

each diocese is, as our correspondent says, a heavy one, and one which being recognized will, we trust, lead them to careful and prayerful consideration before disagreeing from or, rejecting, the matured decision of the General Council of The Church in this Ecclesiastical Province.

As to alterations in the Constitution *after* the formation of the General Synod, should it be created in September 1893, we apprehend that none such would be possible in any of the fundamental conditions or matters referred to in the scheme or basis upon which the General Synod was put into operation; unless, indeed, such alterations being proposed were assented to independently by the several dioceses included within its jurisdiction. So long as these fundamental conditions are not interfered with, the General Synod would have free action in all matters entrusted to it by operation of the Provincial Synod and the dioceses antecedent to its formation.

We share to a large extent, the opinion of "Delegate" in regard to the provision requiring acceptance of coercive legislation on the part of the General Synod by the Provincial or Diocesan Synods. The proposal appears to us to be in direct antagonism to all principles of sound legislation and to a considerable extent renders the General Synod powerless. It was, however, carried by a considerable majority in the Provincial Synod and cannot now, we fear, be changed without assent of such Synod; unless, indeed, the dioceses in the Ecclesiastical Province were unanimous in rejecting it when the scheme comes before them. In such case it might be assumed that as the Provincial Synod is made up of representation from such dioceses that the expression of its voice when so constituted might be anticipated; and if the meeting to be held in Toronto in September next also assented to a change in this particular it would then come within the function of the committee appointed by the Provincial Synod to determine whether such change, in view of the action of the dioceses, were material or not. For ourselves, we would gladly see this provision, as also that embodied in the same article reserving concurrent jurisdiction for the Provincial Synods upon any object falling within their present powers, rescinded.

PAROCHIAL VISITING.

In a former article we placed before our readers some reflections upon the above subject under the following heads:—(1) Parochial visiting of the day-school; (2) of the sick; (3) of the whole.

We endeavoured then to point out some of the difficulties connected with two and three. For example, the necessity and difficulty of faithful dealing with the sick and dying. We fear that no inconsiderable number of our people often enter the unseen world very ignorant of their own spiritual deficiencies; with a very little sense of sin, except in the way of making a vague general admission, which means very little, that they are great sinners. We are here dealing with facts, not fancies; for we have stood by many sick beds and death-beds, and speak of what we do know, and testify to what we have

seen; and in a long experience we have seldom seen real awe and reverence in the near presence of death, as speedily bringing the sufferer into more immediate and sensible intercourse with God—and desire to look faithfully into the past, and express sorrow for its sins and shortcomings. Relatives at such times repeat some well-known formulas. We remember, *e.g.*, once going to see a very elderly gentleman, who was taken ill at an hotel in the parish, in which he had been lodging for some time. When we tried to lead his mind to think of his state, and to engage him in prayer, he said, "Is there any need for that yet?" He died the next day, and was quite unconscious for many hours before the end came. He was a type, we fear, of many; and we are convinced that we clergy greatly need to deal very faithfully and directly with many such, in the way of trying to arouse and quicken dead or half-dead consciences, before we proceed to prophesy smooth things. And then you perhaps unhappily know were not right in the sight of God, who nevertheless have talked a great deal about repeating some text or verse of a hymn such as—

"I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

This may be very fit and beautiful, where you have previously seen the peaceable fruits of righteousness in the life of the person you are dealing with; but it is very painful when you are conscious of the existence of much worldliness, malice, &c., and apparently an almost utter absence of any spirituality of mind.

We are not going into the question of the doctrine of the Imputed Righteousness of Christ, further than to say that people should be taught to see that it is infused as imputed; and that they should be very cautious of speaking about being clothed with the robe of Christ's righteousness, if they are merely calling Him Lord, Lord, and do not the things which He says unto them. In a very remarkable letter from William Law to John Wesley, he says:—

"The head as easily amuse itself with a living and justifying faith in the blood of Jesus as with any other notion; and the heart, which you suppose to be a place of security, is more deceitful than the head, as being the seat of self love."

Our readers will find this correspondence in Southey's "Life of Wesley," Cavendish Edition, pp. 88 and 89, and it will well repay them to peruse it. Indeed the whole work is full of the deepest interest and instruction.

The work of parochial visiting, so far as it concerns the visiting of the sick and involves the treatment of the two classes now referred to—viz., the utterly careless and the mere professors—is a work of great anxiety and difficulty, and one requiring much faithfulness and patience. But it is also not to be forgotten that with the sick and dying the pastor learns some of his own best lessons. It is wonderfully inspiring and instructive to be with a real servant of God at a time, to hear the language of humility, of patience, of faith and hope, and to feel the reality of it all; one no doubt learns much from books, but the lessons of death beds like this are something far higher and more impressive. We have known a case of a comparatively young mother suddenly carried off, having her husband and children with her to the last, cheering and com-

forting them, sustaining and strengthening them with most wonderful words of faith and hope, and the impression was deep and indelible. The sick room is a great school for the pastor, in which he may learn many lessons. It is one admirable feature of our practice that we do not visit once merely at the last to give the last rites. We may and often do see the sick and dying, and we have time and opportunity therefore, as a rule, to deal with them faithfully, and we should avail ourselves of it. Moreover, a tender and true pastoral care at such a time binds the survivors of the family to the clergyman ever after. To have been with people in the time of affliction and distress is one of the greatest bonds of parochial affection and gratitude; it is seldom or never broken or forgotten.

As regards any fuller notice of the visiting of the whole, it may be a good general rule to adopt always to call to inquire for people who may be absent from Divine Service on Sundays, *i.e.* if they are regular attendants. Some also tell us that to prevent jealousy none should be visited more than others. None should certainly be neglected, but it is not in human nature not to have preferences and attractions. Parishioners who are sympathetic and helpful are naturally more visited than those of a contrary disposition and character. Even the Lord Jesus had three special favourites among the twelve, and one pre-eminently so. A Bishop may tell you in his charges to take a very high ideal in this matter, but a Bishop himself does not see all his own clergy with anything like equal frequency; he has men among them whom he naturally prefers and likes, and most of his intercourse is with them, but the others who require to consult him on business matters have always the opportunity of doing so. It is quite impossible to be on the same terms of intimacy and friendship with all one's parishioners, and it is not to be expected that a Bishop should be equally intimate and friendly with all his clergy. A just discharge of all relative duties is of course to be expected in each case. It is doubtless easier to preserve one's distinctly clerical character when visiting the sick than when visiting the whole. The latter is really the more difficult duty of the two; time is certainly often unprofitably spent over it, and there is always the temptation to gossip.—*Irish Ecl. Gazette.*

ALIENATION EXTRAORDINARY.—The most convincing proof this week of the alienation of the laity from the Church is a gift to that estate institution of £30,000. The populous neighborhood of Camberwell is to receive the benefit of this gift, for Mrs. Gooch, the giver, has sent it through the medium of Trinity College, Cambridge, Mission in Camberwell. Mrs. Gooch was a former resident, and she has undertaken to create a new parish, to be known as All Saints, North Peckham, and to build and endow the Church parsonage, club house, and mission buildings at an estimated cost of £30,000, in memory of her deceased husband. A commodious Church will be erected in East Surrey-grove and endowed with £450 per annum. In addition to the mission buildings and schools, part of the gift includes an established convalescent home at Margate for the sick poor of the parish, the population of which is 8,000.

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