

most powerful motives of human nature. To reach these is the privilege of religion alone. And those who trust that the Future can ever be built on science and civilization without religion are attempting to build a pyramid of bricks without straw." He thinks the solution of the difficulty is "a non-theological religion." But what sort of thing that could possibly be would appear to be almost beyond the power of conception; as, to most minds the terms of the expression are contradictory. The same writer, however, explains himself by saying:—"We mean by religion a scheme which shall explain to us the relations of the faculties of the human soul within, of man to his fellow men beside him, to the world and its order around him. Next," he goes on to say, "that which brings him face to face with a Power to which he must bow, with a Providence which he must love and serve, with a Being which he must adore,—that which, in fine, gives man a doctrine to believe, a discipline to live by, and an object to worship." Now if this is the best explanation of the system which is intended to supplant revelation, all we need say about it is that it is one of the most remarkable statements we have ever met with. He further adds, by way of completing the inconsistency:—"What is new in our scheme is merely that we avoid such terms as 'Infinite,' 'Absolute,' 'Immaterial,' and vague negatives altogether, resolutely confining ourselves to the sphere of what can be shown by experience, of what is relative and not absolute, and wholly and frankly human."

To the first part of this extract we have always understood the term "morality" would apply. But when the writer next brings us to a Power to which we must bow, we confess we become bewildered. For this power we are further told must be merely human, for the writer confines himself exclusively to that. We are to love a Being Who has shown us no characteristics that could possibly inspire that feeling. We are called upon to adore a being no higher than ourselves! But these writers evidently cannot do without borrowing from a system, while they reject what is peculiar to that system. With all the mysteries and difficulties of revelation, we can only conclude that the system has yet to be discovered which has fewer difficulties than it; or which better meets the yearnings of man's nature.

BOOK REVIEWS.

THE CANADIAN MONTHLY and National Review, May, 1877. Toronto: Hart & Rawlinson.

In this number are some papers which require and deserve attentive consideration. The serials are continued from the last number. "The pulpit and revivalism" contains some good suggestions as to the cultivation of extraordinary means to the neglect of the regular ministrations of the Church. "The schools of Italian Art" is the first instalment on a subject which will prove eminently useful. The remaining papers are quite equal to those of former numbers.

BELFORD'S MONTHLY MAGAZINE.—May, 1877, has an excellent variety of exceedingly interesting papers.

Diocesan Intelligence.

FREDERICTON.

(From our OWN CORRESPONDENT.)

ROTHESAY.—An interesting temperance gathering took place on the 17th inst., in the parish of Rothsay, the Rev. F. Almon and G. Richie, Esq., delivered addresses. The music was contributed by Miss Hall, Miss Fairweather and John Partridge, Esq. The Rector, the Rev. Francis Partridge presided, and in a few appropriate words at the close, referred to the good feeling and harmony prevailing in the parish, of which the meeting was an illustration.

ST. JOHN.—A very enjoyable concert was given last week in aid of St. Mary's Church, Waterloo street. The character of the music was excellent. Besides choruses, quartettes, and trios, solos were sung by Messrs. M. F. Mauks and J. Wilson, and G. St. Eardly Wilmot. A pleasing feature of the entertainment was the piano-forte duets of Miss Garrison and Prof. DeVine. St. Mary's is a chapel of ease in St. Mark's parish, and the only church in the city in which the seats are free. For this reason it deserves the sympathy and aid of all advocates of free seats in God's House.

The Diocesan Synod.—The following notice has been addressed by the Secretary of the Synod to the clergy and lay delegates:—"The Synod will meet on Wednesday, July 4th, 1877, at 9.30 a.m., in the Madras schoolroom, Fredericton, previous to which Holy Communion will be celebrated in the Cathedral at 7.30 a.m. The clergy are requested to forward the certificates of the election of Lay Delegates in the form provided in article 11 of the constitution; together with the accounts due from their respective parishes to the Contingent Fund, to the Secretary of the Synod, on or before the first day of the annual meeting of the Synod. By article viii of the constitution lay representatives are not entitled to sit in or take part in the proceedings of the Synod until such amount be first paid."

MONTREAL.

(From our OWN CORRESPONDENT.)

MONTREAL.—A meeting of the vestry of Trinity Church took place on the evening of the 23rd ult., Mr. Joseph Jones in the chair. The business before the meeting was the choice of a rector, and after discussing the question it was agreed upon, that the Rev. W. B. Curran be conferred with and an offer of \$1,600 a year be extended to him as his salary in case he decided to take the rectorship, and it received the sanction of the Metropolitan.

The Rev. J. P. Dumonlin, rector of St. Martin's is expecting to take a tour of two months in the old countries for which he will set sail shortly.

