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to form an opinion. In concluding he asks "Are you dissatisfied at this oft-repeated confession of my ignorance? This, in my judgment, is the half-shadow of Scripture, and here we may safely declare that faith ends in thick darkness. My commission is, as I think St. Peter saw his to be, to teach the Gospel on its positive side. The justice of God is now true and perfect, and beyond our grasp. The length, and breadth, and depth, and height of His love now pass our knowledge. The judgments of the last day will be thorough and final and perfect, as all else is with Him; and the scenery is designedly full of warning. Let our work be so to live that we may have the light of God in our hearts and escape the disease of horrors, which always gather around the thought of evil. Thus we may learn to entrust our beloved ones to the bosom of the Infinite Father, and wait till in His light we can see light.

CONCESSIONS OF "LIBERALISTS" TO ORTHODOXY.  
By Daniel Dorchester, D.D. Boston: D. Lothrop & Co., 1878, 8 vo., pp. 343. \$1.25.

If the last few years have wonderfully developed activity in the religious and the scientific worlds, and we have been at times startled or even troubled at the opinions expressed, which appeared as likely to upset all hitherto received and tenaciously grasped truths, as Sir Wm. Logan's discoveries in Canada unsettled some of the so-called "facts" of geology, yet we find wherever truth and faith have been assailed advocates and defenders have been equal to the emergency.

Though, as the wise man said, "of making many books there is no need, and much study is a weariness of the flesh," yet the pleasure in the birth of a really able work must be no mean compensation to the author, more especially when the work is appreciated, as was the case with this book—originally delivered in the form of lectures—which received the warm commendation of the Faculty and students of the School of Theology of Boston University, with a request for their publication.

The object of the author has been to gather out and present in a convenient and available form the utterances, in their more candid and lucid condition, of the profounder convictions of the hearts of those who, when beneath the influence of the evil genius of doubt, were led into the speculations of wildness, inspiring desperate and revolting utterances, and who, by their admissions, in their better moods, often go far to corroborate the essential truth of Christianity, lauding that system of faith they once ridiculed and denounced. The concessions are also drawn from the utterances of editors of denominational periodicals, or of persons authorized or assuming to speak for their respective societies. In all cases the parties quoted are the representatives ecclesiastically of those who are, more or less, opponents of that sound and true theology which has been especially subject to the assaults of speculation and unbelief, under the specious designation of "Liberalism."

This work will be found to be a convenient and useful hand-book upon those controversies which centre around such subjects as The Deity of Christ, The Atonement, and the now commonly discussed question as to the Eternity of Punishment.

The great change which is taking place in so-called Unitarianism encourages us to hope that by the enlightenment of the Holy Spirit the members of that body may be led to the acceptance of the orthodox faith of the ancient Church. Take for example an extract quoted on page 168, "For ourselves, then, we believe, with the great body of the Church of all ages, that the cross of Christ was necessary in order to the salvation of mankind; that man could have been redeemed, ransomed from the dominion of sin, restored to God, entirely reconciled and at one, his heart thoroughly cleansed from evil affections, and filled with filial love—a new creature, created anew in Christ Jesus, after the holy image of God—only by a suffering Redeemer."

The part dealing with Future Retribution and Restorationism is interesting and suggestive.

## OUR PARISH AND WHAT HAS COME OF IT—ST. STEPHEN'S, MONTREAL.

### CHAPTER V.

But to return from this digression to our narrative, it is proper to remember and fair to repeat that there was a member of the congregation a curiosity in his way, whose memory should be accounted precious by long-winded preachers, for he was singular and, I believe, honest in his opinion. No one had met with his like. He really seemed serious though he occasioned much merriment by saying that sermons to his taste could not be too long. However, his influence was as feeble as his opinion was absurd, and consequently he remained in a minority of one.

A good many young men used to attend our church, perhaps because our parson did not always loudly and uninterruptedly beat the monotonous tom-tom of some disputed or some accepted dogma. On the contrary, he assumed that the habitual attendants at church were generally in accord with the faith and teaching of the Church. Hence our parson was more prone to dwell on the duties of the life that now is, as a fitting school wherein to qualify for the life that is to come. His sermons included a good deal of ethical teaching, while his theology had a strong working man's backbone in it, for it was healthily interlarded with the philosophy of common life and every day duty, and such preaching was pressed home by the consideration that all have to bear one another's burdens. There was a strong human element in his sermons, which, though always plain, were never coarse. They were the honest offspring of a mind that seemed generally to be occupied with generous and charitable thoughts. The young men who had drifted to St. Stephen's might, I think, have been turned to useful account had parish guilds been revived at an earlier date, for they had reason to rejoice, alike in their youth, and were in a condition to blossom into earnestness. They were generally students at law having some taste for letters and some aptitude for writing. Many were "Scribblers after their kind," a small corps of "fellows in foolscap with ink facings," exclusive of Dr. Wright who has since taken Holy Orders. The group consisted of Mr. Penny, thereafter proprietor of the Montreal Herald and now a Senator of the Dominion; Mr. Chamberlin and Mr. Lowe, afterwards proprietors of the Montreal Gazette; Mr. Fennings Taylor, whose writings some of us have read; Mr. McGregor Allan, whose name we meet with in English papers; Mr. Alfred Welch, our chief musician; Mr. Sanborn, and others. Mr. Chamberlin has associated with Mr. John S. Hall as churchwarden when the historical address was presented to the Incumbent in 1852.

