

and chief doctrines of the Bible it is important for the young to know, and part of their education is their instruction in the Book of Common Prayer. In a Sunday school it is highly necessary that the children should be well graded and the classes not too large, and that every teacher should have, if possible, a supernumerary to take his place when he is occasionally absent from sickness and other causes. It is especially necessary to the diligent attendance of the children that the teacher should always visit the parents during the week, if one of the class be absent on Sunday. His labor will be almost certainly rewarded, for there are few parents who will not be sensible of the kindness, and the child itself will see that the teacher feels a personal interest in its welfare. This is doubly needful when the little one is sick. The interest felt by the teacher for the child may also be thus communicated to the parent, who may materially help the teacher in his work. Every baptised child should be trained by the teacher (gradually of course) for Confirmation. This will greatly assist the clergy in their final preparation, for they will not have to encounter a number of untrained, ignorant young people who have everything to learn, but a class of dutiful, well instructed Church members, who know why they were baptised, and what blessings and privileges they may hope for from God the Holy Ghost. It is very important that the books used in a Sunday school should be of a uniform character, and that if preparatory catechisms are used for the younger children, they should be such as include all the great facts of Christianity. Every teacher should try to instil these facts into the minds of children. The common practice of reading little religious novelities to children, is I think, to be avoided, as it shows an incapacity for good, honest, downright work. A child thoroughly well taught will make the best teachers when grown up, and will feel a personal interest in the success of the school. Children's services have been introduced of late and are likely to be extremely beneficial. Far too little pains have been taken by the Church to meet the wants and inform the understandings of young children. We are so accustomed to praise our liturgy, that we forget that it is really composed for adults, who are supposed to have no difficulty in finding their places in the order of the service, who are sufficiently educated to understand and enjoy the prayers and hymns introduced into it, who can keep their attention fixed for a full hour without weariness, and at the end of that hour are ready for a sermon, of at least half an hour more. Whoever can do this, I am sure a child of ten or twelve years cannot; yet this long service is the only one offered for our little ones. I often think of a remark made by a child, which has had a great deal of truth in it: "They," that is the clergy, "never think how tired one is;" and if that weariness end in giving up attendance at church altogether, I fear that we have ourselves to thank for it. I think the Synod would do a very good work in drawing up a short service of this sort for children's use, taken from our formularies and hymns, not to last more than twenty minutes, with, or, if time do not permit, without an address of ten minutes, or a quarter of an hour. Once get the children thoroughly interested in it, and we shall educate them for the longest service when they are able to receive it. It might choral or plain, according to circumstances. I certainly approve of the plan lately applied to the Sunday school for the benefit of our home missions. The interest felt by the children in the work is of far more value than the money which may be collected. I hope that all the clergy will favor the plan of having missionary boxes. I also think the usual custom of giving the children an annual treat requires more careful consideration. The practice of hiring large steamboats or taking your young children to places of public resort has given rise to great abuses, and requires more strict watching than has been hitherto thought necessary.

And here, my brethren, I should close my address, reserving my remarks on the question of a Divinity School, and on the appointment of a Coadjutor to their proper places in the discussions of the Synod; but a strong sense of duty urges me to claim your indulgence for a short time longer, whilst I speak to both the clergy and laity here assembled on the bill lately introduced into the Parliament of the Dominion to legalise marriage with a deceased wife sister and with the brother of a deceased husband.

Every one must see the necessity of some restraint on human passion in regard to marriage, for where no law existed in old times, mankind invariably ran into the most revolting excesses. "They took their wives," we read in the Scriptures, "of all which they chose," not only as many as they chose, but without any restraint in respect of affinity or consanguinity. These vile practices were continued after the flood among the Canaanites, and formed one of the chief reasons for their disinheritation by the hand of God. To counteract this detestable profligacy among the Jews, and to give a divine sanction to a purer code of morals in respect to marriage, Moses was commissioned in the name of God, and as His mouthpiece, to

make a table of degrees for the restraint of marriage within certain limits founded on this general principle, announced in the beginning of the table—"None of you shall approach, viz., by marriage to any that is near of kin to him—I am the Lord." The table then gives instances of such affinity or consanguinity, for no difference is made between them, and the prohibitions are given exclusively to men, though women are equally concerned. It is not an exhaustive table of marriage, for marriage with a man's own daughter or his grandmother are not forbidden, but it is evidently governed by the principle which the Lord lays down as the true foundation of the marriage relation that man and wife become "one flesh," and consequently all the blood relationships which would be forbidden are equally unlawful after marriage to relations by affinity. This simple and divinely authorized rule, in contradiction to the loose practices of the heathen, and even of some of the patriarchs, is the rule of Christian morals given to us by our Lord. Even if it could be shown (which is contradicted by the whole sense of the 18th chapter of Leviticus) that this is a part of the ceremonial not of moral law of the Jews, we must remember that the whole object of the sermon on the Mount was to justify the loose glosses and interpretations which the Rabbis and others had put upon it, and that to give our sanction to any marriage connection less pure than the law here enforced on the Jews is to read God's dispensation backwards, and to lower Christianity in favor not of Judaism but of Heathenism. Those, therefore, who argue that all Jewish laws are obsolete, need to be reminded that the law of the Ten Commandments is read in the Churches every Sunday, and that the Gospel spirit not only binds us to receive them in substance but to carry them out on a higher, purer and more exacting principle than a servile adherence to the letter would indicate. Polygamy, for instance, and an easy system of divorce, were tolerated among the Jews, because of the "hardness of men's hearts," but the Christian system supposes a higher power of self restraint and therefore demands a higher, not a lower code of morals. The very incest with a father's wife which has been treated with so much levity by our Colonial Parliament, is by St. Paul looked on with the deepest abhorrence, and is punished with immediate excommunication.

