

was lately erected, when the materials of the old parish church in Whitechapel were disposed of by public auction, previous to the edifice being taken down and a new church erected on the site, towards which Mr. Coope, M.P., has contributed £12,000. The sale took place in the body of the church, when such a motley audience as was perhaps never before seen within its walls assembled in large numbers. The entire number of lots disposed of was seventy, of which sixty consisted of the materials belonging to the interior of the edifice, the remaining portion being connected with the main walls and fabric of the building. The entire amount realized for the building and its interior fittings was a little more than £950. The new church, which is immediately to be proceeded with, will be one of the largest in the metropolis. The building about to be demolished was erected about 1620, on the site of a chapel originally dedicated to the Blessed Virgin, about the time of the Conqueror. Old records state that "On the 20th of June, 1649, there died in his own house in Rosemary-lane, Richard Brandon, the official executioner for the City of London, and the man who, it was generally supposed, decapitated Charles I." In the burial register of the church there is the following entry under 1649:—"June 21st, Richard Brandon, a man out of Rosemary-lane. This R. Brandon is supposed to have cut off the head of Charles I." No traces, however, of the grave of this man can be found. The wife of John Howard the philanthropist, was interred in the churchyard.—*Morning Post*.

A proprietary chapel at Bath, known as Margaret Chapel, was recently brought to the hammer, and sold to an enterprising music-seller for £1,950. It was built in 1773, and named after the then lady of the manor. Over the altar was a painting of the Adoration of the Magi. The opening sermon was preached by Dr. Dodd, who was hanged for forgery. In the days when the rank of fashion and town resorted to Bath as they now do to Brighton, Margaret Chapel was hebdomadally filled by a large congregation, who were content to spend an hour and a-half in seeing, being seen, and being preached to (not at, we may aver). Of late years the resistless wave of revived devotional feeling has passed over Bath, and having swept away the high pews from the neighboring Christ church, it prompted the congregation of Margaret Chapel to build for themselves a church more suitable for Divine worship, the handsome edifice known as St. Andrew's, Walcot, being the result. No change having been made to the proprietor with a view to continuing the use of the chapel for religious purposes, it has been unconditionally sold, and among other suggestions it has been proposed to convert it into a skating rink and gymnasium, or a concert hall.

GERMANY.

A bill has been submitted to the Prussian Diet by independent members, with the object of regulating the legal status of Old Catholics both towards the State and towards the Church of Rome, and above all, of determining their claims to the temporalities enjoyed by the latter. The bill secures to the Old Catholics a share in the temporalities corresponding to their numbers, and concedes to them full liberty to form State-recognized congregations and parishes. The measure meets with general favor, and is understood to be in principle approved by the Government, so that its adoption more or less modified is considered certain.

SPAIN.

The correspondent of the *Temps*, writing from Peralta on the 24th ult., says:

King Alfonso, who makes a point of going to mass every morning before mounting his horse, has allowed it to rest to-day (Sunday). The only task of the army has been to assemble in a large field near the town to hear, or rather see, mass solemnized by Don Evarista, the chief chaplain at headquarters. Alfonso's devotion, perhaps a little affected, ought to disarm all the Carlists who pretend to be fighting because the Liberals do not sufficiently respect religion, but these fanatics will doubtless find pretexts for not abandoning the war. The fact is, that of the two armies confronting each other it is impossible to say which is the most bigoted and which the less religious. To a foreigner the difference is imperceptible. On both sides there is the same respect for external worship, and the same laxity of morals, the same license of language. Mass is performed with both; but the ceremony ended, they swear and blaspheme with energy in both camps.

SWITZERLAND.

The *Continental Herald* says: "The Grand Council of the Canton of Glaris has been called on to decide on two important religious questions. The first, which was a proposal to separate the Church and State, was rejected by 57 votes against 16. The second proposition, which would have for its effect the suppression of the Capuchin Monastery at Naefels, was defeated by 69 votes against 19. It is to be remarked that the Protestant element is largely in the ascendant in the Council, which contains only three Roman Catholic Deputies. Since the Reformation the people of the Canton have always been remarkable for their tolerance, and both sects have always lived on amicable terms. In the capital the same church has always served for the two services. In the time of Zwingli, the Pastor 'Jehudi, who had been at first a Roman Catholic priest, but afterwards joined the reformed religion, officiated alternately in the church for the two forms of worship. In reply to some reproaches for this, he answered, 'If I am a Protestant in the morning, and a Catholic at night, can I not be a Christian the whole day?' About twelve years ago the whole town of Glaris was burnt down, and the church shared the common fate. It was then proposed to build two separate churches, but almost the entire population refused to agree to this proposal, and one church serves for the two religions to this day."

BELGIUM.

