

Nor in all the epistle, nor indeed in all the New Testament, is there a single passage to be found to support your third principle, and I can say without fear of contradiction that in the apostolic church there was not a plurality of Elders to each congregation. I remain etc., T. G. P.

BIBLE CLASSES.

BY THE REV. EDWARD SOFTLY.

(Continued.)

Bible Classes are necessary and beneficial to those who have passed beyond the reach of the Sunday School, to retain them as scholars, or to those whom the Sunday School, for various reasons has not reached. They are an excellent preparative for the Confirmation Class, and a supplement to it, until the young people become married and settled; and by them, they may be made and retained as decided Christians, and intelligent members of our church. The method of instruction may be varied, according to the materials of which the class is composed. New matter of Ecclesiastical instruction, received in the same manner, and by the same rule, may be introduced; but always the great matter must be God's Word. With reference to the former I may remark, that with this object in view, I a few years ago prepared a Catechism, in which I embodied the teaching of our Church in contradistinction from that of the Papacy, in relation to the Church, and also the grounds for our Policy and Ritual, as distinguished from the practice of Dissenters, aiming thus at making our young people Scriptural, and intelligent Churchmen.

As to the study of Scripture by this method, I am glad to find that various classes of the community become interested therein, and thus in settled Parishes, there is an open door for a great work to be done, and such a division as that suggested and practised by Mr. Welsh may be practised with great advantage. Thus for young men and for young women, for married people, and for servants. In Missions however, (and I believe it should extend to them) the work must necessarily be limited to the young people, as a special object.

I am of the opinion, that if such practical matters were dealt with by way of a Clerical Conference, and more attention given to them in our Synods, it would be productive of the highest benefit to our Church.

I would suggest that the matter be taken up in a Clerical Conference, and after one discussion, a Digest and Report of the same by a committee after the approval of the Bishop, be recommended to the Clergy of the Diocese, or by vote of the Synod be put forth as a Diocesan scheme for general adoption in the working of the Church, and if so practised it would I believe be the greatest power for good that the Church as an organization, can hope to wield.

I may make here a supplementary remark. Many people have expressed to me, that the Bible Class has done their

souls more good than the public services of the Church or the sermon, and there are not a few whom I hope to meet in Heaven, who I believe have received their deepest impressions of religious truth, and felt the power of Divine Grace, for the first time, in the Bible Class.

Finally I may remark upon those by whom I believe this work is to be done. It is highly satisfactory to know that God has raised up and qualified, of the Laity, fitting men and women for this great and important work. I am sure that every faithful Minister of God's Word will whenever such a person appears, recognize his, or her gifts, and thankfully give to him, or her, the place of honour and post of usefulness for which the Great Head of the Church has fitted them; but I fear that such are few and seldom to be found. It is for the Clergy in the due and diligent discharge of the duties of their high calling, (to say the least) to help to furnish, such material. It is at the same time their highest honour and most painstaking and diligent, if not difficult duty, to be, what they are charged to be in our Ordinal, "faithful dispensers of God's Word," as well as of the Sacraments.

See also that part of the Exhortation in the "Ordination of Priests"—"For as much then as your office is both of so great excellency and of so great a difficulty," et cetera.

Undoubtedly the unfolding of the Word of God, is the greatest dignity, and at the same time the greatest difficulty of our office, and whatever aid we may receive in the discharge of it amongst our people, the onus for the discharge of the duty must rest upon the Clergy of the Church.

It is for them to recognize both these facts: First the main work to be done, and Secondly the high importance of this agency as a means of doing it.

At another time, I desire your permission to say a few words upon a kindred topic.

BOOK REVIEWS.

A SERMON PREACHED IN THE CHURCH OF ST. GEORGE THE MARTYR, TORONTO, on Sunday, November 19th, 1876, on occasion of the death of the Honorable John Hillyard Cameron, Q. C., Late Chancellor of the Diocese of Toronto. By A. N. Bethune, D.D., D.C.L., Lord Bishop of Toronto. Rowsell and Hutchison, 1876.

This Sermon from Rev. xvi. 18, is an admirable and worthy tribute to the memory of a worthy and illustrious man, by the Bishop of Toronto; who doubtless feels that he has lost the most reliable and judicious counsellor his Lordship could ever have had, and that the place he occupied can never again be adequately filled. We also feel that in the death of the Honorable John Hillyard Cameron, the Church in this country has sustained a loss, equally irreparable. The sermon bears abundant testimony to the late chancellor's purity and uprightness of intention, under many adverse and peculiarly trying circumstances. His uniformly sound and thorough attachment to the church began to manifest itself at an early period of his life; for it was, says his Lordship, nearly forty years ago, when the Diocesan Journal,

The Church, was under the Bishop's editorial charge, that Mr. Cameron sent a poetical contribution, referring to the Lord's Day, in which these beautiful lines occur:—

"O'tis a joyful thing to see the throng
Of cherub faces with their happy eyes;
To hear the words of God in breath of song
By young lips pour'd as incense to the skies,—
To know that there is truth, to feel that there,
From the heart's fulness, those sweet accents come,
Like angel voices on the sunny air,
 wooing the wand'ring spirit to its home."

His Lordship remarks that "While the mind and spirit that gave utterance to these words evince an inward piety, his after-life gave proof that amidst the toils and cares and conflicts of the world, he had thoughts and hopes beyond the world's contaminations. He was rarely I believe absent from the House of God or the Holy Communion. He always manifested a deep interest in what concerned the welfare and prosperity of the Church. He has given weeks in aid of deputations in our missionary cause; traversing for that end remote parts of the Diocese; and in words of thrilling eloquence, pleading the duty of extending God's Kingdom, and making known, far and near, the great salvation which is the purchase of the blood of Christ. He also took a prominent share in the establishment and government of our chief training school of the church, the University of Trinity College; and his zealous interest on its behalf, and the ability and wisdom of his ready counsels, gained for him at once—on the demise of Chief Justice Sir John Beverley Robinson,—the highest office it could confer, the Chancellorship of the university. In the arrangement and settlement of the Clergy Commutation Fund, he was indefatigable in his efforts. And while he gave his time and labor freely to place it on a secure foundation, and through his Parliamentary influence and exertions, acquired for it large amounts which, but for his efforts, would never have been obtained, he refused all remuneration, not only for his professional services, but for many expenses incurred. He took a leading part in the formation of the Diocesan, and the Provincial Synod, and was subsequently an active and useful member of both."

The last moments of a man to whom every Churchman in this country is so largely indebted, cannot be otherwise than deeply and sadly interesting. In reference to these, his Lordship says:—"It was a great satisfaction and happiness to me to have had the opportunity, after an absence of nearly a fortnight from town, of seeing him a few hours before his death. Although unequal to any conversation, he was quite conscious, and expressed very intelligibly his assent to the questions I addressed to him. This gave very comforting assurance of his resignation to God's will in the prospect of death so near; of his faith in the Divine Redeemer of the world; of his whole dependence upon Him for salvation."

"As a public man the loss of no one could be more deeply and widely felt. As a member of the church, to which with such fidelity and affection he always clung, none could be more missed, and none more lamented. But it is God's will, and we must meekly bow to it."

While we would express our convictions that the Bishop has not said one word too much in eulogy of the late Chancellor, we would only add that in this sermon there