

presume to exercise their own judgment as to which of Christ's teaching is essential, and which of it is of no consequence at all—these people would call those who refused them the name of Christians, nothing less than intolerant bigots.

A United States Baptist paper has the following: "Is Infant Baptism dying out? A minister now settled in Massachusetts tells us of a Congregational Church (?) in which there has not been an infant baptism for twenty years. Nor need we go far from New York for another illustration. In a prosperous suburban Presbyterian Church (?) not far from this city, only three children have been presented for baptism in the last twelve months."

The state of things in some parts of Canada is not much better; and it has been properly remarked that in receiving ex-Nonconformists into the Church it is too often supposed, without inquiry, that they have been baptised, and from this cause arises a great deal of our trouble. Every parish priest who enters a new scene of labour in this country will most likely find a score or two of families where baptisms have been neglected. A great deal of this arises from carelessness; but arguments are sometimes made use of which serve to stagger the minds of those not familiar with the plausible fallacies of the sects. For instance: Some of those who oppose infant baptism do not hesitate to assert that infants are not included in the command Christ gave His Apostles to disciple all nations; and they ask: "What propriety can there be in calling a person a disciple or a scholar who is incapable of learning?" The answer is that he is properly so called, in Scripture language, when entered with that design. In Numbers 2: 28, we read: "In the number of all the males, from a month old and upward, were eight thousand six hundred, keeping the charge of the sanctuary." Now, a child six weeks old could be called a keeper of the sanctuary only as one set apart for that service. And with equal propriety a baptised infant may be styled a disciple, because he has been entered in the school of Christ, in accordance with the commission, "Go, disciple all nations." It has also been asked, "How can preaching disciple unconscious babes?" The answer has been very satisfactorily given that, adults are disciplined directly through the instrumentality of preaching, and infants indirectly. The prophet Joel directs to sanctify a fast and call a solemn assembly, "to assemble the elders, gather the children, and those that suck the breasts." But how was this to be done? In the second chapter we read: "Blow the trumpet in Zion." But what could an infant know of the purpose for which the trumpet was sounded? Nothing, absolutely nothing. How then were they to find their way into the solemn assembly? Their parents or guardians must bring them. In the same way infants are disciplined in the Church. The Gospel trumpet is sounded. Parents and sponsors gladly receive the word, and bring the children to be baptised into the Heavenly Kingdom.

THE LATE MRS. MONDELET.

It is with feelings of deep regret that we chronicle this week the death of a lady who was well known to many of us as a most earnest and devoted worker for the Church. It is impossible to estimate the amount of good done in the Church in a quiet and unobtrusive manner, by holy women. Mrs Mondelet was one of these, and more than one Church in this country has within it evidences of her love and zeal. Her gentle disposition, her saintly character, refined by much grief of mind

and pain of body, were acknowledged by all with whom she came in contact. Only a few months ago she was grief stricken by the sudden death by drowning of her only son at Gaspe. She parted with him in health and strength, and then came to her the heart-breaking news that never, alive or dead, should she see him again on earth. Still, great as the grief was, she bravely bore it, and through the vigour of her faith and Christian fortitude, she who needed consolation, herself became the consoler. For some time back she suffered great bodily distress, and on Thursday before last courageously endured a most critical and trying operation. All seemed to have been gone through in a very satisfactory manner, and the hopes of her many friends were bright; but, alas! on the Sunday following she succumbed, and her gentle spirit fled. Still, though dead, she yet speaketh. She speaks in strong and eloquent tones the beauty of a womanly character, the grandeur of that faith in God, which evinces itself in love of worship, in devotion to holy works, in courage and fortitude, and in other gifts and graces which adorn a saintly life. Thus passed away one who was greatly beloved, one whose loss is mourned by a large circle of friends. Some mourn the departure of a dear sister, many of a sweet, intelligent, and amiable companion, while the eyes of many a member of the Church will fill with tears when they remember the lady that often came with words of instruction, encouragement, and hope, to brighten life and leave it better.

ELECTION OF A PROVOST FOR TRINITY COLLEGE, TORONTO.