The Ultramontane journals attack with the greatest violence the Belgian Minister of Foreign Affairs, because he admitted in the course of the debate on the maintenance of a Belgian envoy at the Papal Court—a post which the Liberal opposition wishes to see abolished—that the manifestations of Belgian pilgrims at Rome are not approved by the majority of Belgian Catholics, and that it is the duty of the Belgian envoy to enlighten the Pope on this subject. The Belgian Liberals see the only remedy for the ever-growing sacerdotal imperiousness in the complete separation of State and Church, and it is in this direction that whenever they return to power, action will be taken by them. The large towns are with them. There the idea prevails that at the present time, when the religion of the overwhelming majority of people is determined entirely by the accident of birth, the State should not be hampered by any connection with religious sects, and its absolute sovereignty should be clearly established.

Canadian Church News.

MONTREAL.

The Rev. H. F. Evans, rector of Christville, Province of Quebec, occupied the pulpit of St. James' church last Sunday evening. In his discourse, he gave some interesting particulars concerning the origin and progress of the Sabrevois Mission. At the time when the people of the eastern part of this Dominion, then known as Acadia, were compelled to leave their homes, some of the exiles formed a settlement within a few miles of Montreal, to which they gave the name of Acadia. At the time of the war of 1812, an English officer presented a descendant of one of those men with a copy of the Holy Scriptures. That Bible was the means of converting a father and mother, who afterwards settled at Sabrevois. In 1816 a school was opened there, and a pastor, Daniel Gavin, gathered a congregation in one of the *habitant's* cottages. A kind-hearted Christian was soon raised up, who built a church for the mission, which had been in part supported by contributions from Western Canada. There are now three congregations—one at Sabrevois, another at St. Francis, and the third near Sorel. One hundred and thirty-four persons had left the Church of Rome to join the Episcopal Church. The number who had passed through the school was four hundred. There are seventy pupils at present in the school, and many applications have to be refused on account of lack of accommodation. The sum of \$8,000 is needed to make the building what it should be. The influence exerted by a single Bible in the foundation of the Sabrevois Mission, is a wonderful illustration of the truth of the promise, "Cast thy bread upon the waters, for thou shalt find it after many days."—*Orilla Patriot*.

HURON.

CHURCH OF ST. JOHN, LONDON TOWNSHIP.—At morning service of last Sunday, the Rev. H. W. Halpin officiating pro tem. for Venerable Archdeacon Marsh, announced a vestry meeting to be held to arrange definitely for the building of a new church, to replace the old frame building that has served so long. Plans and estimates have been prepared for a church to cost \$8000. The old church is one of the oldest, if not the oldest one, in the diocese. The late Bishop, then a young man, on his first arrival in the country was the incumbent of St. John's, and the whole township was his parish, though his mission might be said to be without limits. He said, in later times, in speaking of his parish, it was bounded on the north by Lake Huron, ninety miles from his parish church. At that time the original forest was still growing on what is now the site of London, the diocesan city, and beneath the old trees at the Forks was the camping ground of an Indian nation.

It is full time that the old church should be replaced by one more in accordance with the requirements of the parish. London township was from its first colonization a stronghold of the Church. The settlers were of that class in the old country that is the strongest bulwark of Church and State, the loyal Protestant yeomanry of England and Ireland, and that character they maintain unchanged. The church of St. John is five miles from the city of London, having a site of four acres in the little village to which it has given name. Beneath the shadow of the venerable building are the tombs of hundreds who, having worshipped within its walls, sleep in peace, awaiting the hour when "they shall be satisfied, when they awake with His presence." We learn with pleasure that the Church's work is prospering throughout this very parish. There seems to be a new life infused into her members. The congregations are much larger, and the Sunday is doing its own good work.

CHURCH OF ST. JOHN, STRATHROY.—Objectionable as the arising of funds for Church purposes by fancy fairs, concerts, and the many means found necessary to induce people to give even small contributions to such an object as should commend their hearty voluntary support, we cannot withhold due credit from the ladies who toil unweariedly for the support of the Church. The ladies of the church of St. John's, Strathroy, are not the least in this labor of love. The church and rectory there are pressed with a heavy burden of debt, and the ladies are continuously working to remove the burden. Last week they gave another of their pleasant entertainments, and they were very successful, enabling many to spend a very happy evening, and realizing a nice little sum to add to their liquidating fund. So continuous have been the exertions of the fair laborers, and so successful have those labors been, that we believe they will ere long see their aim accomplished, and their church freed from debt, achieving greater triumphs than she can now when this heavy incubus weighs down her energies.

