

engravers, watchmakers, and many others, such as cotton spinners, dress-makers, present either awkward movements in limbs, or eyes, or are sickly or sallow looking. Such parties are commonly affected with indigestion, giddiness, headache, diarrhoea. Merchants, storekeepers, lawyers, writers, &c., pass weeks without exercise in the open air, and when opportunity offers, they have lost the inclination. These parties suffer from indigestion, costiveness, cancer of the stomach, and stagnant circulation of the blood and all its attendant maladies. Now there is no remedy for the evils referred to, but taking advantage of the summer, and enjoying as much bodily exercise and out-door recreation as possible. It is quite a mistake to consider the labours of the day as equivalent to exercise. Work of any kind is a more routine process, carried on with but little variety of circumstances, and a mere change of scene and air are beneficial. To derive the greatest amount of benefit from exercise, it should be combined with amusement, and thus a botanic and rural hunt is both pleasurable and recreative. If this important fact was borne in mind by parents, teachers, and employers, fewer would be the victims to licentiousness, drunkenness, and disease. Athletic sports, and out-of-door exercises of every description, are no less conducive to the perfect health, of the young of both sexes. Wherever there is physical depression, there must be a disposition to resort to mental, moral, or injurious physical stimulants.—*Farmer and Mechanic.*

FRUITS OF EARLY RISING.—The Rev. Albert Barnes, in the preface to his last volume, "Notes on the Revelations," has the following highly instructive and valuable remarks:—

Having at the time when these Notes were commenced, as I have had ever since the charge of a large congregation, I had no leisure but I could properly devote to these studies, except the early hours of the morning, and I adopted the resolution—a resolution which has since been invariably adhered to—to cease writing precisely at nine o'clock in the morning. The habit of writing in this manner, once formed, was easily continued, and having been thus continued, I find myself at the end of the New Testament.—Perhaps this personal allusion would not be proper, except to show that I have not intended, in these literary labors, to infringe on the proper duties of the pastoral office, or to take time for those pursuits on which there was a claim for other purposes. This allusion may perhaps also be of use to my younger brethren in the ministry, by showing them that much may be accomplished by the habit of early rising, and by a diligent use of the early morning hours. In my own case, these Notes on the New Testament, and also the Notes on the Books of Isaiah, Job, and Daniel, extending in all to sixteen volumes, have been written before 9 o'clock in the morning, and are the fruit of the habit of rising between four and five o'clock. I do not know that by this practice I have neglected any duty which I should otherwise have performed, and on the score of health, and, I may add, of profit in the contemplation of a portion of a divine truth at the beginning of each day, the habit has been of inestimable advantage to me.

It was not my original intention to prepare Notes on the Book of Revelations, nor did I entertain the design of doing it until I came up to it in the regular course of my studies. Having written on all the other portions of the New Testament, there remained only this Book to complete an entire commentary on this part of the Bible. That I have endeavoured to explain the Book at all is to be traced to the habit which I had formed of spending the early hours of the day in the study of the Sacred Scriptures. That habit, continued, has carried me forward until I have reached the end of the New Testament.

THE BIBLE'S MYSTERY NOTHING AGAINST ITS CREDIBILITY.—If, then, philosophy cannot discover a perfect religion, it certainly cannot modify and improve the one already given us by God. Like the sun, this may have its obscurities; nay, it may be dark from excess of brightness. But this is no more than might have been expected. Indeed, this very circumstance is one of the most striking evidences of its divinity. A religion from God must have its aspect of mystery and difficulty. It belongs to the Infinite, it runs into eternity. Its truths are the stars of a boundless expanse, and are set in a firmament of gloom. All nature is mysterious; but who would think of improving it? Can any one give sweeter hues to the rose of Sharon or the lily of the valley? Can he whiten the driven snow, or impart a deeper blue to the arch of heaven? Can he give a nobler curve to the neck of the war-horse, or add a more beautiful green to the

grass of the fields? Can he dispose the stars above him in more perfect order, or add a deeper lustre to their silvery light? What, then, can speculative philosophy do for the Christian religion? What can reason add to the power of God and the wisdom of God? Above all, shall philosophy dare to remove a single tint, or single leaf or flower, not to speak of a branch or limb, from the great Christian tree? Shall we permit it to tarnish the glory of God manifest in the flesh, the word of Christ's atoning sacrifice, or the beauty and perfection of the new-born soul? No! It has nothing to do with religion but to adore it; to fall prostrate at the feet of the Son of God, and crown him Lord of all.—*Rev. Robert Turnbull.*

Correspondence.

