

on the change of our social status, pressed heavily on the Clergy, and especially on those who are required to occupy, what we are accustomed to consider as settled Missions. To send a Missionary into a district without any support whatever, is—as it has been proved,—sending him into *exertion* and *trouble*, and has the effect of bringing him before lukewarm christians, not as “the bearer of glad tidings of great joy,” but as a hireling who desires their alms in exchange for his services. Among a large body of those who are not of us, this very evil was foreseen, and we may well take a lesson from them in this particular. We believe that we are correct in stating that “the Voluntary Principle” as understood by the Wesleyan Body, is precisely that which the Church Society desires to adopt. It is a very prominent feature in their plan, to refrain,—from thrusting, as it were,—the Missionary on the bounty of others, to whom they are sent, and whom they desire to influence by the doctrines of Christianity which they proclaim. Their Voluntary Contributions are all centred in larger districts, and even the larger districts are obliged to contribute to the great conference in England, so that the Missionaries sent out by the Wesleyan Conference are certain of their stipends, and are not left entirely to depend on the free-will offerings of their congregations. Experience already demonstrates that it is only by such simultaneous action, by such a system of centralisation, that the Church can hope to make any immediate progress, and unless our people are quite prepared to enter upon the duty of building up and strengthening the Church of their Fathers, we must expect to see nothing but feebleness, where there should be energy and life. It is indeed high time for us to awake out of sleep, we have before us a holy work to accomplish, let no Laodicean lukewarmness cause us to be spewed out of the Lord’s mouth—let us give our attention to the work before us, and consider how we may best carry out the plan by which it is proposed to organize the whole scheme of ministerial support. A careful consideration of it will serve to shew that the ultimate accomplishment of the purposes for which it is established entirely depends upon the general and hearty co-operation of the Diocese at large. It is only by a simultaneous and earnest movement of the several parishes and districts, that we can hope to succeed in attaining the desirable ends which all have at heart. Nor must it be forgotten that the essential feature of the constitution of the Board is, its *Diocesan character*; it is not representative of local interests, but, embracing the whole church by representation, and election, it becomes at once deprived of a very objectionable feature,—that of selfishness,—and invites the hearty sympathy of all classes. The introduction of the Railroad, and the facility thus given to locomotion, in this instance as in all others, removes many of the most serious objections which were wont to be urged against centralisation, while on the other hand, it has materially increased the advantages which flow from united action. Guelph and Brockville, Orillia and Fort Erie, are brought nearer to the Bishop’s Cathedral City, than the Missions now lying within twenty miles, were ten years ago, and in some cases are now, and communication from all parts of the province is so certain, that distance can hardly be taken into account—all these positive advantages tend to bring out in bold relief, and of necessity, the peculiarities of our beloved Zion, and urge upon us with increasing force the full development of that unity which instructively shows itself in the life, and in the action, of the one Catholic Brotherhood. “Bear ye one another’s burthens, and so fulfil the law of Christ,” is a precept which constrains us to dwell together in unity, to be as Jerusalem of old “a city that is at unity,” and to be one fold under the one great shepherd. If christian men will thus combine their interests, and magnify the Kingdom of Christ, if with heartfelt sincerity they put forth their energies to build up that most holy faith which has made their nation and their name mighty in all the earth, then may we expect to see a

blessing rest upon this land, and the glory of the Redeemer lighting upon it. To accomplish this, we must commence and carry out all that we undertake to perform, in the name, and in the strength, and in the glory of Him who is both Priest and King over the church.

It is now the bounden duty of every Clergyman in this Diocese heartily to interest his people in the cause of missions, and it is more than ever the duty of the Church Wardens and Synodmen actively to aid the Clergy in stirring up the zeal of the people on this behalf. In every Parish and Mission the organization is perfect, and needs but to be set in motion, in order that the good work may be carried on. Surely, with a staff of competent Lay delegates and Church Wardens, together with the Parochial Branches of the Church Society, every individual Parishoner may be reached, and his mite or his abundance secured. Zeal is the requisite, earnestness in religion, the moving cause which must bring us success. Let those who are wealthy give of their wealth to the great missionary movement: that the destitute and starving people of our back townships, may be supplied with the bread of life, and hear the glad tidings of salvation proclaimed, in districts which have never yet heard the sound of the gospel, and in which are living old white haired men, who for thirty and more years have been shut out from those Christian Sacraments, and those blessed privileges which are so necessary to the life and eternal salvation of man.

There is not a Parish or Mission in the Diocese too poor to contribute, and scattered over the Provinces are christian hearts anxious to do good to the cause of Religion: let one and all come forward and help the work. Who will give the first hundred acres to the Mission Fund, and who the first tithe of his increase?

Literature.

Topography of Jerusalem. By James Fergusson, in Dr. Wm. Smith’s Dictionary of the Bible. (London: Murray. Boston: Little, Brown & Co.)

We do not hesitate to revert to this invaluable work, although it has formed the subject of a previous notice in these pages, because it is in fact a collection of treatises by various writers, each of which might fairly claim separate mention. We wish to direct especial attention to that on the Topography of Jerusalem, because the contents of it are probably altogether new to most of our readers, and, if fairly established, throw an entirely new light upon many of the most sacred parts of the sacred narrative.

No city in the world can ever be so much upon the lips and in the thoughts of men as Jerusalem. All that we can learn about it is invested with an interest which no other spot of earth can hope to claim. Upon one of its hills had rested the shekinah, upon the other was planted the cross, it was the City of God in the past, it is the ever-recurring type of the City of God of the future. The main features of its topography—its rocky eminences cut off by deep ravines from the surrounding hills, have been familiar to us from childhood: the very names they bear, Zion, Calvary, Olivet, are among the sacred words of all christian languages. But the actual identification of existing localities with those of history has given rise to some of the most perplexing questions of topographical science. Traditions conflict with one another as well as with the exigencies of the historical record, and hitherto the only reasonable conclusion has been that of Dr. Robinson, that the site of the holy places is lost in impenetrable mystery.

A new method of enquiry, however, added to some new data, has enabled Mr. Fergusson to invest an entirely new set of conclusions with the character of demonstrations. He begins by showing that the traditions upon which the present topogra-