MISSIONARY MEETING AT BISHOP CRONYN MEMORIAL CHURCH.—The annual meeting in behalf of the Diocesan Mission Fund was held at this church last week, and was very successful. There were able addresses on mission work and mission support, delivered by the Very Rev. the Dean of Huron, the Rev. Messrs. Kellogg of St. Thomas, and Richardson of Hamilton, and V. Cronyn and J. J. Dyas, Esqs., members of the Memorial church. An excellent spirit animated the meeting throughout, and the amount of the collection was double that of the past year. There is every reason to hope that the subscriptions throughout the parish will show a like result, and will be largely increased. We must congratulate the rector, the Rev. W. H. Tilly, on the earnest Church spirit manifested by the people to whom he has been sent. The result of his labors for so short a time as the parish has been organized—only a couple of years—demonstrates that the services and teaching of the Church are of more than human power and influence in every state and circumstance in which we may be placed.

ONTARIO.

BIRTH.—At Mayfield Farm, 10th Concession, Markham, Canada, on the 18th of February, the wife of Christian Reesor, Esq., of a son.

TORONTO.

TRINITY COLLEGE.—The affairs of Trinity College have recently obtained a large share of public attention. A series of letters, statements, and replies, from professors, graduates, and outsiders, have been published in the daily secular papers, touching the condition of that institution, and the character of the theological and general instruction imparted there. Some of these letters were rather personal in tone, yet on the whole the controversy has been conducted with a fair measure of dignity and good temper.

The College was founded by the late Dr. Strachan, Bishop of Toronto, about twenty-three years ago; and during his life, its operations were attended with a fair measure of success. Since his death, some eight years ago, the institution has not flourished as it deserved. It has not received that hearty and liberal support from the Churchmen of Canada which we would all rejoice to see extended to the only University in the Province devoted to the training of our youth in the principles of the Church of England. Complaints have been made as to the inefficiency of the various departments of the College, the paucity of its professors, and the inadequacy of its equipment for imparting a broad and liberal university education; and comparisons unfavorable to Trinity have been drawn between it and some of the Colleges at Oxford and Cambridge.

So far, at least, as this branch of the case is concerned, nothing could be more unfair than these complaints, or rather the spirit in which they are made. Let the Canadian people endow their Church University as it ought to be endowed, before they complain of its inefficiency. Let those who are trying to pull it down, change their tactics and rally to its support. Let them send their sons to be educated by it. Let them cease their attacks upon its reputation, and give a cordial and generous support to those who are trying to build it up and make it efficient.

It is said the Low Church party have no confidence in the Provost, nor in the Theological training of which he has the direction. But surely this can be no reason for abandoning the College. If it is true that the Provost is teaching doctrines foreign to the Church of England, the great Church of the Reformation, then it is the duty of his assailants to have him formally impeached and set aside, and a proper person put in his place. If it is not true, the charge is a libel on the Provost. It has been made in various ways direct and indirect for years past, and notably by the Church Association very recently; it has worked irreparable damage to the College, and is the main cause of its limited success. As the case now stands, the Provost is in the position of a man who is accused without any evidence to support the accusation. To say that the majority of the graduates of Trinity sympathize with the High Church party, is quite irrelevant to the question at issue. That fact does not impeach their standing as sound and loyal Churchmen, as we should hope any reasonable Low Churchman would be ready to admit.

The Church Association recently published a pamphlet in which the statement was made that "the few young men in our midst at present offering for the ministry, are being trained up in Ritualistic or High Church views, and with strong Anti-Reformation and Anti-Protestant views"; and in another paper, issued under the same auspices, it was stated that the members of the Church of England "feel it impossible for them to assist in maintaining a Student's Fund for the support of young men who are carefully trained to look with aversion on our Church as a Church of the Reformation, and to abhor the name of Protestant."

On the third of February instant, the Council of the College met for the purpose of inquiring into the truth of these charges. Notice of the meeting had been served on the leading members of the Church Association, requesting them to appear and maintain their charges. But they did not appear, nor did any person appear on their behalf. The Provost attended and read before the Council a paper in which he explicitly denied the charge of Ritualistic teaching. He avowed his belief—

I. That the Eucharist is not a repetition or continuation of the sacrifice, but shows forth a memorial of it.

II. That the body and blood of Christ are eaten and drunk only after an heavenly and spiritual manner. He denies that worship or adoration can properly be directed toward any particular place, or any visible object under the belief that the body and blood of Christ are there locally present.

III. He objects to any ceremonies, usages, or ornaments not authorized by the direct prescription, or by the habitual practice of the Church of England. As examples of ceremonies against which he protests, the Provost mentions the following: (1) The introduction of lights for any purpose other than their natural and obvious use. (2) Incense. (3) The crucifix. (4) Postures and gestures not enjoined by the rubrics and canons. (5) Elevation of the elements. (6) Wafer bread. (7) Mixing water with the wine.

IV. He objects to prayer for the dead, beyond those general supplications for the benefit of the faithful dead collectively as well as for the living, touching the "accomplishment of the number of God's elect and the hastening of His Kingdom," so that the dead in Christ, as well as the living, may at length have their "full consummation of bliss."

V. He objects to and discourages auricular (or private)