

The Easter Monday Meeting was adjourned for one week, without the transaction of the usual business.

Deanery of Woodstock.

We are sorry that Mr. Lowndes, Rector of Prince William, is about leaving us. He has always taken a prominent part in our Deanery meetings and we will miss him very much.

Woodstock—*St. Luke's*.—The incandescent lights introduced into this Church several months ago are a great improvement on the displaced oil lamps. The Easter Services were, as usual, bright and joyous. The floral decorations, though not profuse, were very tastefully arranged. Both here and at the Parish Church the special Lenten Services were well attended.

There was a good attendance at the Easter Monday meeting held in *St. Luke's Church*, and everything passed off with the greatest unanimity. The Secretary reported a healthy condition of the finances, the amount received from collections being upwards of \$200 in advance of that of last year. The former Church Wardens, W. F. Dibblee and C. W. Raymond, were re-elected. W. F. Dibblee and B. H. Smith were elected representatives in the Synod and delegates to D. C. S., and W. M. Connell and Dr. J. E. Griffith their substitutes. A popular act of the new corporation was the raising of the Pastor's salary to \$1,000.

Wakefield.—This year, for the first time, the Parishioners of Wakefield took advantage of their privilege of Diocesan representation. On Wednesday evening, April 24th, they met after Service in *St. Peter's Church* and elected John Harper as their Representative in Synod, A. K. Neales substitute, and John Harper and A. K. Neales delegates to D. C. S. The Easter Service in this cosy little Church was hearty and the music good. The Chancel was nicely decorated with flowers and plants. The people of this Mission always take a pride and show good taste in their floral decorations.

Northampton.—Since last Christmas the few faithful of this Mission have enjoyed the privilege of a monthly week-day Service. There is no very suitable place here for holding Service. The first Service was held at a private house and the others in the school house, which, though very small, answers the purpose tolerably well. The congregations average about fifty. The responses are good and all join in the singing.

The Jewish Church.

PAPER NO. 2 READ BEFORE THE S. S. T. U., SEC. III.

The introduction read at the last meeting stated that the key to a satisfactory study of the Church under the Jewish dispensation was to be found in bearing in mind GOD'S two-fold design in His use of a Church or Visible Divine Society:

(1). The revelation of Himself to Man.

(2). The re-conforming of man to His Image and Likeness. In other words we must continually remind ourselves that our subject of study is "The development of *theology* and *morality* during the Jewish dispensation, and the continuity of this development throughout time, and thence throughout eternity."

There is an illustration in the Epistle to the Hebrews, which, when rightly understood, makes this idea of the continuity of development very real to our minds. The author of that Epistle says (Heb. x. 1, A. V.): "The law having a *shadow* of good things to come and not *the very image* of the things." Here the word for "shadow" is *skia*, which, says Bishop Wordsworth, quoting the Fathers, is better translated "sketch" or "outline," while *eikōn* here translated "image" is better represented by "painted picture." With this interpretation, what a perfect illustration does this passage become of the relative positions of the different stages of development. As S. Ambrose says (quoted by Bishop Wordsworth): "Umbra in lege; Imago in Evangelio; Veritas in Coelo." The Church during the Jewish dispensation is the "shaded outline sketch" preparatory to filling in; the Church during the Christian dispensation is the "clearly painted picture"; and the Church Triumphant will be "the reality."

We propose to consider the "*skia*" gradually being filled in, by the development of theology and morality, up to the point of time when *human nature is deemed fit for*, and *GOD reveals Himself* by the *INCARNATION*.

This paper will sketch the "*Development of Theology*" under the Jewish dispensation, leaving it to a following paper to treat of the "*Moral Development of Man*."

The question which naturally first suggests itself to us is: "Was there any definite moment in the course of the eventful history of the Israelites to which we may point and say, 'This was the moment of the birth of the Church?'" We know it was "when the day of Pentecost was fully come" that the Church began to exist in Her "*eikōn*" stage of development, and we naturally expect to find something similar to the event of Pentecost at