

which lies before us as the end of our exertions, lies also before every member of the Church 'in his vocation and ministry.' It is impossible that all should live at the place of publication, or that each should find his own views on every subject represented; the actual management and discretion of editing must be lodged in some definite hands, and if others had taken up the work, rather than ourselves, we should be spared the sacrifice at once of time and money. We are merely commissioners; and when abler hands are found for the task, we shall gladly yield up a work which, however encouraging and honorable, is yet attended with more trouble than those who have not tried it can easily imagine.

Our brethren, the clergy, may help us in two ways, either by extending our circulation or by contributing to our columns: both will tend to the immediate object which we have in view—the permanent enlargement of our pages. We have not the wealth of a party to fall back upon, and having no private ends of any kind to serve, we do not feel at liberty to risk more than we have done already for a public benefit. Every additional dollar which comes into our treasury is one step more towards making our paper large and comprehensible enough to leave no important questions untouched, and no section of the Church, old or young, town or country, clergy or laity, unrepresented.

We are convinced that it will not be long before our position meets with the approval, not only of a large proportion, but of a large majority of the Churchmen of Canada: and we are convinced likewise, that it will be a happy day for the Church when her members can agree to meet it only in the columns of a newspaper.

THE COMMITTEE ON THE MISSION BOARD.

The Committee appointed to report upon and carry out the proposed measure of a Mission Board of the Church Society have a delicate and somewhat difficult task before them. It is understood that this board is to be formed by the joint authority of the Synod and the Church Society, and to be responsible to both these bodies. The difficulty arises from the circumstance that one of them represents the Church of the Diocese in the aggregate, while the other consists only of contributors towards the special objects to effect which it has been formed. Their contributions being strictly voluntary offerings for Missionary and other kindred purposes, it is at least in conformity with the temper of the age, that those who make them should have a voice in the distribution of the funds created by them, and should at least have it in their power to prevent any misappropriation or abuse. Hence we should not be surprised at finding the incorporated members of the Church Society, jealous of any interference with their privileges by a body composed, as the Synod in part is, of laymen, many of whom are not even members of the Society, and but few of them eligible to be incorporated members as the constitution at present stands. It must not, however, be lost sight of, that the Society is now in this particular in a very different position from that in which it was a few years ago. It has become the trustee for a very large sum of money, the commutation fund which has been placed in its hands by the church as a whole, and in administering which, it is bound to consider the interests and to consult the views of the Diocese at large. It would therefore seem but equitable, as it would certainly be conformable with the spirit of the constitution, that the Diocessans represented by its Synod should have some control over those funds, and a word in the distribution of them. This control could only be exercised by means of a committee chosen for the purpose. The idea which was broached by some one at the Synod, that every lay delegate should be an incorporated member of the Church Society without paying his annual five dollars, we look upon as simply absurd. To every contributor of however small a sum we would allow a voice in the appointment of

the committee of the Parochial Association to which he belongs, and such Parochial Committee should, we think, be represented in the District Committee as that is in the Committee of the Central Board; indeed this we understand to be the principle of a proposed alteration of Art. xviii. of the constitution. But we cannot see upon what grounds individual members of the Synod, as such, and unless qualified to be incorporated members, can demand such a privilege.

This view of the subject, however, suggests the question, whether the proposed board should not restrict itself to the management of public funds, having the mission fund of the Church Society, created by the subscriptions of individuals or by annual collections, to be kept distinct from every other fund, and administered as it is at present by the committee of the Church Society proper, instead of causing it to be merged in the general fund which it is proposed to raise for the support of the clergy, as appears to have been the design of the original promoters of the scheme. A distinction surely may be drawn between parishes which are self supporting or partially such, and those which are strictly fields of missionary labour and enterprise, of which we trust there will be an increasing number for a long time to come. It is certainly a matter of great importance to awaken and keep alive in the hearts of our people, missionary zeal; and the consideration which of these plans would be more likely to foster such a spirit, should be allowed much weight in deciding on its adoption in preference to the other. The matter is evidently one which may be viewed from various points, and requires to be carefully thought out, and with regard to which we trust that no hasty conclusions will be adopted.

Literature.

Life in Knowledge of God: a Sermon preached on behalf of the Society for promoting Christian Knowledge, and the Society for the propagation of the Gospel in Foreign Parts. By E. Harold Browne, B.D., Canon of Exeter, Norrisian Professor of Divinity in the University of Cambridge. London: Bell and Daldy. 1860. pp. 19.

In this eloquent sermon of one of the soundest modern English theologians, there is a strong protest against the popular opinion of the day, "that mere education is the great remedy for human misery and human sin," and shows that "knowledge of evil as well as of good was the fruit of that tree of which our first parents ate," "that knowledge even of God's eternal power and Godhead existed among the Gentiles of old," and that "the most knowing of mankind have too often been the most degraded—the wisest in wickedness, not in goodness." Mr. Browne then proceeds to show that the knowledge which is life eternal, "is something higher and better than that knowledge which Adam gained by sin, or which the Gentiles held in unrighteousness;" that "it is higher in degree and better in itself," "the seat of it higher in our nature, and the object of it above all things;" "that whilst we know some things by our desires, some by our intellectual perceptions, some by our higher reason," "the knowledge of the things of God comes to us from God Himself, and is received into the very deepest intuitions of our soul."

In explanation of the text, St. John xvii. 3, Mr. Brown speaks (p. 10) of the need that God's wondrous immensity should be made known to us through One whom we could more nearly understand, before we could attempt to hold within our feeble knowledge, the God of the spirits of all flesh. Hence, he continues:

So has He loved the world that He has sent His only-begotten Son into the world that, though no man could see the Father at any time, yet the only-begotten Son, who is in the bosom of the Father, He should declare Him to us; that the Son of God should become the Son of man; that He should stand half-way between earth and heaven, and bridge over the