive and pure doctrine in this diocese, but in New Brunswick even the secular prints frequently give the utterances of Episcopal correspondents whose feelings have been outraged by this uncharitableness and unfairness of the *Church Witness*' attacks on their own communion. One writer, a few months ago, after enumerating some flagrant instances of this, breaks out with the indignant exclamation that if it be High Church to disagree with such injustice, he would glory in being called High Church, Puseyite, Tractarian, or whatever else might convey the idea of the very antithesis of the *Church Witness*' teaching. Another Churchman writing from the country to the *Saint John Church Magazine*, last May, gives the report that certain of the St. John clergy despise one of the Church's

Creeds, and that several mutilate the Baptismal, Marriage, and Burial Services, and that the editors of the *Church Witness*, "to deceive people, say that devotional expressions must not be taken to have an absolute sense, and that the Catechism requires a charitable construction."

We said in our last number of the *Church Chronicle* that the uncharitable attacks upon things pure and primitive, as well as modern and ritualistic, which we find in every number of the different echoes of the *London Record*, published on this side of the Atlantic, would advertise the Ritualists and give them an easy triumph by enabling them to clear their private characters (admitted on all hands to be blameless and self-denying) and to mix up their modern innovations with primitive doctrines and practices, so that one must stand or fall with the other. 'A Layman,' in *St John* sees this also, for in the June number of the *Church Magazine* he complains that any nominally Church paper should supply the enemies of the Church with material for evil accusations. He thinks it unfair that for the sake of having a fling at practices which do not exist in New Brunswick, unassailable things, such as *Choral Services, Surpliced Choirs, Services on Saints Days and Free Seats in Churches* (and he might have added *Daily Prayer*), should be spoken against. Said we not truly that all this advertising would have a contrary effect from the one intended. Such uncharitableness on the part of a professedly religious paper will first disgust men, and set them to reading for themselves, and no sooner is this done than the old raw head and bloody bones which for so many years has had so much influence in the hands of the *Church Witness* editors will become a laughing stock instead of terror.

We have seen the day when the stigma of High Church would blast the usefulness of a man in many places. Timid men lived on suffrance and dared not assert the doctrines of the Church. That day—thank God—is gone forever.

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The Bishop of Fredericton consecrated, last month, that portion of the Cemetery in St. Andrews which belongs to the Anglican Church there. A large number were present at the ceremony.

A meeting of the clergy of the Deanery of St. John was held at Black River on Tuesday the 16th of July. Divine service was celebrated at 10 o'clock, and was well attended. The Rev. W. H. DeVeber preached the sermon on the occasion, based on Eph. I—20:22. It was said to be "a sound and earnest discourse." After the celebration of the Holy Eucharist, the clergy assembled together for reading and prayer, and for the exposition of their views on a subject previously selected for the purpose.

Archdeacon Kelly is to be elected Coadjutor Bishop to the Bishop of Newfoundland.

We are glad to learn that the Rev. J. Freeman Young, of Trinity Church, New York an able Reunionist, has been chosen to fill the vacant See of Florida.—Fifty-nine converts from Presbyterianism to the ancient and apostolic Church of Scotland, were confirmed by Bishop Morrell on Sunday week, [23rd of June] at All Saint's, Edinburgh.—*Church News*.

A Rev. Mr. Smith, who has lately returned to New York, from a visit to England, has come out strongly in favor of free churches, in which he is warmly endorsed by the *N. Y. Episcopalian*. Hear him:—

"When once a large meeting of the working-classes were asked to state themselves in their own way, reasons why they never go to church, representative men from more than a dozen trades, a butcher, a saddler, a shoemaker, etc., stated each the same fact, that they couldn't afford to go to church, because pew rent is so high—and in this country it is too much so. Religion, like justice has become a luxury, and few get it unless they pay for it. The most costly temple ever built in the world was built on Zion Hill by order of Christ, and yet it was as free to the poorest as to the richest."

The Bishop of Capetown is on his way to England, his visit having reference to the disturbed state of the diocese of Natal.

It is worthy of note that the offertory at St. Alban's Church, Holborn, (the extreme Ritualistic church), from Easter, 1866, to Easter, 1867, amounted to £1,677 7s 7½ besides £509 13s offered for special objects. 'Tis a pity that Churchmen who do not agree with the extreme Ritualists could not imitate their zeal and liberality in this respect

The Rev. Henry Christopherson, late Professor of Theology in New College, St. John's wood and minister of the Congregational Church in Avenue-road, Regent's Park, was ordained Deacon recently by the Bishop of London.

The Lower House have presented a request to the Archbishop that at the opening of future Convocations, there shall be a celebration of the Holy Communion; and that if possible the Litany shall be choral.

The *English Independent* exclaims—

Is it not a hard case after the expenditure of such enormous sums of money for special pleading in obtaining the legal decision that a clergyman might understand the baptism service to signify the very opposite of what it says, to find the Latitudinarians and Ritualists using the Evangelical precedents of non-natural interpretation with resistless force for the support of their sceptical and papistical abominations? The Evangelical party are the authors of the present condition of affairs in the Church of England. It is they who succeeded in establishing the baneful precedents of non-natural interpretation, which have been faithfully followed by the Broad Churchmen and by the Romanizers, and they must now at length undergo the penalty of their success. They have sown the wind, and they must reap the whirlwind.

The Royal Commission on Ritualism and the revision of the Lessons to be read in Church met for the first time on the 17th of June. Nearly all the members of the Commission were present. The second meeting was on the 20th, when all were present but four. Several clergymen representing the different parties in the Church were examined,—each being told on appearing that the proceedings were strictly private. The representatives of the Puritan party in England, particularly the Earl of Shaftesbury and the *London Record* are furious because a majority of the Commission do not belong to the Evangelical body. They want a one-sided, not an impartial, enquiry to be made,—or rather no enquiry at all,—only a stamping out of all others in the Church holding views opposed to their own.

