

the greatest discoveries of modern science is that heat and light are only forms or modes of motion; that they are not material entities, but conditions of matter. As long, therefore, as the elemental world-matter, whatever it was, whether solid particles or gaseous molecules, remained in a state of rest, it would necessarily be in a state of darkness; but motion would produce first heat and then light. The processes of the rotation and condensation of matter, or the operation of the centripetal and centrifugal forces would naturally bring the mass of matter into a state of incandescence. The order of Scripture, then, representing the original condition of the word as one of darkness, which was subsequently followed by one of light, is the natural order required by science, and implied in Laplace's theory.

(4.) The Scripture says next that 'the Spirit of God moved upon the face of the waters' (here not meaning the yet uncreated waters of the sea, but the gaseous fluids of the sea of nebulous world-matter); 'and God said, Let there be light, and there was light.' Some interpret this movement of the Spirit as like that of a mighty rushing wind, or as the breath of God; others as a movement of fluttering or hovering, as of a bird over its nest; and others, again, as not a movement, but a brooding, as of a bird over its eggs. But in whatever sense it may be taken, it represents the appearance of light as following on the presence of the Divine Spirit and the fiat of God's word. Now, as we have seen, Laplace's theory supposes that motion was at some point of time communicated to the mass of world-matter, but it does not attempt to account for the original cause of that initiation of motion; it does not pretend to explain whence that motive power was derived. Science cannot contradict Scripture, then, when the latter assigns as the original source of all energy in Nature the operation of the Divine Spirit, and the appearance of light to the Divine fiat. Laplace's theory cannot account for the causes of the phenomena; Scripture supplies its defects. Laplace's theory demands a motive-power which should set the great sea or cloud of world-matter rotating and concentrating; Scripture shows that it was the Spirit of God who supplied this motive-power. Laplace's theory requires the elemental matter to assume the conditions of incandescent gas; that is, that light and heat should be produced—Scripture says that after the Spirit of God had energised matter, God said, "Let there be light, and there was light." At the point, therefore, where Scripture represents the Spirit of God as moving "upon the face of" (outside, and not inside, as the pantheists would have it) the elemental deep—"the vast, inert, gaseous mass," we may conceive, in agreement with Laplace's theory, that it was then He "endowed inert matter with the forces which we always find associated with it—gravitation, the general quantitative force, and the special qualitative forces and their correlatives. Under the uniform action of gravitation, which tends to unity, and from which no molecule can be screened by an interposing body, that immeasurable mass of gaseous matter contracts. In this process latent heat is given out, atoms conglomerate into molecules; nearer approach begets continual chemical combinations on a multitude of points. In the more concentrated parts, heat is intensified and light is produced; and the result is the appearance in the dark space of heaven of a large luminous mass—the primitive, grand nebula—the prototype of those thousands of luminous clouds observed by the astronomers floating in the empty waste within and beyond our starry heavens."—H. H. M. in *Church Bells*.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### ONTARIO.

**The Woman's Auxiliary.**—A general meeting of churchwomen, will (D.V.) be held in Montreal, on Thursday and Friday, September 9th and 10th, for the purpose of organizing "The Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada." The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the "Provincial Synod" is in session, acts with the full sanction of the board. All churchwomen, who contemplate attending, are requested, at their earliest convenience, to notify the secretary, that their names may be sent to the "Reception Committee" in Montreal, who will receive them as guests during their stay. It is earnestly desired that there shall be at this meeting a representative from every Diocese in this Ecclesiastical Province of Canada. On behalf of the W. A. Provisional Committee, Roberta E. Tilton, Secretary, 251 Cooper St. Ottawa, June 23rd.

N. B.—Arrangements will be made with the different railways to issue return tickets at reduced rates, to those attending the meeting.

#### TORONTO.

**DIOCESAN MISSION MEETING.**—The mission meeting of 1886 will be memorable for the eloquent address of Dr. Snively, which we give at length. The Bishop in his opening speech said that the receipts for the diocesan fund were \$3,150 in excess of last year. He stated that one-half the diocese needed Church missions. The Rev. Dr. Roy's address is summed up in his closing words. "If the Church of England wanted to stop the leakage now existing, if she wanted to sweep the country, and there was the Church to do it, their clergymen must go out filled with an overflowing love for the present living Christ."

The Rev. Dr. Buxton Smith, of Kingston, said in all Christendom there was no religious body surpassing the Church of England in zeal. Within fifty years the seven colonial bishops of the Anglican Church had increased to seventy-seven, many of them with over 100 clergymen. In every clime they found the Anglican Church planted, and this zeal was not diminishing, but rather increasing. Want of unity among Christians was the great hindrance to missionary success. There was a growing conviction on the part of Christians of every name, that if the world is to be converted there must be, to say the least, a greater unity among those who call themselves Christians. Rev. Dr. Milligan, of Aberdeen, a distinguished Presbyterian, said that the world will never be converted by a disunited Church.