On the 23rd inst., St. George's Day, at 9.30 p.m., a very large congregation assembled in St. George's Church, made up of the members of the St. George's Society, the English Workingmen's Society, and others.

The Rev. R. W. Norman preached an eloquent and able sermon, taking for his text the 3rd, 4th and 5th verses of the 135 Psalm. He gave a good exposition of the duties that devolved on Englishmen and their descendants, showing that as God's mercy and blessings were very marked and great on England's people, so should the duty of spreading the glad tidings of the gospel be considered great by them. Mr. Norman paid a high compliment to the loyalty of Canadians, which he said was of the "True old-fashioned Type," and he showed that as Britain's colonies ramified themselves in all directions over the globe, whether dependent or otherwise, they all gave willing allegiance to the Mother Country and were proud to look back to England for the old stem of ancestry. That the Anglo-Saxon race was a prosperous one, beyond a parallel, and its facilities for its adaptation, diffusion, and tenacity were shown not only in its commercial prosperity but also in higher aims. It had conveyed the gospel of Christ and the Bible to all other races.

Mr. Norman brought up the theory that the ten lost tribes of Israel were to be found in the

Anglo-Saxon race and recommended the study of the subject to the careful and unprejudiced consideration of his audience. As far as he had been able to examine the question the theory afforded the only satisfactory solution of the Old Testament prophecies. He referred to some of the arguments in favor of this view showing that their national responsibilities would be elevated and increased if such were the case—and that it would be a most powerful aid in the conversion of the Jews proper and in utilizing the fragments of the mysterious Israelitish nation. If all such conjectures, however turned out erroneous, yet the investigation of the subject would confer good, in directing the mind to Biblical research.

In conclusion Mr. Norman bore testimony to the great good wrought by the St. George's Society, and asked a larger membership for it. During last year the expenditure in charities was \$1,220, and as the business depression still continued, and many sad cases of want yet existed he asked for more generous support to the society's operations.

After the sermon a collection was taken up. "God save the Queen" was sung and the congregation was dismissed.

ONTARIO.

BELLEVILLE.—We quote the following from the Kingston *British Whig*, of April 27th:—"The DOMINION CHURCHMAN has a very pungent article on the existing troubles between the Rector and the congregation of St. Thomas Church, Belleville. We give the article in question, because it is well written, and because it deals with the matter like an impartial journal should. Those in Kingston, who have St. Thomas Church on the brain, should read and ponder."

CATARAQUI.—On the 29th ult., the Lord Bishop held a confirmation at Christ Church. The Rev. H. Wilson said evening prayer, the very Rev. the Dean, reading the lessons and the former part of the Order of Confirmation. Nine persons were confirmed. The Bishop expressed his gratification at seeing so large a number of persons present. He showed the Divine origin of confirmation, and referred to the practise of it by the Apostles. At the conclusion of his impressive address fifty members of the Church partook of the Holy Communion.

TORONTO.

ERRATUM.—In last week's issue, page 210, Toronto, *St. Luke's*, for Miss S. Storie, read "Miss Jennie Stovin."

THE BISHOP OF TORONTO will, D. V., hold Confirmations during May and June, as follows:—

Mimico,	Sunday,	May 13, 11 a.m.
Etobicoke,	"	" 13 8 1/2 p.m.
Weston,	Tuesday,	" 22 10 a.m.
Woodbridge,	"	" 22 7 1/2 p.m.
Castlemore,	Wednesday,	" 23 11 a.m.
Tullamore,	"	" 23 7 1/2 p.m.
Grahamsville,	Thursday,	" 24 10 a.m.
Brampton,	"	" 24 7 1/2 p.m.
Churchville,	Friday,	" 25 10 1/2 a.m.
Streetsville,	"	" 25 7 1/2 p.m.
Springfield,	Sunday,	" 27 11 a.m.
Dixie,	"	" 27 8 p.m.
Charleston,	Thursday,	May 31 7 1/2 p.m.
Honeywood,	Friday,	June 1 8 1/2 p.m.
Whitefield,	Saturday,	" 2 11 a.m.
Mulmur,	Sunday,	" 3 10 1/2 a.m.
Adjala,	"	" 3 3 p.m.
Alliston,	"	" 3 7 p.m.
West Essa,	Monday,	" 4 10 1/2 a.m.
Mono, St. Paul's,	Tuesday,	" 5 10 1/2 a.m.
" St. John's, old "	"	" 5 4 p.m.
Sandhill,	Wednesday,	" 6 11 a.m.
Bolton,	"	" 6 7 1/2 p.m.

Toronto, April 9th, 1877.

THE BISHOP OF TORONTO will, D. V., hold Confirmations in the City of Toronto on the days mentioned below:—

All Saints,	May 20, 11 a.m.
St. Bartholomew's,	" 20, 7 p.m.