Before honour is humility. Mr. Chamberlin was one of the sympathetic waifs who strayed into the poor parish church of St. Stephen's. He was content to remain and to do the useful work that came in his way. We, on our parts, did not dream of the metal that was in tune. However, our quiet and unobtrusive church warden rose to be a member of the Legislature, an active officer of the militia, a reliable frontier commander, a colonel, a C. M. G., and the recipient of a sword publicly presented for distinguished services by the Governor General of Canada. This personal incident has a place, if not in our parish annals, in the recollection of some of our old parishioners.

Speaking of militia men, I am reminded of the regular forces. It so chanced that some of the officers of the Garrison, as a matter of choice, found their way to our church and were by no means indifferent members of the congregation. Incidentally I may mention that the "surplice question" had exerted a disturbing influence among the Churchmen of Montreal. The community was a good deal divided by the black and white factions, but somehow the trouble did not disquiet us. We were too stupid to understand why a clergyman should be obliged to read the scriptures in "one gown" and expound them in another and hence we did not succeed in vexing ourselves very much about the matter. However, the subject was not thus calmly viewed elsewhere. An officer of artillery, the son of a Devonshire magistrate informed me that the question was by no means an indifferent one, but rather "a burning one" where he was born. "My father," he

said, "is the lord of the manor, and in virtue of his family rights occupies the transept pew in our parish church. He takes no pains," he added, "to conceal his dislike of 'Henry of Exeter,'" as he called the Bishop of that Diocese. "I can tell you," continued the young lieutenant, "that my father comes down heavy on the Bishop on the surplice question, and you may depend on it that no one is allowed to preach in our church in any other than a black gown, for my father sticks to the old lines—he is very conservative." Then I answered, "You have no troubles at Easter." "Hav'n't we though?" said my artillery friend, "I should think we had; for our vestry meetings are managed with difficulty." "How's that?" said I. "It arises from the separation of the sexes." "The separation of the sexes!" said I, "is that a feature of your ritual?" "Oh, yes, that's been observed in our church far beyond the memory of man. We have the farmers' pew and the farmers' wives pew, then the farmers' sons' pew, then the farmers' daughters' pew, and so on to more remote degrees of affinity. The difficulty, it seems, was occasioned by the overflow of any of these grades; whether the crowded out fathers, for example, should displace their sons, or take lower seats." The story was suggestive and to me surprising, but it illustrates a remark that is worth remembering that the ritual of the Church of England is not uniform in England. My friend added that his father, a typical Churchman of "the good old times," would neither submit to surplices in the pulpit nor long sermons either, for when the preacher arrived at his seventeenth minute his father made his gold hunting watch snap like a steel trap. Two minutes after this caution were then allowed to elapse, when, if the preacher did not bring his discourse to a close, this fine hater of innovation rattled his private fire place with the poker, and kept up the row till the "Amen" fell on the velvet cushion. I fancy, on this point, the old squire is entitled to a good deal of lay sympathy; at all events the deed is approved, whatever may be said about the means, by a very large class of long suffering hearers. The father is now succeeded by the son, who has left the army, and is now a Justice of the Peace, but whether, with the estates, he has inherited the propensities, as well as the poker, of the old squire, is not known to

AN OLD PARISHIONER.

## Diocesan Intelligence.

### NOVA SCOTIA.

The triennial meeting of the Diocesan Synod of the Church commenced on the 14th. The session began with morning prayer and celebration of Holy Communion, in St. Luke's Church. At 2.45 p.m. the Synod met for business in the same church. His Lordship, the Bishop, presided.

The following clergymen were present:—Reverends John Abbott, W. J. Ancient, H. W. Atwater, F. J. Oxford, Ed. Ball, J. L. Bell, C. Bowman, R. F. Brine, P. Brown, C. Croucher, W. Cruden, W. L. Currie, Canon Dart, G. B. Dodwell, J. C. Cochran, J. Edgecombe, W. Ellis, P. J. Filluel, W. E. Gelling, Canon Gilpin, G. P. Greatorex, O. N. Grindon, W. H. Grover, Charles Grover, H. Hamilton, Dr. Hill, James Hill, H. Howe, A. D. Jamieson, A. Jordan, J. A. Kaulback, A. C. MacDonald, J. Manning, Canon Maynard, G. McCawley, A. Merkle, J. T. T. Moody, D. C. Moore, Dr. Nicholls, J. W. Norwood, J. Padfield, S. R. S. Parkinson, J. D. Ruggles, J. P. Sargant, R. Shreve, C. M. Gills, D. Smith, H. Stamer, H. Sterns, A. J. Townsend, Canon Townshend, R. J. Uniacke, R. Uniacke, jr., Dr. White, L. M. Wilkins, R. Wyllie.

P. E. Island.—G. W. Hodgson, T. Johnston, O. S. Noonham, A. Osborne, T. Richey. The following lay delegates presented credentials and took their seats:—Bridgetown, J. Taylor Wood; Bridgewater, Enos A. Vienot; Charlotte town, P. E. I.: Ed. J. Hodgson, W. Morson; Cherry Valley, P. E. I., W. S. Cotton; Chester, O. W. McNally; Cornwallis; R. Starr, Wm. Smith; Dartmouth; Aylwin Creighton; Digby, Hon. Judge Savary; Falmouth, Hon. P. C. Hill; Glace Bay, C. B. S. Shreve; Halifax, St. Luke's: