

ignorance. Now, the laity have the means of getting the books, and also the means of withholding them from the clergy, by keeping their stipends so low as to render it impossible for them to purchase them. We are no advocates for the return of the former state of things, nor do we think that the clergy of the present day ought to be punished for the sins of those of bygone ages. In the present state of things, the clergyman, instead of being the leader in intelligence and learning in his parish, which he is intended to be, and ought to be, often finds himself far behind, following in the wake of his intelligent and educated laymen.

In many of our public schools, some twenty years ago, especially in the country parts, the people willingly employed the teachers, provided amply for their salaries, and yet rendered all their efforts at teaching abortive, by persistently withholding the means of teaching, obtainable at a trifling outlay—the apparatus. This is the case with many of our clergy, with the exception of the ample provision for salary. Their congregations, in many cases, give them the bare means of subsistence, but not the means of effective preaching or instruction. How soon does the body become lean and attenuated, if not properly nourished with wholesome food? But scarcely sooner than the mind becomes *tabula rasa* unless properly supplied with necessary literature.

No congregation, whose minister is so situated as to be unable to provide himself with the necessary books, could make a better investment for their own spiritual benefit than to make a special provision by which he might add, at least, forty or fifty dollars worth of books yearly, to his stock. Not only has this never yet been done, but we know clergymen who have had most of their scanty supply of books borrowed by members of their congregations, and many of them never returned.

We heartily commend the example of Mrs. Spurgeon, and those acting with her, for the imitation of our own people, and if our recommendation should be well carried out, we shall hear less of dull sermons than we do at present. "As iron sharpens iron," so do intercourse and exchange of sentiments brighten each other. This exchange of thought, however, where no personal intercourse exists, can only be had by means of books and periodicals, and it is both the duty and the interest of congregations to see that their ministers do not lack the means of supplying this long and much-felt want.

INFIDELITY.

Whilst we are quarrelling about views of religion, we are in great danger of losing sight of religion itself. We afford to the infidel, who looks on with satisfaction, a triumphant justification for his infidelity. We are too much engaged in maintaining our hair-splitting shades of opinions to be able to observe that infidelity is taking, or rather has taken, a deep hold of many around us.

We have not had time or inclination to qualify ourselves to cope with the mighty foe. A public lecturer, in the interests of infidelity, lately stood before an intelligent audience in your Christian city, and declared that "there is no personal God," and that the prophecies "were written after the events they predict happened," and no one offered a reply. It may be said, and with truth, that the questions involved have been discussed over and over again, and always with advantage to the side of truth. But it may be said with equal truth, that the Gospel has been preached over and over again, and still the need of preaching it is rather increased than diminished.

My experience of practical infidelity is chiefly among English Artisan Emigrants, who seem to have had systematic training, in the usual arguments by which that beclouding science—for science it must be called, seeing it is the religion of philosophers—is maintained. Having been led for some years to give considerable attention to the study of this subject, I contemplate, with your permission, giving in the *CHURCHMAN*, a short series of concise notes on infidelity. My object simply is to endeavour to lead to a more general study of the subject, in all its bearings—with a view to the defence of our holy religion—especially among the younger clergy.—L.

LOVE OF SIN THE CAUSE OF INFIDELITY.

The great cause of infidelity our Lord has given in these words: "Men love darkness rather than light, because their deeds are evil." And St. Paul prayed to be "delivered from wicked and unreasonable men." The religion of Christ is so pure and holy in itself, apart from the fact of its being a Divine Revelation, that none but "wicked and unreasonable men" could possibly oppose themselves to it. And amongst some of those who have laboured in defence of infidelity, in opposition to Christianity, we may distinctly trace the operation of this cause. For instance, this may be seen, in the impure imagination of Gibbon, who was unable to restrain his puriency even amid the learned researches of the historian; in the sensual confessions of Rousseau, in the immoral doctrines of Hume, and in the degrading blasphemies and vices of Paine. In these cases we can trace the origin of their disbelief to their love of sin. The Word of God was against them, and they were against the Word of God. Unbelief and immorality are nearly allied.

And, besides, no infidel has ever attempted to show that obedience to the precepts of the Gospel, whether they be what we claim they are or not—Divine, can possibly be hurtful to the individual soul, or to mankind in general. They teach nothing but what is calculated to honour God and benefit mankind. They authorize no crime. They dissuade from every vice. They plead for every virtue. There can, then, be no possible danger in embracing such a religion as this. But if Christianity is true, infidelity must

be false. And if such infidelity is founded, not on ignorance, but on pride, obstinacy, and the love of sin, let the unbeliever look to the consequences, for "God is not mocked."

BOOK REVIEWS.

CHURCH WORK. A monthly pamphlet of facts, notes, and instruction. September, 1876. Editors, the Rev. J. D. H. Browne, Sackville, N.B., and the Rev. Edwyn S. W. Pentreath, Moncton, N.B. Published at Sackville, N.B.

This magazine contains a variety of matter relating to the church, in its various aspects, including a number of selections both interesting and instructive.

INDUSTRIAL CANADA. The duty of development, and how to accomplish it. By A. Baumgarten, Ph. D. Montreal: "Gazette" Office, 1876.

The writer of this pamphlet endeavours, with commendable patriotism, to induce the people of the Dominion, not to depend so much upon grain exportations and lumbering, but to turn their attention to the cultivation of other industries. He shows very satisfactorily that, in the present day, no civilized country can exist for any length of time, solely on the basis of the two branches we have mentioned. The suggestions given by the writer are deserving of very attentive consideration.

A CONTROVERSY ON INFANT BAPTISM, held in Orillia, in January, 1875, between Mr. John Torrance, a Baptist preacher, and an Anglican priest. Toronto: For sale at Rowsell & Hutchison's, and at Wil-ling & Williamson's.

We scarcely think that public theological discussions do much good, although we like very well to read the arguments advanced on either side. They are apt to be a mere trial of skill between two individuals; and irrespective of the merits of the general question, we have no hesitation in saying that, if the addresses of the two combatants are correctly given in the pamphlet, the Anglican priest has decidedly the advantage. Nor can there be the slightest doubt in any unprejudiced mind, that the position of his opponent cannot be sustained.

SECOND EDITION.—CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY. An Annual Register for the clergy and laity of the Anglican Church in British North America. Edited by C. V. Forster Bliss, Ottawa, Canada.

We are extremely glad to find that a second edition of this extremely valuable book is to be published. As it is the only work of the kind, and is thoroughly reliable and got up with great care and attention, we refer to it a fair number of times every day. The Metropolitan remarks that, "It is exactly what we wanted for our church in Canada." We also gladly endorse the following notice of it which is given in the *Halifax Church Chronicle*:—"We would urge our brethren in the ministry, to give the Editor all the assistance in their power, and to do so with as little delay as possible, as we note it is his intention to have the work appear before the 1st of January, and to do this he will require to have prompt replies from the clergy whom he may have occasion to address. A reliable work of this kind has long been wanted in Canada, and now that we have the prospect of having one that in all respects suits our wants, we should heartily encourage it. The great mass of work brought into presentable shape in this little volume, requires much labour in its preparation, and the price charged for the book, one dollar, is surely