

BOOK REVIEWS.

RESTORATIONISM.—Two sermons preached in St. Stephen's Church, Toronto, on the last Sunday after Trinity, 1875. By the Rev. J. Carry, B.D., Incumbent of the Parish of Credit. With a reply to Mr. Oxenham's letter. "Toronto, Hart & Rawlinson, 1876."

Two admirable sermons, and we may add, unanswerable. We have not space to give a minute analysis of them now, but intend to recur to the subject on a future occasion. In the meantime we hope all our readers will procure a copy of these sermons and study them carefully and prayerfully.

MODERN RELIGIOUS DENOMINATIONS cannot be truly likened to the Regiments of an Army. By the Rev. Henry L. Yewens, Missionary, Mount Forest, Ontario. Mount Forest, "Examiner Office, 1876."

We are informed by an "explanatory" notice that these pages owe their publication to the fact that some remarks to the same effect, "made by the Rev. Mr. Yewens at a certain public gathering in Mount Forest, were commented upon by a later speaker" with sneers and discourtesy. The argument of the pamphlet is satisfactory. But with opinions like these, which every one knows are in harmony with all the teaching of our Church, how came Mr. Yewens in such company? We cannot perceive the agreement between the theory and the practice. The result was, we imagine, what might have been expected.

CALENDAR.

Feb. 20th.—*Sexagesima Sunday.*

Gen. iii.; St. Matt. xxvii. 27-57.

" vi; Rom. iv.

" viii; Rom. iv.

" 21st.—Exod. xxxi; St. Matt. xxvii. 57.

" xxxii. 1-15; Rom. v.

" 22nd.—" xxxii. 15; St. Matt. xxviii.

" xxxiii. 1-12; Rom. vi.

" 23rd.—*Fast.*
Exod. xxxiii. 12-xxxiv. 10; St. Mark i. 1-21.

" xxxiv. 10-27; Rom. vii.

" 24th.—*St. Matthias, Ap.*
1 Sam. ii. 27-36; St. Mark i. 21.

Isa. xxii. 15; Rom. viii. 1-18.

" 25th.—Exod. xxxiv. 27; St. Mark ii. 1-23.

" xxxv. 29-xxxvi. 8; Rom. viii. 18.

" 26th.—" xxxix. 30; St. Mark ii. 23-iii. 13.

" xl. 1-17; Rom. ix. 1-19

TO CORRESPONDENTS.

"J. T. L." Please send us the piece about Batchawana and the Indians.—
"Q. R. T." Unavoidably delayed till next week.

NOTICE.—We wish it to be particularly understood that the subscription price of the DOMINION CHURCHMAN is, Three Dollars per annum, unless paid in advance.

THE NEW MISSIONARY SOCIETY.

We are not so sanguine or, if you prefer it, so credulous as to anticipate that in any of our Churches party spirit is likely to die out altogether. But on that account there is all the more reason for congratulation when a praiseworthy scheme is conceived and a laudable object set on foot in a spirit that aims at disarming hostility. The Society for Promoting Canadian and Foreign Missions in connection with the Church of England seems to

rest on such a sensible basis, and to be so well calculated to foster unity of action in a body which, perhaps, we may be allowed to say, is not conspicuous for its homogeneity, that it deserves a passing notice even from a secular newspaper.

Those who decline to subscribe to a missionary enterprise usually base their refusal on the ground that it is absurd to send men and money to the ends of the earth when there is such urgent need for both nearer home. Some make this answer a cloak for their niggardliness, but others button up their pockets with an honest conviction that all missions to the heathen are more or less of the Borreboog-lagar type, that they are all tarred with the same brush as the philanthropic scheme for sending flannel waistcoats and pocket handkerchiefs to the Ashantees, and that a sensible man should not bother himself about the far-off heathen while so much sin, misery, and practical heathenism lies almost at his own door. We say some such opinion is very common; but despite the scornful ridicule of the world, every Church that has any vitality admits that the duty has been laid upon it of assisting to the utmost limit of its means in the spread of Christianity in heathen lands. To promote, intensify, and bring to a practical issue this feeling in the Church of England in Canada is the primary object of this new society, and it is with wisdom and honesty that it proposes, in the first place, to devote its resources to the support of the Missionary Diocese of Algoma. This Diocese, it is asserted, has peculiar claims upon Canadian Churchmen, not only because in its large Indian population are found the heathen who are nearest to us, who are almost at our doors, but because the Diocese was set apart and its bishop consecrated on the express assurance of several Synods that the means for carrying on its necessary mission work should be forthcoming. These promises have been, we are told, but imperfectly carried out, and the society's first aim will be to advocate the claims and support the work with which Bishop Fauquier is charged until such time as its assistance can be dispensed with.