So that if we were not bound by the table of degrees in Leviticus, which is impossible to be proved, if that table be part of God's moral law, given for the guidance of other nations beside the Jews as is there indicated, we are bound by a higher power and a holier law to Christ, and it would be a most strange argument that what the lower and less perfect rule of life condemns as immoral, the higher and more perfect may allow. On this reasoning there is nothing whatever to prevent the legislative sanction being given to polygamy, man's passions being apparently the only admitted rule, and the word of God being entirely thrown aside as the true basis of legislation in religious matters.

(To be continued.)

QUEBEC.

FROM OUR OWN CORRESPONDENT.

The Rev. Robert Ker's address has ceased to be St. Paul's Parsonage, Mansonville; and is now 79 St. Ursule Street, Quebec.

ONTARIO.

[FROM OUR OWN CORRESPONDENT.]

LYNDHURST.—A very successful strawberry festival was held in the fair hall on the evening of 24th June, under the auspices of the ladies of St. John's Church, Leeds. The occasion was rendered pleasant by vocal and instrumental melody rendered by the choir. Also by pleasing addresses from Dr. Sinclair (chairman), Rev. John Osborne, Incumbent, Rev. R. L. M. Houston, M.A., Messrs. J. C. Stafford, T. H. Rhodes, and others. The net results of \$85 enabled the churchwardens to pay off the indebtedness on the handsome organ. And the happy time was terminated by hearty votes of thanks to the ladies, and the singing of the national anthem.

TORONTO.

COLBORNE.—The next regular quarterly meeting of the Northumberland Ruri-decanal Chapter will (D.V.) be held in Colborne on Wednesday, 21st July, 1880. Divine Service with Holy Communion at 11 a.m. Preacher, Rev. Canon Stennett, M.A. Meeting immediately after the service. Essayist, Rev. R. Hinds. The clergy of the Deanery are requested to bring surplice and stole, &c., and to notify the incumbent of their intention to be present.

H. D. COOPER,
Sec.-Treas., N. R. D.

WESTON.—The Rev. C. E. Thomson's address is changed from Hamilton to this place.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod Office during the month of June, 1880.

MISSION FUND.—*Offeratory collections*—Ancaster, 9.00; Hamilton, St. Mark's, 20.00. *Intervessory collections*—Barton and Glanford, 7.00. *Parochial collections*—Port Colborne and Marshville, 100.00. *On guarantee account*—Norval, 45.00; Cheapside, 68.50; Rothsay, 30.00; West Flamboro, 30.00; Fergus, 82.38; Alma, 5.00; Omagh, 12.00; Port Colborne, 100.00; Marshville, 50.00.

WIDOWS' AND ORPHANS' FUND.—*Capital account*—Rev. E. J. Fessenden, 5.00; Rev. C. E. Whitcombe, 5.00; Rev. A. Henderson, 25.00; Very Rev. Dean Geddes, 5.00.

SYNOD ASSESSMENT.—Eramosa, 1.33.

HURON.

(FROM OUR OWN CORRESPONDENT.)

TYROCONNELL.—At St. Peter's, Tyroconnell, the special service for the Queen's accession to the throne, June 20th, was read by the Rector, Rev. J. Chance. At the evening service he preached a very good and appropriate sermon from Romans xiii., 1:—"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." He reasoned of the duty of Christians relative to governments and powers. He briefly explained the patriarchal, the theocratic and the monarchic forms of government, and dwelt more fully on the great benefits which have resulted from the latter, and especially on the blessings to the British Empire from her glorious constitution. He spoke with enthusiasm of the excellencies of our Sovereign the Queen and of her late consort, and the great blessings we enjoy as subjects of her realm. He regarded those excellencies for which the Queen and Royal Family of Great Britain are distinguished, as the result of fervent prayer, offered personally by Christians of all denominations, but especially by the Church of England, in her daily and weekly services.

CLANDEBOYE.—In Biddulph also there are earnest Church workers. They have had a strawberry festival in aid of St. James' Church Sunday School, Clandeboye. A very pleasant time, with ninety dollars, net receipts.

LONDON.—*Memorial Church.* Rev. W. S. Rainsford, assistant minister of St. James Cathedral, Toronto, preached in the Memorial Church here on Sunday, the 4th inst., at morning service, to very large congregations. In the evening many were unable to obtain admittance. The Church is not large, the seating capacity being for 800 persons, but on Sunday, aisles, chancel, every available place was crowded.

WOODLANDS.—The choir of St. Paul's Church held their annual picnic this week, and enjoyed themselves to their hearts content. Rev. Canon Innis and his family accompanied the party. There were prizes for athletic games for the choir boys.

Clergymen are commencing to take their annual health-recruiting holidays. Rev. Alfred Brown, assistant minister of St. Paul's, London, has with his family left for Kincardine, to enjoy the invigorating air of the great northern lake. He will be away from his parochial work for four weeks.

BRUSSELS.—Sunday School memorial service was held in St. John's Church, by Rev. Francis Ryan, incumbent, on Sunday, the 4th inst.

Confirmation Services in the County of Grey.—It has been announced that Confirmation services would be held in Grey, by Bishop Alford, Commissary of his Lordship the Bishop of Huron:—St. James', Euphrasia, July 8rd; Christ Church, Meaford, July 4th; at Watter's Falls, and at St. Mathew's, Sydenham, July 11th; Chatsworth and out stations, July 11th; at Markham and out stations, July 12th, 13th, 14th, 15th and 16th; Trinity Church, Durham, and Egremont, July 18th.

Mormonism in Huron.—A Mormon preacher and his followers have been endeavoring to establish a mission in the township of McKillop, County of Huron, but