[The Editor is not responsible for the sentiments or statements of his Correspondents.]

SONGS OF THE CHURCH.

SECOND SUNDAY IN ADVENT.

He comes! He comes with pow'r divine,
Midst direful portents He descends;
The moon and stars refuse to shine,
And earth its solid basement rends.

The waves of ocean swell and roar,
And quailing hearts confess their dread;
The nations fail to rise no more,
And the last Trump awakes the dead.

He comes! He comes! Behold the sign
Emblazoned on the beaming sky;
Lift up your heads ye saints and shine,
For lo! redemption draweth nigh.

In thrall we lift our hearts to Thee,
Who erst for our transgression died;
Thy welcome Presence sets us free,
O Saviour Christ, THU CRUCIFIED!

W. B.

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

NO. V.

Mr. last concluded with a cursory statement of what we actually do, and of what we ought to do in support of the Diocesan Church Society, as a means of evoking and concentrating the missionary element in our system. In the presence of much temptation to pursue this subject, and to follow it into that vast field of usefulness and improvement which circumstances have laid open for its occupancy, I am yet compelled to repress my inclination by the original plan and scope of these papers, and therefore hasten to carry back the attention of the reader to the further consideration of the Revised Statute.

The first clause has already been sifted, and its very grave and glaring deficiencies pointed out for the reflection of all whom it may concern. The second appears to challenge no special remark, as it merely enunciates a particular condition, which under the contingency it contemplates, no Bishop would be unwilling to observe. It is rather ominous however, that the Legislature should think it necessary under the circumstances, to condescend to instruct a Christian Bishop in his duty. But the principle which is tacitly acknowledged, and recognized in this clause, is substantially correct, and evidently of a character tending to harmony and united action in the Church. For should a licentiate be, under any circumstances whatever, refused to an applicant for the solemn and honoured office of a Preacher of the Gospel, the Church corporate may be said to possess an inherent right to know the cause, with a view to be able and ready to justify the motives of its Chief Pastor, and to receive a reflex influence for its edification from his reasoning and instruction. A refusal of the nature contemplated, however painful and annoying it might prove to the applicant, could not fail, when justified on rational grounds, to exercise a wholesome and direct influence on the qualifications, whether doctrinal or moral of future aspirants. Let the second clause therefore by all means stand as it is.

The third clause, however, deserves a very different fate. It is almost inconceivable that in this age of boasted enlightenment and civilization, any body of men, far less any number of Churchmen, should find it in their conscience to assent to the enactment of this part of the Revised Statute. But so it is, and I am very sure that the framers or compilers of the Act never contemplated in their most zealous fit of legislation, the great evil and injustice to certain individuals, which, by every rule of sound interpretation, it approves and sanctions. Either inattention or an oversight, excusable perhaps under the circumstances, has misled them so far as to leave completely out of view the "orders and constitution of the Church of England," which are so prominently acknowledged in the first clause. But that I may not speak without a text, let me quote in its length, and breadth, this notable enactment. It says: "The Parishes already established shall remain as heretofore, and when any Church shall be erected for divine service, according to the rites of the Church of England,

the Bishop of the Diocese may allot a district which shall be the parish of such Church, and may divide and subdivide any parish now established or hereafter to be allotted; but no parish shall be divided or subdivided by the Bishop unless on the application of a majority of the Parishioners of the Parish proposed to be divided or subdivided, or by a majority of parishioners expressed at any public meeting of the parish, called for the consideration of such a measure." There!