It has been ascertained that the grave of Bishop Heber at Trichinopoly is marked by only four trowel lines in the chuan of the chancel floor, without an inscription, and without even a slab to cover it. The clergyman, the Rev. T. Foulkes, chaplain of Vepey, Madras, who has made these particulars known, has received half of £68 he wishes to raise for a memorial brass to be placed over the grave. The late Bishop Cotton a few days before his melancholy death,—one similar to that of Bishop Heber,—sent a donation from the yacht in which he was sailing, towards the fund alluded to.

The Bishop of Durham has deprived one of his clergy of the office of Rural Dean for wearing a black stole with embroidered cross. This piece of absurdity not being enough for him he "inhabits" Bishop Murrell (of Scotland) from officiating in his diocese because preaching in a church there he used the Invocation of the Trinity before the sermon—a harmless and common practice, which happened to be the "use" in that particular church, and to which, one would think, no one but a heathen could object. What in the world are we come to, with such foolish fanaticism?—*Guardian*.

The Society for the Propagation of the the Gospel held its 166th anniversary during the last week in June. There were services in St Paul's, Westminster Abbey, and St. James's, Picadilly, on different days. The sermons were preached by the Bishops of Gloucester and Bristol, and the Dean of Cork. At the full choral service in the nave of Westminster Abbey on the Thursday evening the Hallelujah chorus was sung,—the organ being supplemented by a trumpet accompaniment by Mr DeLacey "with excellent effect, not only in enriching the music but by sustaining the voices." The "Old Hundredth" was sung before the sermon, nearly the whole of the vast congregation joining in it.

NEW SOUTH WALES—Out of a population of 350,800, the last census assigns 160,000 to the Church of England, under the care of 135 clergymen. Generally speaking, as to income and social position, the clergy in N. S. W. are much upon the same level as their

brethren in the other Australian Colonies, that is, they are, with some exceptions, the most highly educated, and, without any exception, the worst remunerated, of all classes in the community. This is not the case with the ministers of other denominations whose people are not on a level with the members of the Church, in worldly means. It is not that the English clergy are wanting in learning or zeal, far from it, as in both of these respects they equal the clergy of any other Church, and in the former (as a rule) are much their superiors. The fault lies in the people, who have yet to learn their duty, and the obligation to give out of their means for the service of God.—*Colonial Church Chronicle.*

### EDITORIAL NOTICES AND ANSWERS.

**THE CHURCH IN HAWAII.**—The paper in another part of the MAGAZINE for the present month appears exactly as it was written a year ago,—about the time Queen Emma was leaving England for her native land.

A short time since Dr. Goulburn the Dean of Norwich preached an admirable sermon on the Prayer-book in which he chiefly took the ground of its being a sound interpreter of the Bible. The following extracts from the sermon appeared in the *John Bull*:—

"It is surprising how many moot points of controversy the Book of Common Prayer settles for us, if only we accept it as the authorized interpretation of Scripture, on the ground of its embodying the testimony of the primitive Church. To give a few instances:—Does a question arise as to whether Baptism confers Regeneration; or as to whether it should be administered to infants, or as to whether our Lord alludes to this sacrament in the famous prayer 'except a man be born of water and the Spirit he cannot enter into the kingdom of God?' The primitive Church entertains no doubt on these points, and according to all and each of these questions the Prayer-book gives a very decided and emphatic affirmative. Is there a question of the true doctrine of the Eucharist? The Prayer-book while it expressly repudiates the notion of any change in the substances of the bread and wine, expressly asserts that the Body and Blood of Christ are *verily and indeed* taken and received by the faithful in the Lord's Supper, and, that, if with a true penitent heart and lively faith we receive that Holy Sacrament we spiritually eat the flesh of Christ and drink His blood."

In all these points the Prayer-book is no arbitrary interpretation, put upon Scripture by the Reformers, but represents, if not with entire accuracy (for what human work can be free from infirmity?) yet with sufficient correctness for all practical purposes the sense of the primitive Church. In other words, if you wish to know how the Bible was understood by the Christians who lived nearest to the apostolic age, and among whom the apostolic traditions still lingered, you cannot ascertain this more readily, and (on the whole) more truly, than by asking, how the Prayer-book has settled the great questions arising out of the Scriptures.

The Church of England is built upon the foundation not of Cranmer and Latimer, but of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone, and the great bulk of her Prayer-book is a translation from old Latin service books. With Churchmen the verdict of the book of Common Prayer must be conclusive."

**LIFE INSURANCE.**—We find the following statement relative to the advantages persons may obtain by insuring their lives in the "Mutual Life Insurance Company of New York," in a city paper. We have been presented with several of the little pamphlets referred to in the subjoined paragraph, the cover of one of which is most beautifully illuminated, and will cause the book to be preserved for this if for no other reason:—

A MUTUAL AND EQUITABLE INTEREST is granted to all persons who hold, or who may hereafter procure either Life Endowment or other Insurance Policies in the Mutual Life Insurance Company of New York. This Company has Twenty Two Million Dollars in Capital, which is solely the property of the Policy holders, and dividends are declared on all Policies each and every year, and paid either in cash, say 25 to 140 per cent. of the annual premium, according to the number of years the policy has been in existence, or a relatively larger amount will be added to the respective Policies which at any time may be "reconverted" to pay premium. Persons desiring to effect Life Insurance will at once perceive the extraordinary advantage of becoming a participant in this the largest Life Company in the world—\$22,000,000 and no stockholders or other interests outside of policy holders. The new pamphlets of the company are very interesting and afford valuable information on the subject of Life Insurance. Apply to the manager, ROBERT MARSHALL.