AS the Venerable Archdeacon Whitaker has been appointed to a Rectory in England, and will in the course of time probably remove thither, it becomes necessary for the Corporation of Trinity College to elect a gentleman to take his place in the important office of Provost of that University. A full meeting of the Council was held on the 17th instant, when the Rev. Joseph Albert Lobley, D. C. L., was elected to succeed the Archdeacon as Provost of Trinity College and Professor of Divinity. He was educated at the University of Cambridge, where he took his degree of Bachelor of Arts in both classical and mathematical honours. In classics he was high and in mathematics he was Eighth Wrangler. Subsequently he won the "Maitland Prize," which is awarded for an English essay on a subject connected with the Propagation of the Gospel through missionary exertions in India or other parts of the heathen world. He was also a Fellow of Trinity College. In 1868 he was ordained deacon by the Bishop of Winchester, and in the following year priest by the Bishop of Ely. In 1878, by the invitation of Bishop Oxenden, he was appointed Principal of the Diocesan Theological College, Montreal. He has always refused to be a party man, in the strict sense of the term, and consequently did not please extreme men. Bishop Oxenden, however, finding him to be truly Evangelical and in every way reliable, warmly supported him up to the time of his leaving Canada. During the last two years Dr. Lobley has been Principal of the University of Bishop's College, Lennoxville, P. Q.

Our Montreal correspondent makes the following honorable mention of him in our issue of August 28, 1879:—"Doctor Lobley has a singular power of making men love him,—more than that, he has the art of making his students enthusiastic missionaries. Short a time as he was in this Diocese he made his influence felt in every part of it, and

always on the side of moderation and gentleness. Doctor Lobley is at once too learned and too pious to be an extreme man. Those who know him well point to him as being the living embodiment of what, in their opinion, a Church of England clergyman should be. If he has any particular fault, it is that he has too much patience and forbearance."

CHURCH THOUGHTS: BY A LAYMAN.

LESSONS FROM A BROKEN BRIDGE.

No. 19.

WE have had before us well nigh a barrow load of Scotch newspapers containing sermons and editorials of a homiletic tone on the terrible catastrophe of the Tay Bridge. More melancholy, more irritating reading we cannot imagine it possible for superstition, cowardice and moral blindness to concoct; to flood a nation with such utterances is even more deplorable than the catastrophe of which they treat. Many of the sermons directly state in terms most absolute, terms which imply the positive knowledge of direct revelation, that the bridge was blown down by a hurricane specially raised by the Almighty in order to destroy that bridge and the travellers across it on that fatal Sunday night, simply as a mark of Divine vengeance against Sabbath-breaking. The sad feature in these impious words is that in quite a number of cases they fell from men who rank D. D., men who are the shining lights in the Presbyterian Churches of Scotland, churches nominally Christian, nominally under His care and guidance who has taught us not to regard natural calamities as manifestations of Divine wrath on the victims, and warned us of the fate of those who judge others and so wrest from Him the function of Judge of all men. The Sabbath-breaker's doom under the Jewish law was heavy enough, too heavy indeed for perpetuity. The last men to complain of Sabbath profanation should be Calvinistic Divines, even assuming that we are still Jews as their idea of Sabbath breaking implies, for happy provisions made by the Catholic Church for such rests on week days as deprive men of all excuse for using Christ's holy-day for secular purposes were destroyed by Calvinism. Sunday travel for business and pleasure is the inevitable consequence of depriving hard-worked traders and artisans of legitimate breaks in the week days, and a nation which gives up its holy-days is thus driven to make holiday of Sunday. And, too, the mad race for money, the fever of covetousness will not suffer men to use a working day for relaxation, for social courtesies, for family visiting, for speeding homeward on a journey, but forces them to sacrifice opportunities for Worship, for Communion with Christ at His altar, for all the sweet sanctities of a Christian Sunday, lest their hasting to be rich be checked by Sabbatic rest and reflection. It is not travelling that desecrates Sunday but the miserable motive for using that day for so mean a purpose, the act is a deliberate preference of Mammon to Christ. The Master's own words declare that the Sabbath was made for man and for merciful ends, but Scotch divines pictured the God of Love, the God of Justice, the God of Mercy, the Saviour, the Shepherd of all men roused into a whirlwind of passion and hurling into sudden destruction the bodies and souls of a hundred of His children, His redeemed heritage, His flock in wild vengeance for travelling on a day which is not the Sabbath, but a day most sacred by divinest associations with His life who came not to destroy men's lives but to save them. The God of Calvinism is

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