But as there may be some who, for reasons of their own, do not feel the claims of Algoma to be paramount to all others, the Canadian and Foreign Missionary Society offers the use of its machinery to all who wish to remit subscriptions to any Church missionary work in any part of the world; an offer of which we should think many would be not slow to take advantage. There are known to be many persons in Canada who, either from associations contracted before they came to reside here, or for other reasons, feel an interest in mission work in various distant lands. The offerings, large or small, for Madagascar, Zululand, or Melanesia, or other places, can through this channel find an outlet, while the supporters of the S. P. G. and the Church Missionary Society can alike be sure that their subscriptions will be forwarded to their respective destinations. And, still further, to guard against the possible imputation of some covert proselyting agency being concealed in its scheme, the Society, in the simple but comprehensive Declaration which we published on Thursday last, disavows all intention of undertaking independent missionary labour, as it affirms that such work can only be properly undertaken by the Provincial Synod, representing the Church at large. To collect funds (leaving their distribution, except when specially allotted by the donor, to the Bishop of the mission that is aid-

ed), to disseminate information about missionary work, and to excite a livelier interest among Canadian Churchmen in that work—these are the objects, as we understand them, of this new Society; and standing, as it does, on a sensible basis; meeting, as it seems well calculated to do, an obvious need, and maintaining an absolute impartiality, he must be indeed hard to please, and must be more than usually suspicious, who fails to appreciate the motives of its promoters, or the advantages which it is likely to confer on the Canadian Church.—*Mail.*

ONTARIO.

ST. ALBAN'S, OTTAWA.—The annual missionary meeting was held in this church at the conclusion of the evening service, Feb. 2nd. The attendance was very large. The Rev. Canon Jones as the Rector and Chairman, briefly commended the object of the meeting to the congregation. The Rev. Mr. Cook, Rector of Pakenham said that at present these missionary operations formed a part of the work of the Diocese of Ontario. These mission fields were situated in the extremities of the Diocese, and like the limbs of a human body, the Church could not survive without them. They did not come before them with any new story, but with the same old story told over and over again. They were carrying out the system inaugurated by Christ himself 1,800 years ago. Passing on he reviewed the work in this Diocese, saying that since His Lordship the Bishop assumed control of affairs their membership had nearly doubled, the number of church edifices was also increased two fold, or nearly so, and while at that time they had not one cent for missionary work, last year their collections amounted to \$8,000 or \$9,000. The church was greatly tried by assaults from without and dissensions within, but still it surmounted all difficulties. For this reason they should look with suspicion on all new doctrines, remembering that the Word of God was the same yesterday, to-day, and forever. Another great trial for the church was the indifference of some of its members. They should wait patiently, strive for Christ and the Church, and they would receive their reward. They might cry "hard times," but he did not consider such was the case, as the granaries were filled with most bountiful crops. There might be a stringency in the money market, but even if such was the case, they should not allow this to interfere with their contributions to the mission cause. In fact for this reason they should give more liberally than usual. All they had was God's, and they should exhibit their gratitude by helping in His work. No person ever became poor by giving liberally to the Church of Christ. The very reverse was the case. He closed by making an earnest appeal to their liberality. Rev. Mr. Lowe, of Merrickville, was next introduced. He thought they could not have a more favourable season to ask for the mission cause than the Epiphany. He thought that as Anglo-Saxons they did not feel sufficiently thankful for the favors they enjoyed to-day, as no people were more ignorant or more superstitious than their forefathers. Why was it that they were so favourably situated to-day? It was because that in those early days the Church possessed a missionary spirit. If it were not for this they would have still remained in the darkness and superstition in which their forefathers lived. When they considered the immense fields of labor yet unoccupied, their duty was clearly before them and should not be neglected. They came before them now only to ask them to contribute to the mission work in their own land, in order that