

treasurer. Subsequently, Rev. Prof. Clark kindly consented to act as corresponding secretary. It was originally hoped that the Conference could be held last spring, but it was impossible to complete the arrangements in so short a time. The date has not yet been absolutely fixed, but it will probably be immediately after the meeting of the General Synod next September. This will enable the Committee to secure the Bishop of Nova Scotia, Dr. L. H. Davidson, and other distinguished speakers. The Lord Bishop of the diocese has kindly consented to preside over the Conference, and has expressed the hope that it may be most successful. To some of the subjects in the following programme three speakers have been assigned, to others two. Twenty-five, twenty and fifteen minutes respectively will be allotted to the speakers, and voluntary speakers will be allowed ten minutes. It is also proposed to hold services in three of the city churches on the eve of the Conference.

## PROGRAMME.

- I. Amusement and Recreation in the Christian Life.
  - (a) Their place generally.
  - (b) Recreation and Sunday.
- II. Preaching.
  - (a) The Layman's Consciousness of his own Needs.
  - (b) The Preacher's Conception of the Layman's Needs.
- III. Social Problems.
  - (a) The Church's Message to the Capitalist.
  - (b) The Church and Civic and Secular Agencies.
- IV. The Services of the Church.
  - (a) Order and Liberty in the use of them.
  - (b) Doctrine and Ritual: How Related.
- V. The Work of the Church.
  - (a) Church Clubs and Laymen's Leagues.
  - (b) Clergy Houses in Country Districts.
- VI. The Parish.
  - (a) Church Social Gatherings: Their Use and Abuse.
  - (b) Can the Present Parish System of Financial Management be Improved.

Amongst the speakers who have promised to take part in the proceedings are: The Bishops of Huron and Nova Scotia, the Bishop-elect of Niagara (conditionally), Rev. Dr. Pratt of Detroit, Rev. Dr. Tatlock of Detroit, Rev. S. D. McConnell, Brooklyn (conditionally), the Provost of Trinity University, the Principal of Wycliffe College, Rev. Prof. Clark, Hon. S. H. Blake, Q.C., His Honour Judge McDonald, Brockville, Dr. L. H. Davidson, Montreal, A. H. Dymond, Esq., Brantford.

## SHIFTING RESPONSIBILITY.

The temptation to shift responsibility for results to Divine Providence, seems to be almost irresistible to many people; and they constantly charge to that Providence trials and burdens which they have brought on themselves. There is a class of happenings in this world which are beyond the control of the wisest and strongest; they spring from the order into which we are born, and we have no more to do with them than with the cosmic forces. These happenings are often sorrowful and calamitous; they bring loss and anguish with them, and when they come we can only bow our heads and say, "Thy will be done." There is, [however, a much larger class of happenings which are the fruit of seed of our own sowing; we, and not Providence, impose these burdens and are responsible for these trials. We are constantly, however, shirking this kind of responsibility. We neglect sanitation, and when sickness comes we talk about inscrutable providences; we foolishly live at a rate of expense which our incomes do not justify, and then, when debts embarrass and distress us, we rail at the hardness of fortune, and count ourselves victims of circumstances; we fail to deal with practical matters

with intelligence and judgment, and when disaster overtakes us, we grow bitter and call the world unjust and harsh. In a thousand ways we refuse to recognize the fruit we are compelled to eat as having grown from the seed we have planted with our own hands; and we lay upon Divine Providence sorrows and trials which we have brought upon ourselves. There is a great deal of suffering for which the sufferers are no more responsible than was Job for the calamities which smote him in the midst of his prosperity, and blighted the fair garden of life which he had planted and nurtured; but there is a still greater amount of suffering which springs directly out of our misdeeds, weakness, folly, or blindness; it is hard to bear, but it is just and wholesome if, instead of holding God responsible for it, we recognize in it the harvest of our own sowing. This is a world of order and of moral purpose, and the deed cannot be separated from its consequences. We are, in large measure, the creators of our conditions; if these conditions are hard, let us look well to ourselves before we rail at fate or charge our misfortunes upon Providence.

## THE MISSIONARY FIELD.

**TURKEY.**—Bishop Blythe writes to the *Times* that he is now proceeding with the buildings of the "Anglican College" (St. George's) at Jerusalem, and appeals for help to secure the completion of the chapel and clergy-house, if possible, before next rains.

**SOUTH AFRICA.**—Affairs in the Diocese of Natal seem now to be progressing quietly. There, as elsewhere in South Africa, recent events in the Transvaal, and now in Matabeleland, have put all lesser matters into the shade.

The S. P. C. K., in its recent monthly report, gives a picture of the church at Bulawayo. It has the appearance of a thoroughly substantial building of brick, designed to keep out the too great heat. It is evident that the church has taken its place permanently in the life of the town, and we have no doubt that it will be freely used for intercession during the present distress.

