

nity should be afforded for the full consideration of a subject in which all persons are more or less interested, and for the presentation of their objections by those who are opposed to any change; that no such opportunity has been afforded with respect to the Bill now before your Honourable House, and that for this as well as the other reasons herein set forth it should be rejected.

And your Petitioners will ever pray, &c.

We venture to say that anything more scandalous has never been introduced into the Canadian Legislature than the bill to which this petition refers. If we allow all that can be claimed for a difference of opinion in reference to one of its provisions, there can be no possible ground for such difference in reference to the other provision. Whatever may be the interpretation put upon the different portions of the eighteenth chapter of Leviticus, the principles it contains are meant for the world. From the 27th and 28th verses it is abundantly plain that one of the enactments which the Bill now before the House proposes to make law in Canada is precisely one of those "abominations" in consequence of which the Land of Canaan was defiled, and "spued out" the nations that were there before the arrival of the Israelites. The exception required to be observed in the case of the brother's widow, given in Deut. 25 : 5, is shown by the next verse to be of a municipal and local character, applying only to the Israelites; and it is remarkable that in this case the physiological law which was doubtless the reason of the general prohibition, does not apply in the case of the exception.

No time should be lost in getting petitions similar to the above circulated, signed, and sent for presentation to the Legislature.

#### BOOK NOTICES.

A DAY WITH CHRIST—By Rev. Samuel Cox. New York: E. P. Dutton & Co. Toronto: Rowsell & Hutchison. 12 mo.: ch. pp. 248. Price \$1.

The title of this singularly attractive book is taken from the narrative of the event of one day, as recorded by the synoptics, and in the nine chapters which form the volume the attempt is made—and very successfully, too—to give us a conception of what the life of Christ was like. A day taken as a fair sample of all His days on earth, rich in instruction, and replete with works of healing and grace.

The day is selected from His life in Galilee, during the first year of His manifestation, a day like many others, and of which, as of others, we have only an imperfect record.

The chapter on *The Healing of the Demoniac* is well worth reading, as may be seen from the following extract (p. 225): "The demoniacs came under the influence of the evil spirits which 'possessed' them, by indulgence in sins which impair and derange the nervous structure, as, for example, drunkenness, licentiousness, intemperate and passionate temperament. The natural sequence of events in these mysterious cases would seem to be this: first, sins are committed which tend to weaken and derange the nervous system; then, through the levelled and unguarded avenue thus opened to him, the evil spirit enters and takes possession of the enfeebled powers; and, last of all, the demon, once in possession, urges its miserable captive to fresh deeds of vice or crime, acts directly or indirectly on the deranged nerves of sensation, feeding and fanning every evil lust, throwing the whole man into an even deeper and more fatal disorder."

Other curious phenomena in connection with the processes impairing spiritual health and peace are also described.

GATE OF PARADISE: A Dream of Easter Eve. New York: E. I. Dutton & Co. For sale by Rowsell & Hutchison, Toronto.

This beautiful little allegory is a perfect gem. It is got up in a thoroughly unique style, and is an exceedingly interesting story. It will be read with a great deal of pleasure, and will form a most suitable present for the season to which it refers. The custom of making little presents at Easter is one that cannot be too strongly recommended and we have no doubt that this little brochure will be extensively adopted for the purpose.

#### CHURCH THOUGHTS BY A LAYMAN.

No. 20.

##### ECCLESIASTICAL CEMENT.

ON Sunday, the 7th inst., the city of Toronto witnessed a unique, not to say strange spectacle in its little ecclesiastical sphere of dissent; a spectacle very edifying, but not in the manner, nor still less on the grounds, its managers intended. Occurring simultaneously with the excommunication of certain more impulsive than wise members of a Wesleyan choir for sharing an amateur theatrical entertainment, it affords a highly dramatic illustration of the need of some to remove beams out of their own eyes before seeking to cut out the mote in the eyes of others, for no stage ever presented a more genuine display of acting than the spectacle in question.