Rev. Dr. Snively, of Brooklyn, said thirteen years ago he had the honor of addressing an assemblage in that hall on that very subject. The pleasant associations which he remembered were now tinged with a shade of sadness when he recollected that some of those who stood with him on the platform were now no more—Bishop Bethune, Dean Grasset, Archdeacon (afterwards Bishop) Fuller and Archdeacon Whitaker. He was accustomed to address missionary gatherings frequently, but he had long ago given up the idea of saying anything new on missionary matters. He was reminded of a young minister just ordained, who went to his theological professor and said to him, "Now the Gospel is very familiar, can you give me some suggestions as to how I can be original in my sermons?" The professor replied, "My young friend, just whenever you become original you cease to preach the Gospel." And so he had ceased to desire to say anything new on the missionary question. The command of the Master, "Go ye unto all the world and preach the Gospel to every creature," was just as emphatic to-day in this nineteenth century as in the dawn of the first. Translated into modern phraseology Christ's command in its ever-widening circles meant, the City Mission—Jerusalem; the Diocesan Mission—Judea; the Domestic Mission—Samaria; the Foreign Mission—the uttermost parts of the earth. Show him a church or a diocese in which city missions were faithfully worked, in which the diocesan missions were made part and parcel of the body of the church, and in which domestic missions came up side by side with their magnificent claims, and he would show them a church or a diocese in which foreign missions would not be neglected. For the work was one and the same, and the same spirit which sent them to the slums and alleys of our cities, is the same spirit which sent them to the uttermost parts of the

provinces, and on his side, the States and territories, and which sent the representatives of the church to China, Japan, India and the uttermost parts of the earth. The progress of Christianity through the past centuries had followed exactly this process, but they stood to-day in front of the most tremendous opportunities the world had ever seen for the conversion of mankind to Christ. During the past fifty years men had wrestled more with the problem of the world's conversion, and they had accomplished more than in the preceding 500 years, and when men talked, as some did, such unspeakable nonsense as that missions were a failure, he would ask, "Where do you find the record of success if Christian missions have failed?" To business men he would say, in order to meet this objection, that by actual calculation, as a matter of dollars and cents—though he would be sorry to drag down the missionary work of the church to a mere commercial basis—it costs less money to make a Christian in China than it did in New York. Taking the salaries of clergymen in Christian lands, taking the parish expenses, the music, choir and all the appurtenances of divine worship—and he thanked God for them all—and dividing the amount of these parochial expenses by the number confirmed every year, and where were they? Why, China would beat them every time, and India would swamp them. He had no patience with that cold commercial spirit which sought to hide its own mistakes behind the false charge of failure. There were certain indications of divine providence at present which could not be overlooked. The conversions of the world was going to be done by the Anglo-Saxon race, and the English tongue was going to be the one in which it would be proclaimed. The Anglo-Saxon race was divided into two great branches. The English was one branch. He was not appealing to prejudices, but Scotland was not a commercial nation and Ireland was making a great deal more fuss about other things. The other great branch was to be found on this continent in the American people. England was too small for her population, and an American visiting that country for the first time had said he was always afraid that he might step off. To compensate for her smallness the sails of England whitened every sea, and there was not a part of the world which was not brought into contact with her flag, that did not hear her tongue, and he thanked God for it, was not acquainted with her church. By the unspeakable folly of the American Congress the mercantile marine of the States was ruined. His country had a navy of rotten old hulks—which actually endangered the lives of the officers who went to sea in them. He did not think he could reasonably complain of that because it helped his argument, although he did not desire that the lives of any of the officers should be lost. The United States had no ships to carry their civilization to foreign lands, but they had just as distinct an indication of their mission—they had an influx from all nations and peoples from all parts of the world, and they did not need a ship to carry on their foreign mission. Their possibilities of converting the heathen to Christ were found right in their midst—in the thousands of warriors pouring into the port of New York or through the Golden Gate of San Francisco, coming in asking to be told the story of the Cross. Not an acre of territory in England but what was under a parish priest, but such a thing as a diocesan mission, on this side of the line was an impossibility. When he read the glorious achievements of such a man as the Bishop of Lichfield, ordained the first bishop of New Zealand, who, before he went to his final rest, was able to see five bishops operating in that same field, with a corps of native clergy, he could not help saying, "What hath God wrought and what magnificent results He has given us to encourage us in our faith." Those were the general principles on which the work of the church was going on. The speaker then gave a sketch of what they had done in the States in this work. By making every baptized member of the church a member of the missionary society they had incorporated the children in the society, and interested them in the work and ensured the co-operation of the laity. At the last convention of the church they made that body the general managers of the missionary society. He then referred to the discussion of that morning which he had listened to with great pleasure. The discussion was very encouraging, and an omen of the bright future before the diocese. A knowledge of the facts of missionary work and wants was all that was necessary to stir up Christian hearts. In proportion as the facts were laid before them would they be active. He went on to show that increased missionary activity in their church had killed the partisan spirit, and would do the same here. Before loving those whom they here called their dissenting and non-conforming brethren the first step was to learn to love each other and to abolish those mutual suspicions and distrusts which had darkened the life and cast a shadow upon the sunlight of their faith and hope. No diocesan convention that he knew of during the last eight years, and at the last three General Conventions, had any single vote of the whole house run according

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