We so naturally associate Australia with sunshine and calm, that it is a shock to learn that St. Aidan's Church, at Marden, in the Diocese of Adelaide, has been wrecked by a hurricane. With commendable promptitude the diocese responded to an appeal from the bishop, and the work of repair proceeded so quickly that in less than two months from the disaster the church was to be re-opened. The bishop's appeal stated that the parishioners of Marden being almost exclusively market gardeners, whose fruit trees had been seriously damaged by the gale which destroyed their church, it was necessary to obtain money from other quarters.

**MELANESIA.**—(From a correspondent)—March 19, 1896.—Our last news from Norfolk Island is to February 10th. At that date the bishop was once more in good health, and the party generally were well; the most ailing being the Rev. A. B. Comins and the party of young Norfolkers who had been with him at Siota. Mr. Comins, however, writes in full expectation of being able to carry on his usual work. Archdeacon Palmer, speaking of the break-up of the drought, says:—"All the last week it has been more or less wet, such a blessed rain! Our fields, which were the colour of the road, and in which our poor cows stood helplessly and hopelessly for something to eat, are now a lovely green with grass which the cows can crop. It seems impossible to believe how fast the grass grows, and the people are not yet tired of exclaiming, 'How lovely it is.' But it takes months for *kumeras* to grow, and we have 200 mouths to feed." The Rev. A. Brittain has been recruiting for a short space at the Otupua, Timaru, with his friend and the good friend of the mission, Mr. George Grey Russell. Mrs. Colenso

has been staying with the Purchas family at Chalmers-house, Auckland. A new carpenter, a promising young man, has joined the Mission staff from Sydney; and a school-master is hoped for from New Zealand, for the Norfolkers' school, which Mr. Buchanan has worked up well. The "Southern Cross" is to leave Auckland on Thursday, March 26th; possibly she may wait for the English mail until the 28th. The ship is now, we trust, with her new waterways and other repairs, really in good order. It is proposed to bring out the annual report and "Island Voyage" on May 1st.

Bishop Tucker, of Eastern Equatorial Africa, has expressed his views to the Acting Administrator at Mombasa (Mr. Pigott) very strongly in favour of the immediate abolition of slavery, as opposed to its gradual extinction, as advocated by some authorities. Two difficulties have been urged against prompt action. It has been asserted, first, that the immediate abolition of slavery is likely to result in a disturbance of the peace of the country; and, secondly, that those freed may be placed in distress. Mr. Pigott asked the bishop of his opinion on the whole subject, and in a letter to the Administrator the bishop says that, "if adequate and fair compensation is given to those owners who, in view of the various decrees of the Sultan with respect to slavery, have a legal claim to it, no breach of the peace need be feared." He suggests that the police force should be increased, but that with care and caution and wise administration there is nothing to be apprehended. With regard to the consequences likely to ensue owing to the large number of freed slaves being without the means of subsistence, he says that the danger is "more imaginary than real." It is more than likely (he thinks) that a large number of slaves will continue for a time to live with their owners very much as they do now, rendering service in return for maintenance. The only difference in their condition will be the possession of a right to sever this connection at will. But even suppose this should turn out to be a false assumption, he believes that the Administration could deal with any contingency that may arise. The demand for labour, he says, is an ever-increasing one, and this fact, together with other circumstances, makes the present opportunity for immediate abolition a favorable one. He dismissed the suggestion that abolition will lead to an increase of immorality with the significant remark that "nothing can be worse than the present state of things." The bishop asserts that the question of immediate abolition is more or less one of finance and energetic and wise government.

## REVIEWS.

**HISTORY OF THE BOOK OF COMMON PRAYER**, with an explanation of its Offices and Rubrics. By Rev. C. M. Butler, D.D., Professor of Church History and Liturgies in the Divinity School of the Protestant Episcopal Church, Philadelphia. Pp. 296. 50c. New York: Thomas Whittaker. Toronto: Rowell & Hutchison.

As a ready manual for the understanding of the Prayer-Book and its offices we do not know a better; our only regret is that, so far as the American Prayer-Book is concerned, the volume has not been brought up to date, as so much has been done since 1880 to give that liturgy more richness and variety. What is specially useful is the studies upon such questions as the vestments, the eastward position, the postures in worship, choral service, pews, pulpit, &c. A chapter of special value is upon the extent and limitations of ritual law and liberty in the Church of England, and another upon the same question as it refers to the American Church. The tone that is traceable throughout does not belong to the advanced school of ritual observances, but you feel the scholar at work in his disquisitions. It finds its proper place in the Whittaker library, and is a book of ready reference.

The family of Rev. W. J. Ancient, recent rector of St. Paul's, Acadia Mines, have moved to Halifax. Mr. Ancient has been in Halifax for some weeks.