The discussion which has been going on in this journal and in others on the question as to whether Christ's Church is, as we put it, like a collection of joints on a meat stall or still a living body, has produced a propound disturbance in the minds and consciences of those who refuse to believe in the sincerity of our Lord when He spoke of His Church, as an indissoluble unit, and who make a mock of His apostle who declared that sacred organism the Church to be a living organic body analogous to the human frame in variety of members, but still a living body with "one Head, even Christ." Conscious of the sin of division, stung to the quick with the logical reproaches of the Church's champions, the ministers of schism have hit upon a device for hiding their shame and salving their consciences, a device which were it not the aggravation of sin, by an attempt to conceal it, would be ludicrous.

They arranged that on the Sunday named the pulpits of their sects should each be occupied by a preacher who considers the ordinary teaching of that pulpit contrary to or without warrant of Scripture! Presbyterian pastors were set to feed Methodist sheep, and Baptist teachers to instruct the, in their opinion, unbaptized Congregationalists. Congregationalists which for fifty-one Sundays this year will listen to sermons based on Calvinism, on this one day heard the expositions of a divine who deems that system utterly opposed to God's Word, and Wesleyans and Presbyterians who baptize infants were taught "on this occasion only" by Baptist divines who would not suffer even the pastors whom they allowed to feed their flocks last Sunday but one to sit down with them as fellow believers at the Table of the Lord.

We should like much to have set for these sensationalists their texts, we would have not embarrassed them by those Scriptures which their different systems ignore or explain away, but would have required each preacher to expound the passages on which his peculiar notions in theology or Church government rest. We should then have had a test of the honesty of this singular demonstration: Methodists would have heard Arminian

views held up as unscriptural and dangerous; Presbyterian pulpits would have rung with denunciations of the tenets of Calvin; Baptists would have been startled to hear that God's Covenant was meant to include infants; and Congregationalists would have listened with indignation at the idea of their being a Church made up of an aggregation of inter-dependent Churches.

Such an experience would have put an effectual extinguisher upon this "pulpit exchange" movement, it would have raised an internecine war amongst these sham allies, compared to which our little squabbles would have dwindled into the insignificance of a domestic iff compared to a street fight.

But this movement not only reveals the "aching void" felt by those schismatic organisms, the painful consciousness that they have cut themselves off from Catholic unity and life, but tells a sad story of the growth of theological latitudinarianism which has ever, and must ever, result from sectism. The "exchange of pulpits" idea teaches us this, that those very specialities, those half truths, which caused these sects to go off into schism from Catholicity have lost their hold on the present generation. Were we to be asked for a formula to express briefly what this movement sets forth, we should say that it might truthfully be put thus: "One Church is as good as another;" the necessary implication being that Christ's Church having been disrupted the fragments may impose themselves on a scoffing world, as an unbroken structure, by sticking themselves together by a new patent ecclesiastical cement invented A. D. 1860.

If the unity is a real vital one between these so-called Churches why is it only made visible one Sunday per annum? If the hypothetic union is a living condition of these sects why do they move in different spheres, exercise independent powers of discipline, government, Church authority, and keep up distinctive and irreconcilable teaching fifty-one Sundays in the year out of a possible fifty-two? The existence of these separate ecclesiastical bodies involves an enormous, prodigal, wicked waste of Christian energy and money, and an equal growth of most anti-Christian rivalry, jealousy, display of worldly strength and sectarian selfishness. In the city of Toronto the sect system causes at least a waste of \$50,000 yearly. We say waste, for all the work of the Church, all the pastoring and teaching needed by the city could be far better done by the Catholic Church than is now done by all the agencies at work, at a cost less than at present is involved by, we repeat, fifty thousand dollars per annum.

If we pass into the country this waste is proportionately higher, indeed in some towns and villages the expense of keeping up the sect system is a scandalous outrage, an intolerable burden to those engaged in this godless rivalry of Churches, a rivalry as keen and worldly as between two stores. That a sense of shame is felt by the sects is evident by their dramatic attempt to blind the outer world to the fact of these abominable divisions. Unbelievers, and believers too, whose mental vision is not dulled by sectarian prejudice will ask, if these preachers can sink their differences to-day why not to-morrow, and if on one Sunday why not altogether? That question "why not?" will sound like the tap of a hammer on a drum, the response will tell of hollowness and wind. We shall doubtless be reproached for so severe a judgment upon apparently a well meant endeavour to secure, a genuine groping after the lost chords of Church unity. We reply in the words of an eminent Nonconformist, the Rev. W. R. Dale, in his treatise on the

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