It has been thought by many, myself among others, that an immense advantage was to accrue to the Church from the operation of this clause; inasmuch as it concedes clearly and distinctly to the Bishop of the Diocese, a power which had heretofore been a subject of contention, and for the exercise of which it was decided by his legal advisers, the Lieut. Governor himself possessed no competent authority. Of course I allude to the division of Parishes. All earnest Churchmen have reason to remember "the Parish Bill," as it was called, and the excellent capital which it furnished for many a day to the political opponents and detractors of our Church. It was introduced into the Legislature with the single object of deciding clearly and definitively, a point which it was thought had been left doubtful in the instructions of the Lieut. Governor from home, and which was supposed to affect His Excellency's political position in reference to the Church being then the theoretical Establishment of the land. The Bill provided that he should have power to divide a Parish already established,—was very short, and interfered with no privileges or immunities which are enjoyed by other denominations in this Province. Yet its presentation in the House of Assembly seemed like the throwing down of the apple of discord. Members flung it in each other's faces, with much apparent zest; editors threw it to distant parts of the country; there every political club and coterie tossed it and tore it to shreds, to their hearts' content. The result is so far as it could be gathered from the surface of public opinion, was anything but favourable to the interests of the Church. It was industriously circulated and asserted, and reiterated, with a degree of assiduity deserving a better cause, that we sought not freedom for the development and more efficient working of our system, but ecclesiastical ascendancy. By this and such means, the Parish Bill was rejected by the Legislature, and we all felt that we had receded rather than advanced, through our unsuccessful attempt to obtain its enactment.

Every thoughtful Churchman however, felt that some measure of the kind was necessary—that the advancement of the Church was materially impeded by the cumbrous nature of its exterior defences, and that although he would not wish for the entire removal of its legislative bulwarks, he would still desire to see a power existing somewhere, that might be competent to modify, to alter, to arrange, and even to perforate them in such a manner, as the exigencies of the Church seemed to demand. All more or less were impressed with the idea that if all this could be effected without the noise and turmoil and confusion, which generally attend the enactment of any legislative measure, our position would be both more secure and better adapted to the due accomplishment of the work we have in hand. For this reason the clause of the Revised Statute now under discussion was hailed by us as a real and substantial benefit. We received it at the hands of the Legislature as a positive boon. And I am free to confess that with some grave exceptions which will shortly be noticed, I for one consider the privilege here conceded as some compensation for the defects and inconsistencies of other parts of the Statute. For the Church is thus put in possession of full authority to deal definitively with the arrangement and adjustment of its parochial boundaries. It is henceforth competent to divide and subdivide, subject to certain conditions, any parish within the Province, in such a manner as may be desirable for the welfare and better convenience of its members.

Connected with this privilege and flowing from it as a necessary consequence, there is another of very great practical importance. Taking the status assigned to "Churchwardens and Vestries" by the fifth Section, in conjunction with what is enacted in the third, in reference to the division of parishes, we shall discover, that practically the Bishop and the majority of any Parish have it in their power to create or make bodies corporate competent to discharge all the functions of actual proprietors and managers of the Parish. This is doubtless a great privilege, and the Church ought to be proportionately grateful for the possession and enjoyment of it. If used with discretion and with a single view to the general interests of the Church, its beneficial effects will be felt by future generations in the greater readiness and facility with which it enables us to render of immediate avail the local resources of the respective parishes.

It really is most grateful to my feelings to be able to deal out any measure of approbation however modified to the enactments of the Revised Statute. But here the language of approval must end. Along with the wholesome provisions and ample powers, above pointed out, there has been introduced into the third clause much that is defective, and highly reprehensible. *Audite alteram*, and you will be in a better position to judge of its usefulness and tendency as well as of the total disregard, which it exhibits of principles and privileges, that are fully recognized in a former Section. The defects which I am about to animadvert upon, and which I would earnestly exhort all influential Churchmen if possible to get remedied, are of such a character as, in my humble judgement, must render the whole law inoperative. These I will endeavour to specify in my next. CHITO.